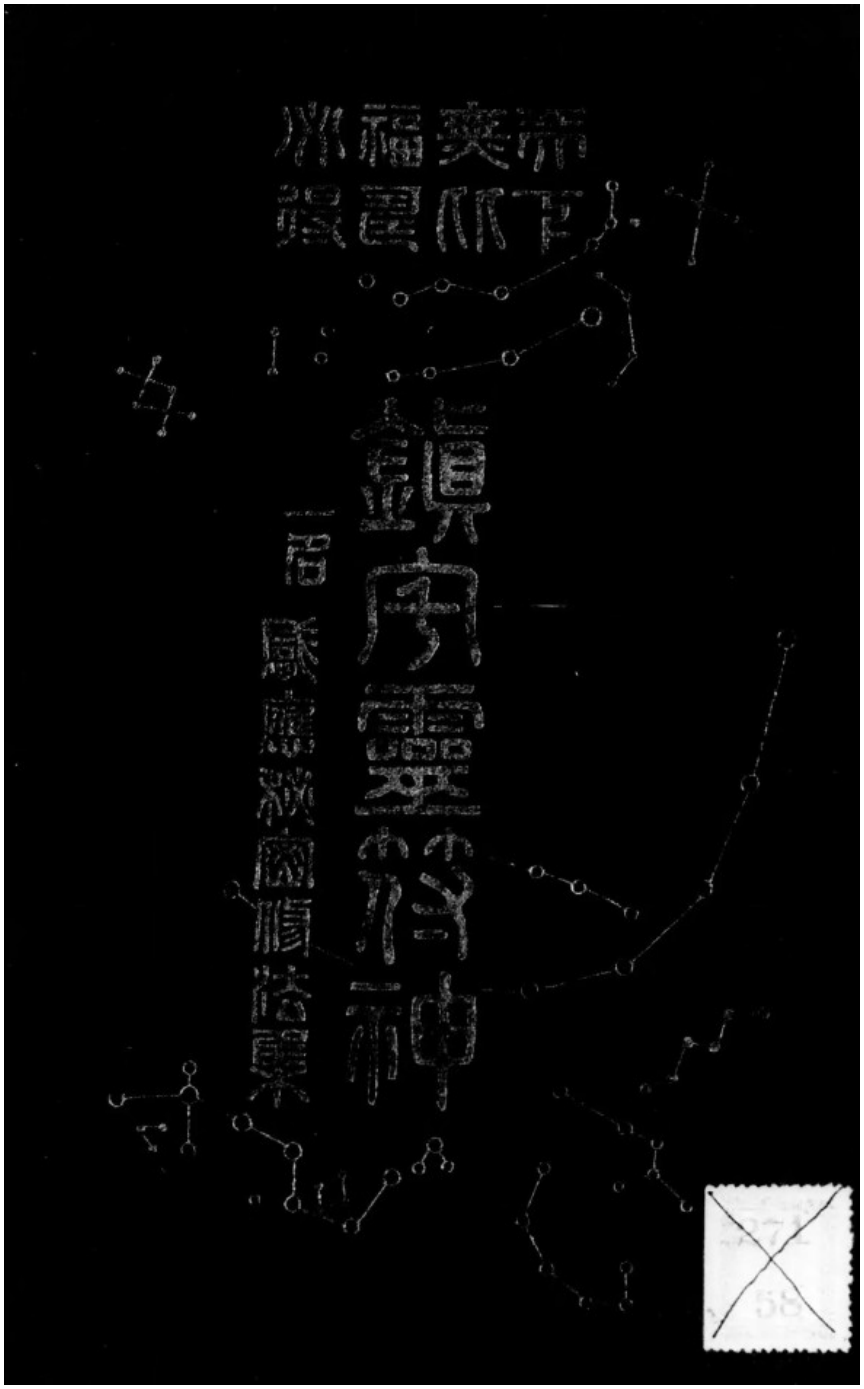



# Chintaku Reifujin:

# A Manual of Onmyodo and Japanese Magic

Chintaku Reifujin: A Manual of Onmyodo and Japanese Magic

Main text translation performed by Google Gemini.
Text Compiled by ‘adv3nt_cloud’

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I am not doing this for money. This is just so people can have more resources for Onmyodo and Japanese magick. Most of the text is rendered thanks to the use of AI scanning really old books based on historical Onmyodo. If something seems off, double check the work. Use AI again. Ask people on Reddit.

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Original Japanese scans of:
Chintaku reifushin: tenka muhi fukuju hittoku 鎮宅霊符神 : 天下無比 福寿必得 can be found here: https://dl.ndl.go.jp/pid/909927

Enjoy!

# HOW TO USE THIS BOOK! DISCLAIMER!

**As explained by a priest of Shugendo, this book cannot be fully understood by reading it alone. It contains instructions that requires additional information and material, such as taught by people initiated into Esoteric Buddhism. Direct translation, even with good intent, often misses the deeper meaning and can lead to serious misinterpretations.**

**The Chintaku Reifushin is not a text that can be accurately interpreted through modern translation tools or linguistic knowledge alone.**

**If you wish to truly understand what is in this book, you must look beyond merely double checking the translation. In fact, this translation has many errors. You must ask priests of various traditions about certain portions to fully understand it. For Shinto portions, e-mail a Shrine. For Buddhist portions, contact a Temple. The same goes for Taoist inspired rituals. The book itself even explains that some things are taught through speech, and are absent in this book.**

**If you find something interesting, try translating it for yourself to see if you can glimpse more information from the text.**

**You, the reader, take full responsibility for what you do with this text.**

**This disclaimer is written so that those who come upon this text do not misuse or misinterpret the contents within.**

**I take no responsibility. I am only sharing my notes.**

# CONTENTS:

## Section 1: A seemingly good translation

The first portion is an introduction which contains a lot of spiritual precepts. The original table of contents is absent because OCR has such trouble trying to translate that section accurately.

After this, the text goes into Shinto, Buddhist, and Taoist ceremonies.

Then the section with many talismans.

After this is some divinatory lectures and spiritual knowledge.

## Section 2: A strange translation

This portion contains information that is seemingly good, but contains some parts that Gemini AI might have hallucinated. It is here to remind the reader to check things twice, but also for curiosity. In particular the section on exorcism is interesting, as it follows a legitimate Taoist format but seems to be absent from the original Japanese text.

## Section 3: A historical preservation

A complete copy of the original Japanese text for reference.

**Contemplating the profound prajnaparamita, the venerable Kanzeon Bodhisattva, perceiving that the five aggregates are empty of inherent existence, transcends all suffering and distress.**

O Shariputra, form is emptiness, emptiness is form; emptiness is not other than form, form is not other than emptiness. Likewise, sensation, perception, volition, and consciousness are also emptiness.

O Shariputra, all dharmas are marked with emptiness; they are neither produced nor destroyed, neither defiled nor immaculate, neither increasing nor decreasing.

Therefore, in emptiness there is no form, no sensation, no perception, no volition, no consciousness; no eye, no ear, no nose, no tongue, no body, no mind; no color, no sound, no smell, no taste, no touch, no object of mind; no realm of sight and so forth up to no realm of mind-consciousness; no ignorance and also no cessation of ignorance, and so forth up to no old age and death and also no cessation of old age and death; no suffering, no origination, no cessation, no path; no wisdom, no attainment and no non-attainment.

Because Bodhisattvas rely on prajnaparamita, their minds are without hindrance. Without hindrance, there is no fear. Far beyond deluded views, they reach nirvana.

All Buddhas of the three times, by relying on prajnaparamita, attain unsurpassed, complete, perfect enlightenment.

Therefore, know that prajnaparamita is the great mantra, the great wisdom-mantra, the unsurpassed mantra, the unequalled mantra, capable of completely appeasing all suffering—truth, therefore, is not deception.

So set forth the prajnaparamita mantra, set forth the mantra that says:

Gate Gate Pāragate Pārasaṃgate Bodhi Svāhā!

**In ancient times, there was a foolish man of great wealth. His son was beloved, and he cherished him dearly. When the son grew older, he was exceedingly intelligent, surpassing others in understanding. The father rejoiced greatly and, wishing to leave his vast wealth to his son, thought, 'I must test his wisdom thoroughly.'**

So, he gathered various precious treasures and displayed them before his son. He then spoke, saying, 'My son, if you can discern the true value of each of these treasures and explain it to me clearly and without error, I shall entrust all my possessions to you without hesitation.'

The son, confident in his own intelligence, examined each treasure carefully. He spoke eloquently about their beauty, their rarity, and their craftsmanship, believing he had answered correctly.

However, the father, listening intently, shook his head. 'You have described their outward appearance,' he said, 'but you have not grasped their true worth. You have seen the gold but not the labor that mined it, the silk but not the weaver's skill, the jewels but not the earth that bore them. True understanding lies not merely in recognizing the object but in comprehending the effort and the circumstances that brought it into being.'

The son, humbled by his father's words, realized the depth of his own ignorance. He had relied on superficial knowledge and had failed to see the interconnectedness of things. From that day forward, he diligently sought true understanding, learning the value of effort, the complexity of creation, and the wisdom that lies beyond mere appearances. And when the time came, he inherited his father's wealth, not just as a possession, but as a responsibility he was now truly equipped to handle.

**自叙**

In my youth, I admired the ancient sages and wise men. I aspired to emulate their virtuous conduct and profound knowledge. However, as I grew older, I realized the vastness of the world and the limitations of my own understanding. The teachings of the past, while valuable, seemed insufficient to address the complexities of the present.

I embarked on a journey of self-reflection, delving into the depths of my own being and observing the realities of the world around me. Through diligent study and careful observation, I gradually came to perceive the subtle workings of nature and the intricate relationships between all things.

The sun and the moon, the stars and the constellations, the mountains and the rivers, the grasses and the trees – all revealed their inherent order and harmony. I witnessed the cyclical patterns of life and death, the ebb and flow of change, and the interconnectedness of all phenomena.

Inspired by these observations, I sought to articulate my own understanding of the universe and the principles that govern it. I humbly present this writing as a record of my contemplations, hoping that it may offer some insight to others who seek to comprehend the mysteries of existence."

**Note:** The word "自叙" (jijo) at the beginning translates to "autobiography" or "self-narration," indicating that this is a personal reflection or preface by the author.

**Record of a Day Spent in Leisure**

The day dawned clear, the air crisp and invigorating. I awoke with a sense of lightness, as if worldly cares had momentarily lifted. After a simple breakfast, I decided to spend the morning in quiet contemplation.

I wandered through the garden, observing the delicate dance of sunlight filtering through the leaves. The vibrant colors of the blossoms and the gentle rustling of the wind created a symphony of natural beauty. I sat beneath the shade of an ancient tree, listening to the songs of the birds and the distant murmur of the stream.

Lost in thought, I reflected on the fleeting nature of time and the impermanence of all things. The joys and sorrows of life seemed to recede into the background, replaced by a sense of profound peace and acceptance.

As the sun climbed higher, I felt a gentle stirring within me. I decided to visit the nearby temple, a place of tranquility and spiritual solace. The serene atmosphere and the scent of incense filled my senses, calming my mind and uplifting my spirit.

I spent some time in quiet prayer and meditation, offering gratitude for the blessings in my life and seeking guidance for the path ahead. The wisdom of the ancient teachings resonated deeply within me, reminding me of the importance of compassion, mindfulness, and inner peace.

In the afternoon, I returned home, feeling refreshed and renewed. I spent the remaining hours reading and writing, indulging in intellectual pursuits that nourish the mind and soul.

As dusk approached, I watched the sky ablaze with hues of orange and purple, a breathtaking spectacle that marked the end of a day well-spent. I retired to bed with a sense of contentment, grateful for the simple joys and profound insights that the day had brought.

This day, free from the constraints of worldly obligations, served as a gentle reminder of the importance of finding solace in nature, seeking wisdom in quiet contemplation, and nurturing the inner self. It is in these moments of respite that we can truly connect with our deepest values and find meaning in the tapestry of life.

**The rise of popular religious movements in recent times is a phenomenon worthy of careful consideration. While the ancient teachings and established doctrines have long served as the foundation of our spiritual understanding, new forms of faith and practice have emerged, capturing the hearts and minds of many.**

These movements often draw inspiration from traditional beliefs, yet they reinterpret and adapt them to address the contemporary concerns and aspirations of the people. They may emphasize personal experience, emotional connection, and direct engagement with the divine, sometimes diverging from the more formal and ritualistic aspects of established religions.

The reasons for the emergence and growth of these popular religious movements are complex and multifaceted. Social and economic changes, cultural shifts, and individual quests for meaning and belonging all play a role. In times of uncertainty or rapid transformation, people may seek solace, guidance, and community in new spiritual frameworks that resonate with their lived experiences.

It is important to approach these developments with an open and discerning mind. While some movements may offer genuine spiritual nourishment and foster positive social values, others may be susceptible to manipulation or the propagation of harmful ideologies. Critical thinking, historical awareness, and a commitment to ethical principles are essential in navigating the evolving landscape of religious belief and practice.

Ultimately, the enduring quest for spiritual understanding and connection is a fundamental aspect of the human condition. Whether expressed through ancient traditions or contemporary movements, the search for meaning, purpose, and transcendence continues to shape our individual lives and our collective existence.

**In the intricate tapestry of human emotions, the threads of love and hatred are often intertwined, giving rise to complex and sometimes contradictory feelings. The intensity of love can easily transform into resentment when expectations are unmet or trust is betrayed. Conversely, deep-seated animosity can, in rare instances, give way to understanding and even affection through empathy and reconciliation.**

The human heart is a labyrinth of passions, capable of both profound tenderness and fierce animosity. External circumstances, personal experiences, and ingrained beliefs all contribute to the ever-shifting landscape of our emotional lives. What begins as a spark of attraction can ignite into a consuming fire of devotion, or it can smolder into the ashes of indifference. Similarly, a seed of discontent can blossom into a bitter harvest of resentment, poisoning relationships and clouding judgment.

The wisdom of the ancients reminds us to cultivate equanimity and to strive for a balanced perspective in our emotional responses. By understanding the impermanent nature of feelings and by practicing compassion towards ourselves and others, we can navigate the turbulent waters of human interaction with greater resilience and grace.

The path to emotional maturity lies in recognizing the interconnectedness of our feelings and in taking responsibility for how we express them. It requires self-awareness, empathy, and a willingness to let go of rigid attachments and preconceived notions. Only then can we hope to foster genuine connection and cultivate lasting harmony in our relationships.

**Therefore, it is said:**

The perception of formlessness is the true form. The perception of soundlessness is the true sound. The perception of scentlessness is the true scent. The perception of tastelessness is the true taste. The perception of touchlessness is the true touch. The perception of no-dharma is the true dharma.

Why is this so? Because these perceptions transcend the limitations of our ordinary senses and understanding. They point towards a reality that is beyond the grasp of our conceptual mind.

When we cling to the notion of form, sound, scent, taste, touch, and dharma as fixed and independent entities, we become entangled in illusion and suffering. True understanding arises when we realize the emptiness and interconnectedness of all phenomena.

The path to liberation lies in cultivating these formless perceptions, in letting go of our attachments to sensory experience and conceptual thought. Through diligent practice and profound insight, we can awaken to the true nature of reality, which is beyond all duality and limitation.

This is the essence of the profound wisdom that leads to enlightenment.

**In the vast expanse of the universe, myriad phenomena arise and cease, their forms and appearances constantly changing. Yet, amidst this ceaseless flux, there exists a fundamental principle, an underlying essence that remains constant and unchanging. This essence is the true nature of all things, the source from which all manifestations emerge and to which they ultimately return.**

To perceive this essence requires transcending the limitations of our ordinary senses and intellect. It involves letting go of our attachments to fleeting appearances and delving into the depths of our own being. When the mind is stilled and the heart is open, the inherent wisdom within us begins to awaken.

Through diligent practice and profound contemplation, we can gradually unveil this hidden reality. The veils of illusion that obscure our vision begin to dissipate, revealing the interconnectedness and interdependence of all things. We come to realize that what we perceive as separate and distinct entities are in fact manifestations of the same underlying unity.

This realization brings with it a profound sense of peace and liberation. Freed from the anxieties and attachments that arise from clinging to impermanent phenomena, we experience a deep sense of belonging and interconnectedness with the universe. The true self is recognized not as an isolated individual but as an integral part of the boundless and eternal essence that permeates all of existence.

Therefore, let us strive to cultivate this inner wisdom, to penetrate the veil of illusion, and to awaken to the true nature of reality that lies within and beyond all appearances."

**Bottom Left Inscription:**

大正元壬子歳仲秋建立之吉辰 金華山人乾齋逸叟敬誌

**Translation of Inscription:**

On an auspicious day in the middle autumn of the first year of Taishō (year of the Water Rat), respectfully inscribed by Kansai Itsusō, a person of Mount Kinka.

**Note:** The Taishō era corresponds to 1912 in the Gregorian calendar. "Middle autumn" typically refers to the eighth month of the lunar calendar. Kansai Itsusō is likely a pen name or artistic name. Mount Kinka (金華山) is a well-known mountain in Gifu Prefecture, Japan, often associated with historical figures and scenic beauty.

**General Examples**

From ancient times, in our land, the reverence for the spirits and the practice of rituals have been deeply ingrained in the hearts of the people. These traditions, passed down through generations, form the foundation of our spiritual and cultural heritage.

The ways in which we honor the divine and conduct our ceremonies have evolved over time, adapting to changing social structures and beliefs. Yet, the underlying principles of respect, gratitude, and seeking harmony with the natural world and the unseen forces remain constant.

Various methods and forms have been employed in these sacred practices. From simple offerings and heartfelt prayers to elaborate rituals and communal celebrations, the intention has always been to connect with the spiritual realm and to invoke blessings for the well-being of individuals and the community as a whole.

The teachings of Buddhism and the principles of Shinto, the indigenous faith of our land, have both contributed significantly to the rich tapestry of our religious life. These traditions, while distinct in their origins and practices, often intertwine and influence one another, creating a unique spiritual landscape.

The rituals and ceremonies performed in temples, shrines, and even in the homes of ordinary people serve as powerful reminders of our connection to something larger than ourselves. They provide solace in times of difficulty, celebrate moments of joy, and reinforce the values that bind our society together.

Looking to the future, it is essential to preserve and 传承 these valuable traditions, while also remaining open to new interpretations and evolving expressions of spirituality. By understanding the wisdom of the past and embracing the possibilities of the present, we can ensure that the flame of faith continues to illuminate our path and enrich the lives of generations to come.

From ancient times until the present day, in our land, calamities such as floods, droughts, famines, and epidemics have repeatedly befallen the people, causing immense suffering and hardship. In the face of such overwhelming adversity, our ancestors have always turned to the divine for solace and protection.

Through generations, they have earnestly sought ways to appease the forces of nature and to invoke the blessings of the heavens. They have diligently practiced various rituals and ceremonies, offering prayers and sacrifices to the spirits and deities they believed held sway over their lives and fortunes.

The records and accounts passed down to us speak of the profound faith and unwavering devotion of our forebears. They tell stories of miraculous interventions, of timely rains that ended devastating droughts, of pestilence miraculously subsiding, and of communities finding strength and resilience in their shared spiritual practices.

These traditions have become deeply ingrained in our cultural fabric, shaping our values and beliefs. They remind us of the interconnectedness of humanity and nature, and of the importance of humility and reverence in the face of forces beyond our control.

Even in modern times, when scientific understanding has advanced significantly, these ancient customs continue to hold a place in the hearts of many. They serve as a link to our past, a reminder of the enduring human need for hope and meaning in the face of life's inevitable challenges.

As we move forward, it is important to remember the lessons of our ancestors, to honor their traditions, and to cultivate a spirit of resilience and compassion in our own lives. By drawing strength from the past and embracing the knowledge of the present, we can better navigate the uncertainties of the future and work towards a more harmonious and prosperous world for all.

Therefore, it is said:

The subtle essence of the Dharma cannot be grasped by words or letters. It transcends the limitations of language and thought. Yet, for the sake of guiding sentient beings, various expedient means and analogies are employed to point towards its profound truth.

Like a finger pointing at the moon, these teachings are not the truth itself, but rather a guide to help us realize it within ourselves. Clinging to the finger and mistaking it for the moon would be foolish. Similarly, becoming attached to the literal interpretations of scriptures without seeking their deeper meaning will lead us astray.

The true Dharma is like the vast sky, boundless and unconfined. It encompasses all phenomena yet is not limited by any of them. It is beyond all conceptual frameworks and dualistic thinking.

To awaken to this truth requires diligent practice, profound contemplation, and the guidance of a realized teacher. It is a journey of inner transformation, of letting go of our attachments and preconceived notions, and of cultivating wisdom and compassion.

When the mind is stilled and the heart is open, the subtle essence of the Dharma will reveal itself naturally, like the moon emerging from behind the clouds. This is the ultimate liberation, the realization of our true nature, which is inherently pure, luminous, and free from all suffering.

Therefore, the efficacy of rituals and incantations lies not in their outward form or the words uttered, but in the sincerity of the heart and the unwavering faith of the practitioner. When one's mind is pure and one's intention is focused, even simple acts of devotion can yield profound results.

However, it is also true that specific methods and formulas have been developed and refined over generations, based on accumulated wisdom and experience. These established practices can serve as powerful tools to focus the mind, invoke specific energies, and create a conducive environment for spiritual awakening and healing.

It is crucial to approach these practices with discernment and understanding. Blindly adhering to rituals without comprehending their underlying meaning can be as ineffective as ignoring them altogether. True efficacy arises from the harmonious blend of sincere intention and skillful application of appropriate methods.

Furthermore, the effectiveness of any spiritual practice is deeply influenced by the individual's karma, past actions, and inherent predispositions. What works for one person may not work for another. Therefore, it is essential to find a path that resonates with one's own inner nature and to approach it with perseverance and humility.

Ultimately, the goal of all spiritual endeavors is to transcend suffering and attain liberation. Whether through elaborate ceremonies or simple acts of mindfulness, the key lies in cultivating inner wisdom, compassion, and a deep understanding of the interconnectedness of all things. The true power of any practice lies in its ability to awaken these qualities within us and to guide us towards the realization of our inherent potential for enlightenment.

Therefore, it is essential to diligently study and understand the teachings, to uphold the precepts and practices, and to purify one's mind and actions. Without sincere effort and unwavering commitment, mere intellectual understanding will not lead to liberation.

Just as a lamp dispels darkness, the light of wisdom illuminates the path to enlightenment. By cultivating mindfulness, concentration, and insight, we can gradually eradicate the defilements that obscure our true nature.

The importance of upholding ethical conduct cannot be overstated. Abstaining from harmful actions, cultivating compassion, and living in accordance with moral principles are fundamental to spiritual progress. These practices create a stable foundation for deeper meditative states and the development of wisdom.

Furthermore, the guidance of a qualified teacher and the support of a spiritual community can be invaluable on this journey. Sharing experiences, receiving guidance, and practicing together can strengthen our resolve and deepen our understanding.

The path to liberation is not easy, and it requires perseverance and patience. There will be obstacles and challenges along the way, but with unwavering faith and diligent effort, the ultimate goal is attainable.

Let us therefore strive with diligence, upholding the teachings, practicing with sincerity, and cultivating wisdom and compassion in our hearts. May we all realize the inherent peace and freedom that lies within.

Therefore, in studying this scripture, one should not be attached to the literal meaning of the words. The true essence lies beyond the surface level and requires careful contemplation and deep understanding.

Just as a skilled artisan polishes a precious jewel to reveal its inherent brilliance, so too must the practitioner delve into the depths of these teachings to uncover their profound wisdom. Superficial reading will only yield a limited understanding, like seeing the dust on the jewel but not its inner radiance.

The language used in these ancient texts may sometimes appear paradoxical or contradictory. This is intentional, designed to challenge our conventional ways of thinking and to lead us beyond the limitations of dualistic thought.

One should approach this study with an open mind and a spirit of inquiry, willing to question assumptions and to explore different perspectives. It is like navigating a complex maze, where one must carefully consider each turn and not be discouraged by apparent dead ends.

The ultimate aim is not merely intellectual comprehension but a direct experiential realization of the truth being conveyed. This requires consistent practice, unwavering faith, and the guidance of a knowledgeable teacher who can illuminate the subtle points and clear away doubts.

By diligently engaging with these teachings, reflecting upon their meaning, and integrating them into our daily lives, we can gradually purify our minds, awaken our innate wisdom, and ultimately attain liberation from suffering.

著者謹識 (“Respectfully noted by the author.”)

The wise rulers of our nation, understanding the importance of nurturing the minds of the people, have long promoted education and the dissemination of knowledge. They recognized that a well-informed populace is essential for the stability and prosperity of the country.

Therefore, they established schools and academies, encouraged the study of classical texts and the cultivation of virtue, and honored those who excelled in learning and scholarship. They understood that true strength lies not only in military might but also in the intellectual and moral development of its citizens.

Even in times of peace and prosperity, the pursuit of knowledge was never neglected. Scholars and thinkers were respected and their insights valued. They contributed to the advancement of various fields of learning, from philosophy and history to literature and the arts.

The Buddhist teachings, which emphasize wisdom and compassion, also played a significant role in shaping the intellectual landscape of our nation. Monasteries served as centers of learning, preserving ancient texts and fostering philosophical inquiry.

The integration of Confucian ideals, with their emphasis on ethics, social harmony, and the importance of education, further enriched the intellectual tradition of our country. The pursuit of knowledge was seen not merely as a means of personal advancement but as a way to contribute to the greater good of society.

Thus, through the wisdom of our rulers and the dedication of countless scholars and thinkers, our nation has cultivated a deep respect for learning and a rich intellectual heritage that continues to inspire and guide us today.

The establishment of temples and the propagation of Buddhist teachings have profoundly influenced the hearts and minds of our people. The serene atmosphere of the temples, the solemn rituals, and the compassionate spirit of the monks have offered solace and guidance to countless individuals throughout history.

The teachings of the Buddha, emphasizing detachment from worldly desires, the impermanence of all things, and the path to enlightenment through ethical conduct and meditation, resonated deeply with the human yearning for meaning and liberation from suffering.

The scriptures, filled with profound wisdom and insightful parables, provided a framework for understanding the complexities of life and death. They offered a path towards inner peace and the cultivation of virtues such as compassion, patience, and wisdom.

The influence of Buddhism extended beyond the spiritual realm, shaping our art, literature, and social customs. Temple architecture, Buddhist sculpture, and the themes found in many literary works bear testament to the deep integration of Buddhist principles into our cultural fabric.

Even today, in a rapidly changing world, the teachings of Buddhism continue to offer timeless wisdom and guidance. The emphasis on mindfulness, ethical living, and the cultivation of inner peace remains relevant to people of all backgrounds seeking to navigate the challenges of modern life.

The enduring legacy of Buddhism in our nation is a testament to its profound impact on our spiritual, intellectual, and cultural development. It continues to be a source of inspiration and a guiding light for those seeking a path towards wisdom and compassion.

Therefore, those who aspire to govern the nation and guide the people must first cultivate virtue and wisdom within themselves. Only by purifying their own hearts and minds can they hope to create a just and harmonious society.

The ancient sages understood this principle well. They emphasized the importance of self-cultivation as the foundation of good governance. They believed that a ruler's character and moral example had a profound influence on the well-being of the entire realm.

If the ruler is virtuous, the people will naturally follow his example and strive for goodness. If the ruler is wise, he will make sound decisions and lead the nation towards prosperity. However, if the ruler is corrupt or incompetent, the people will suffer, and the nation will fall into disarray.

The teachings of the classics repeatedly stress the importance of ethical leadership. They provide numerous examples of wise rulers who brought peace and prosperity to their lands through their virtue and just policies. Conversely, they also depict the downfall of tyrannical rulers who neglected the welfare of their people and succumbed to their own selfish desires.

In our own history, we have witnessed the truth of these principles time and again. When our leaders have been virtuous and wise, our nation has flourished. When they have been lacking in these qualities, we have faced hardship and turmoil.

Therefore, let us learn from the wisdom of the past and strive to cultivate leaders who are not only intelligent and capable but also possess strong moral character and a deep commitment to the well-being of the people. This is the true path to a prosperous and harmonious future for our nation.

Therefore, in learning, it is not enough merely to memorize words and understand their superficial meanings. True knowledge involves a deeper engagement with the subject matter, a process of critical thinking and personal reflection.

Like a student who diligently copies calligraphy but does not grasp the artistic spirit behind the strokes, one who only skims the surface of learning will fail to acquire genuine understanding. True learning requires immersing oneself in the subject, pondering its implications, and connecting it with one's own experiences and insights.

The ancient methods of education often emphasized rigorous questioning and debate. Students were encouraged to challenge their teachers and to engage in lively discussions to arrive at their own conclusions. This active engagement fostered a deeper and more nuanced understanding of the material.

Furthermore, the integration of different disciplines was highly valued. Scholars were expected to have a broad understanding of history, philosophy, literature, and the arts, recognizing the interconnectedness of all knowledge.

In our modern age, with the vast amount of information readily available, it is more important than ever to cultivate critical thinking skills and the ability to discern true knowledge from mere opinion or misinformation. We must move beyond passive reception of information and actively engage in the process of learning.

True education is a lifelong journey, a continuous process of exploration, questioning, and discovery. It is through this active and engaged approach to learning that we can truly expand our understanding of ourselves and the world around us.

Therefore, those who aspire to understand the profound teachings must cultivate a mind that is free from prejudice and preconceived notions. Like a clear mirror that reflects all things truthfully, the mind should be open and receptive to the subtle nuances of the Dharma.

Just as a skilled physician carefully examines the symptoms to diagnose the root cause of an illness, so too must the practitioner diligently investigate the nature of suffering and its origins. Superficial understanding will only provide temporary relief, not a lasting cure.

The path to liberation requires a deep and unwavering commitment to ethical conduct. Abstaining from harmful actions, cultivating compassion, and purifying one's thoughts and speech are essential steps on this journey. These practices create a stable foundation for deeper meditative states and the development of wisdom.

Furthermore, the importance of diligent meditation cannot be overstated. Through consistent practice, the mind can be gradually calmed and focused, allowing for deeper insights into the nature of reality. Just as still water reflects the moon clearly, a tranquil mind can perceive the truth without distortion.

The guidance of a qualified teacher is also invaluable. A spiritual mentor can provide essential instruction, clarify doubts, and offer encouragement along the path. Like a seasoned traveler who knows the terrain, a teacher can guide us through the complexities of the spiritual journey.

Ultimately, the realization of the profound teachings is a personal experience, a direct awakening to the true nature of reality. It is like the opening of a flower, revealing its inherent beauty and fragrance. This awakening brings with it a deep sense of peace, liberation, and profound understanding that transcends the limitations of intellectual comprehension.

Therefore, the establishment of rituals and the recitation of incantations must be approached with utmost sincerity and devotion. Like a clear echo that faithfully reflects the original sound, our practices should be a pure and unadulterated expression of our faith.

Just as a skilled artisan meticulously refines a precious metal to enhance its brilliance, so too must the practitioner purify their heart and mind to allow the divine light to shine through. Any trace of doubt or insincerity will diminish the efficacy of the practice.

The power of ritual and incantation lies not in the mere repetition of words or the performance of gestures, but in the focused intention and unwavering belief that accompanies them. It is like directing a beam of light – the more concentrated and steady the focus, the greater its penetrating power.

Furthermore, the environment in which these practices are performed should be conducive to spiritual concentration. A clean and serene space, free from distractions, can help to quiet the mind and create a connection with the divine.

The guidance of experienced practitioners and the adherence to established traditions can also enhance the effectiveness of rituals and incantations. They provide a framework and a lineage of wisdom that has been tested and refined over time.

However, it is crucial to remember that the ultimate efficacy rests within the individual. Sincerity, faith, and unwavering devotion are the essential ingredients that unlock the transformative power of these sacred practices. Like a seed planted in fertile ground with diligent care, sincere practice will eventually yield the desired fruits of spiritual growth and well-being.

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"The pillar of our nation stands firm, unshaken by the drifting world. The cherry blossoms fade, yet their beauty lingers in our hearts.

Let us gather here, in this newly established place, and with pure hearts, dedicate ourselves anew.

The days pass swiftly, like the turning of a wheel, but our spirits remain united, unwavering in purpose.

Thinking of the people of the land, their joys and their sorrows, our hearts are filled with compassion and a desire to serve.

Let us adorn this sacred space with offerings of sincerity, and pray for the peace and well-being of all beings.

May the name of our nation shine brightly forevermore."

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Therefore, the true warrior is not one who boasts of physical strength or martial prowess, but one who possesses unwavering courage, profound wisdom, and boundless compassion. Their heart is like a vast ocean, capable of embracing all beings without discrimination.

Such a warrior understands that true victory lies not in conquest and domination, but in the ability to overcome one's own inner demons – the ego, anger, and ignorance that lead to suffering. They strive to cultivate inner peace and to extend that peace to the world around them.

They are guided by a deep sense of justice and righteousness, always acting in accordance with what is true and beneficial for all. They do not seek personal gain or glory but are motivated by a genuine desire to alleviate suffering and promote harmony.

Their actions are characterized by wisdom and discernment. They understand the interconnectedness of all things and act with foresight and consideration for the long-term consequences of their choices. They are not swayed by fleeting emotions or short-sighted desires.

They possess unwavering courage, not the reckless bravery of one who is driven by aggression, but the steadfast resolve to face adversity with equanimity and to stand up for what is right, even in the face of great opposition.

Their compassion extends to all beings, without exception. They recognize the inherent worth and dignity of every living creature and strive to alleviate their suffering in whatever way they can. Their heart is filled with loving-kindness and a genuine desire for the well-being of all.

Such a warrior, though perhaps not recognized by the world as a traditional soldier, is the true protector of peace and harmony. Their strength lies not in violence but in wisdom, courage, and compassion, qualities that have the power to transform individuals and societies alike.

Therefore, the cultivation of virtue begins with the refinement of one's own character and extends to the harmonious management of one's family. Just as a well-ordered household provides a stable

foundation for individual growth, so too does a virtuous individual contribute to the well-being of the wider community.

The ancient teachings emphasize the importance of filial piety, respect for elders, and the nurturing of harmonious relationships within the family. These principles are seen as the bedrock of a stable and prosperous society.

Furthermore, the cultivation of sincerity, honesty, and integrity in all one's dealings is essential. Just as a flawed foundation will eventually lead to the collapse of a building, so too will a lack of moral integrity undermine one's personal and professional life.

The pursuit of knowledge and the development of skills are also important aspects of self-cultivation. By diligently learning and striving for excellence in one's chosen field, one can contribute meaningfully to society and find fulfillment in one's work.

However, intellectual and professional achievements alone are not sufficient. True cultivation involves the integration of knowledge with virtue, the application of skills with ethical considerations, and the pursuit of personal growth with a deep sense of social responsibility.

The ultimate aim of self-cultivation is to become a well-rounded individual who contributes positively to the world. This involves nurturing one's physical, intellectual, emotional, and spiritual well-being, and striving to live in harmony with oneself, with others, and with the natural world. It is a lifelong journey of continuous improvement and the pursuit of excellence in all aspects of life."

Therefore, in matters of governance and leadership, it is crucial to select individuals who possess not only intelligence and ability but also integrity and a genuine concern for the welfare of the people. Just as a skilled captain is essential for guiding a ship safely through turbulent waters, wise and virtuous leaders are indispensable for the prosperity and stability of a nation.

The ancient sages emphasized the importance of observing a person's character and conduct over time, rather than relying solely on their words or outward appearances. True character reveals itself through consistent actions and a steadfast commitment to ethical principles.

Furthermore, leaders should be open to counsel and willing to listen to the voices of their people. Just as a wise doctor consults with experienced colleagues to arrive at the best diagnosis and treatment, effective leaders seek diverse perspectives and consider the needs of all segments of society.

They should also be mindful of their own limitations and strive for continuous self-improvement. Just as a diligent student never ceases to learn, wise leaders recognize that there is always more to understand and that humility is essential for growth.

Ultimately, the success of any endeavor, whether personal or national, depends on the character and integrity of those in leadership positions. When leaders are guided by wisdom, compassion, and a genuine desire to serve, they can inspire trust, foster unity, and lead their people towards a brighter future.

**Collection of Essential Methods for the Secret Practice of the Divine Incantations of the Zhai Family, Which Must Be Obtained Through Oral Transmission**

**Compiled and Described by Kansai Itsusō, a Person of Mount Kinka**

## General Introduction to the Divine Incantations and Their Profound Meaning

In recent times, those who govern and administer affairs often rely on political power and worldly wisdom, neglecting the subtle and profound influence of the spiritual realm. They focus on visible achievements and tangible results, overlooking the unseen forces that shape human destiny and societal well-being.

However, the ancient sages and wise men understood that true harmony and prosperity arise from a balance between the material and the spiritual. They diligently cultivated their inner selves and sought to align themselves with the divine principles that govern the universe.

The Divine Incantations of the Zhai Family are a precious legacy from these enlightened ancestors. They are not mere words or empty rituals but potent expressions of spiritual energy and profound wisdom, passed down through generations through direct transmission from master to disciple.

These incantations have the power to influence the unseen realms, to harmonize discordant energies, to dispel negative influences, and to invoke blessings for healing, protection, and spiritual growth. Their efficacy lies not only in the precise pronunciation and recitation but also in the purity of heart, unwavering faith, and focused intention of the practitioner.

To truly grasp the profound meaning and unlock the transformative power of these incantations requires more than just intellectual understanding. It necessitates dedicated practice, sincere devotion, and the guidance of a qualified teacher who has mastered their subtle nuances and inner essence.

Therefore, those who seek to delve into the mysteries of these sacred formulas must approach them with reverence and humility, recognizing that they are entering a realm beyond the grasp of ordinary perception and worldly knowledge. With diligent practice and sincere faith, the transformative power of the Divine Incantations of the Zhai Family can be realized, bringing forth blessings and profound spiritual awakening."

## Explanation of the Divine Incantation for Brightening the Stars

The sun and the moon are the luminaries of the heavens, their radiant light illuminating the myriad phenomena of the world. The stars, scattered across the celestial expanse, each possess their own unique brilliance and influence.

Among the stars, the Northern Dipper (Ursa Major) holds a particularly significant position. Its seven stars are revered as the source of cosmic energy and the controllers of human destiny. Their movements and interactions are believed to govern the cycles of time, the changes in seasons, and the fortunes of individuals and nations.

The Divine Incantation for Brightening the Stars is a sacred formula designed to invoke the benevolent energies of these celestial bodies. By reciting this incantation with focused intention and unwavering faith, one can seek to enhance their own inner light, attract positive influences, and dispel negative energies associated with malefic stars.

The precise timing and method of reciting this incantation are crucial for its efficacy. It is often performed during specific astrological alignments or on auspicious days to maximize its potency. The practitioner must also cultivate a pure and receptive state of mind to channel the celestial energies effectively.

Through the power of this incantation, one can aspire to illuminate their path, overcome obstacles, and align themselves with the harmonious rhythms of the cosmos. It is a means of connecting with the celestial realm and drawing upon its boundless wisdom and transformative power.

**Contents of this Section:**


- One: The Essential Meaning of the Divine Incantation for Brightening the Stars
- Two: The Divine Incantation for the North Dipper, the Pivot of Heaven
- Five: The Divine Incantation for the Southern Dipper, Governing Life
- Six: The Divine Incantation for Extending Life
- Seven: The Divine Incantation for Eradicating Illness
- Eight: The Divine Incantation for Severing Calamities
- Nine: The Divine Incantation for Expelling Horse-Related Demons
- Ten: The Divine Incantation for Increasing Wealth and Rank
- Eleven: The Divine Incantation for Safe Travel
- Twelve: The Divine Incantation for Safe Boat Journeys
- Thirteen: Divine Incantation for Preventing Misfortune in the Mountains
- Fourteen: Divine Incantation for Preventing Harm from Insects and Snakes
- Fifteen: Divine Incantation for Expelling Evil Spirits
- Sixteen: Divine Incantation for Expelling Fierce Dogs
- Seventeen: Divine Incantation for Eliminating Food Poisoning
- Eighteen: Divine Incantation for Preventing Fire Calamities
- Nineteen: Divine Incantation for Repelling Thieves and Bandits
- Twenty: Divine Incantation for Safe Childbirth
- Twenty-One: Divine Incantation for Harmonizing Husband and Wife
- Twenty-Two: Divine Incantation for Preventing Demonic Intrusion into Dwellings
- Twenty-Three: Divine Incantation for Preventing Gold and Silver from Being Lost
- Twenty-Four: Divine Incantation for Preventing Nightmares

- Twenty-Five: Divine Incantation for Eliminating Various Pests
- Twenty-Six: Divine Incantation for Preventing Demonic Transformation

**Author's Note:**

The method of these divine incantations, originally transmitted from the 仙教 (Xianjiao - Taoist teachings) in our country, has been practiced for a long time. During times of calamity, they were recited to establish great merit and protect the people. Now, they are recorded for posterity.

**Explanation of the Divine Incantation for Calming Earthquakes**

Earthquakes are sudden and terrifying natural phenomena that have plagued humanity since ancient times. When the earth trembles and the ground beneath our feet shifts, it can cause widespread destruction, loss of life, and immense fear.

The ancient sages, observing these powerful events, sought to understand their underlying causes and to find ways to mitigate their devastating effects. Through careful observation of natural patterns and the study of celestial influences, they came to believe that earthquakes were often associated with imbalances in the Earth's energies or the movements of certain celestial bodies.

Based on this understanding, they developed various methods to appease the Earth spirits and to restore harmony to the affected regions. Among these methods were the creation and recitation of specific divine incantations, believed to have the power to calm the turbulent energies and prevent further destruction.

The Divine Incantation for Calming Earthquakes of the Zhai Family is one such sacred formula, passed down through generations. It is believed to contain powerful vibrations and resonate with the fundamental forces of nature, capable of pacifying the earth and preventing seismic disturbances.

The precise recitation of this incantation, often accompanied by specific rituals and visualizations, is considered essential for its efficacy. The practitioner must approach it with a calm and focused mind, imbued with sincere intention and unwavering faith in its power.

By invoking the divine forces through this sacred incantation, one can aspire to bring stability to the land, alleviate the fears of the people, and prevent the recurrence of these terrifying natural disasters. It is a testament to the ancient wisdom and the enduring human desire to find harmony with the powerful forces of the natural world."

Therefore, when reciting this divine incantation, one must focus their mind and concentrate their spirit, directing their energy towards the source of the earthquake and visualizing its calming. It is like speaking directly to the earth itself, imploring it to cease its violent shaking and return to stillness.

The power of this incantation is amplified by the sincerity and unwavering faith of the practitioner. Just as a strong voice can carry across great distances, so too can a focused intention penetrate the depths of the earth's energies.

Furthermore, the collective power of many individuals reciting this incantation together can create a powerful resonance, amplifying its effect. It is like a chorus of voices rising in unison, their combined energy capable of influencing the very fabric of reality.

In ancient times, when earthquakes struck, communities would gather together to recite these sacred formulas, their shared faith and focused intention creating a powerful force for stability and protection.

Even today, in the face of such natural disasters, the recitation of these incantations can offer solace and a sense of connection to a deeper power. While scientific understanding provides explanations for earthquakes, the spiritual practice of reciting these ancient formulas can offer a sense of hope and agency in the midst of chaos.

The transmission of this divine incantation through generations underscores its enduring significance and the deep-seated human desire to find harmony with the forces of nature. It serves as a reminder of the power of faith, intention, and collective action in the face of adversity.

Therefore, in seeking to understand the true nature of these divine incantations and their efficacy, one must go beyond mere words and delve into the realm of sincere faith and dedicated practice. It is like trying to understand the taste of honey – simply reading about it will not suffice; one must experience its sweetness directly.

The transmission of these sacred formulas often involves a direct connection between teacher and disciple, a passing of spiritual energy and understanding that transcends the limitations of written language. This oral tradition ensures the preservation of the incantations' subtle nuances and inherent power.

Furthermore, the historical accounts and testimonials of those who have diligently practiced these incantations offer valuable insights into their potential benefits. Just as a traveler relies on the accounts of those who have journeyed the same path, so too can we learn from the experiences of past practitioners.

However, it is crucial to approach these accounts with discernment and to recognize that individual experiences may vary. The efficacy of the incantations is deeply intertwined with the practitioner's own faith, sincerity, and the specific circumstances of their situation.

Ultimately, the true understanding and realization of the power of these divine incantations lie within oneself. Through dedicated practice, unwavering faith, and a sincere heart, one can unlock their transformative potential and experience their profound blessings."

Therefore, in our present age, the exchange of information and the advancement of technology have brought about rapid changes in our society and the way we live. While these developments offer many benefits, they have also led to a decline in traditional values and a weakening of the bonds that once held communities together.

The pursuit of material wealth and personal gain has often overshadowed the importance of ethical conduct and social responsibility. The focus on immediate gratification and individual achievement has, in some cases, eroded the sense of collective well-being and the spirit of mutual support.

However, the wisdom of the past reminds us that true and lasting prosperity is built upon a foundation of strong moral principles and a commitment to the common good. When individuals and communities prioritize ethical behavior, cultivate compassion, and work together for the benefit of all, society as a whole flourishes.

The teachings of our ancestors, emphasizing virtues such as honesty, integrity, diligence, and respect for others, remain as relevant today as they were in ancient times. By upholding these values

in our daily lives and in our interactions with one another, we can create a more harmonious and just society.

Furthermore, the cultivation of inner peace and mindfulness can help us to navigate the stresses and complexities of modern life without losing sight of what truly matters. By grounding ourselves in spiritual principles and practicing self-reflection, we can make choices that are aligned with our deepest values and contribute to the well-being of ourselves and others.

Ultimately, the path towards a brighter future lies in embracing both the advancements of our time and the timeless wisdom of the past. By integrating technological progress with ethical principles and a commitment to social harmony, we can create a society that is both prosperous and just, a world where progress serves the true well-being of all its members."

Therefore, the cultivation of virtue is a gradual process, like nurturing a young tree. It requires consistent effort, patience, and attention to detail. Just as a gardener carefully tends to the roots, trunk, and branches of a tree, so too must we cultivate all aspects of our being – our thoughts, words, and actions.

Superficial displays of virtue, like artificial flowers, may appear attractive on the surface but lack the genuine essence and vitality of true cultivation. Lasting virtue stems from a deep and sincere commitment to ethical principles, rooted in a genuine desire to do good.

The teachings of the sages emphasize the importance of continuous self-reflection and the diligent examination of one's own conduct. Just as a skilled craftsman constantly refines their work, so too must we strive to identify and overcome our flaws and weaknesses.

Furthermore, the influence of our environment and the company we keep plays a significant role in our moral development. Just as a plant thrives in fertile soil and with proper nourishment, so too do we benefit from associating with virtuous individuals and engaging in wholesome activities.

The path of virtue is not always easy. It may involve facing challenges, resisting temptations, and making difficult choices. However, the rewards of a virtuous life – inner peace, a clear conscience, and the respect of others – far outweigh the temporary discomforts.

Ultimately, the aim of cultivating virtue is to become a fully realized human being, capable of contributing positively to society and living in harmony with the natural world. It is a lifelong journey of growth, transformation, and the pursuit of excellence in all aspects of life."

Therefore, in guiding and educating others, it is essential to lead by example. Just as a skilled artisan demonstrates their craft through their own meticulous work, so too should those who seek to impart wisdom embody the virtues they espouse.

Mere words and theoretical knowledge are insufficient. True teaching involves the integration of knowledge with practice, the demonstration of principles through one's own conduct. Students learn not only from what their teachers say but, more importantly, from what they do.

Furthermore, effective guidance requires understanding the individual needs and capacities of those being taught. Just as a farmer cultivates different crops according to their specific requirements, so too should educators tailor their methods to suit the unique learning styles and developmental stages of their students.

Patience and perseverance are also crucial in the process of guiding others. Just as it takes time for a seed to sprout and grow into a mature plant, so too does the development of wisdom and virtue require consistent effort and encouragement over time.

It is important to foster critical thinking and independent learning. Rather than simply imparting information, educators should encourage students to question, explore, and arrive at their own understanding. This empowers them to become lifelong learners and to navigate the complexities of the world with wisdom and discernment.

Ultimately, the goal of guidance and education is to cultivate well-rounded individuals who possess not only knowledge and skills but also strong moral character and a genuine desire to contribute positively to society. It is about nurturing their potential to become wise, compassionate, and responsible members of the community."

Therefore, the true warrior, whether in the realm of military strategy or intellectual pursuit, understands the importance of both inner cultivation and outer skill. Just as a sharp sword wielded by a weak hand is ineffective, so too is great knowledge without moral grounding ultimately limited.

The cultivation of inner strength, characterized by unwavering resolve, clear thinking, and a compassionate heart, forms the bedrock of true power. It allows one to act with wisdom and integrity, even in the face of adversity.

Simultaneously, the mastery of external skills and techniques is also essential. Just as a skilled artisan hones their craft through diligent practice, so too must the warrior refine their abilities through rigorous training and continuous learning.

However, it is crucial to recognize that external prowess without inner virtue can be dangerous. A skilled but morally corrupt individual can inflict great harm, using their abilities for selfish gain or destructive purposes.

The ideal warrior embodies a harmonious balance of inner strength and outer skill, guided by a strong sense of ethics and a commitment to justice. Their power is not wielded for personal glory but for the protection and well-being of others.

This principle applies not only to martial arts but also to all forms of leadership and influence. Those who aspire to guide and inspire others must cultivate both their inner character and their external capabilities, ensuring that their actions are always aligned with the highest principles of wisdom and compassion.

Ultimately, true strength lies not in dominance or aggression but in the harmonious integration of inner virtue and outer skill, directed towards the greater good."

Therefore, the pursuit of virtue is not a static state but a continuous journey of self-improvement. Like a traveler who strives to reach their destination by diligently taking each step, the practitioner of virtue must consistently cultivate good thoughts, words, and deeds.

The ancient teachings emphasize the importance of gradual progress and the accumulation of small acts of kindness and righteousness. Just as a mighty tree grows from a tiny seed through sustained nourishment, so too does great virtue arise from consistent effort over time.

It is crucial to be mindful of one's intentions and to ensure that one's actions are rooted in genuine compassion and a desire to benefit others. Superficial displays of good deeds, motivated by self-interest or the desire for recognition, lack the true essence of virtue.

Furthermore, the path of virtue requires perseverance in the face of challenges and setbacks. Just as a river carves its path through mountains by persistent flow, so too must the virtuous individual overcome obstacles with unwavering resolve.

The cultivation of virtue also involves learning from one's mistakes and striving to do better in the future. Just as a skilled artisan refines their craft through trial and error, so too do we grow in virtue by acknowledging our shortcomings and making conscious efforts to improve.

Ultimately, the goal is to embody virtue in all aspects of one's life, to make it an intrinsic part of one's character. Like a precious jewel that radiates its brilliance from within, a truly virtuous person shines with inner goodness, influencing and inspiring those around them."

Therefore, those who indulge in excessive desires and cravings are like hungry ghosts, forever seeking satisfaction but never finding contentment. Their hearts are filled with longing and their minds are restless, constantly chasing after fleeting pleasures.

Just as a bird trapped in a cage beats its wings against the bars, those enslaved by their desires are confined by self-imposed limitations. They fail to recognize the true freedom that comes from detachment and inner peace.

The ancient teachings warn against the dangers of unchecked desires, which can lead to suffering, delusion, and ultimately, spiritual downfall. They emphasize the importance of cultivating moderation, contentment, and a clear understanding of what truly brings lasting happiness.

True fulfillment is not found in the endless pursuit of external gratification but in the cultivation of inner virtues such as gratitude, compassion, and wisdom. These qualities bring a deep and abiding sense of joy that is not dependent on external circumstances.

By training the mind to be content with what one has and by focusing on spiritual growth rather than material accumulation, one can break free from the cycle of craving and attachment. This leads to a life of greater peace, simplicity, and genuine happiness.

The path to liberation lies not in denying all desires but in understanding their nature and cultivating a healthy relationship with them. By discerning between needs and wants, and by practicing mindful consumption, one can live a life that is both fulfilling and free from the bondage of excessive desires."

Therefore, those who are attached to material wealth and worldly possessions are like moths drawn to a flame, ultimately consumed by their own desires. They accumulate riches but neglect the cultivation of inner virtue, leading to a life of anxiety and dissatisfaction.

The ancient teachings emphasize the impermanent nature of material possessions. Wealth can be lost, fame can fade, and worldly power is fleeting. True and lasting happiness is not found in these external things but in the cultivation of inner peace and spiritual wisdom.

The pursuit of wealth often leads to greed, envy, and conflict. Individuals and societies driven by materialistic desires may engage in harmful actions, exploiting others and damaging the environment in their relentless pursuit of more.

The wise understand that true wealth lies not in what one possesses but in what one gives. Generosity, compassion, and selfless service bring a deeper and more lasting sense of fulfillment than the accumulation of material goods.

By detaching oneself from the obsession with wealth and focusing on spiritual growth and ethical conduct, one can find true contentment and contribute to a more just and harmonious world. The path to liberation lies not in the acquisition of things but in the transcendence of attachment.

The teachings remind us to be mindful of our desires and to cultivate a balanced perspective on material possessions. While it is natural to have basic needs and to strive for a comfortable life, it is crucial not to let the pursuit of wealth become the primary focus of our existence. True richness lies in the abundance of inner virtues and the depth of our connections with others and with the divine."

Therefore, in seeking to understand the profound teachings, one must cultivate a mind that is free from arrogance and intellectual pride. Just as an empty vessel is receptive to being filled, so too must the mind be open and humble to receive true wisdom.

The ancient sages emphasized the importance of diligent study and contemplation, but they also cautioned against becoming attached to one's own intellectual understanding. True knowledge transcends the limitations of the rational mind and often arises from intuitive insight and direct experience.

It is crucial to approach the teachings with a spirit of inquiry, willing to question assumptions and to explore different perspectives. However, this questioning should be guided by a sincere desire for truth, not by a desire to prove oneself right or to engage in intellectual sparring.

The path to wisdom often involves paradoxes and seemingly contradictory statements. These are not meant to confuse but to challenge our linear thinking and to lead us to a deeper level of understanding that transcends duality.

Humility is essential because the ego can be a significant obstacle to spiritual progress. When we believe we already know the answers, we become closed off to new insights and the possibility of deeper understanding.

The pursuit of wisdom is a lifelong journey that requires patience, perseverance, and a willingness to learn from all sources – scriptures, teachers, and one's own experiences. It is a process of continuous refinement, like polishing a mirror to reflect reality with ever-increasing clarity."

Therefore, the true practitioner of the Way does not seek external validation or recognition. Their focus is on the inner work, the diligent cultivation of virtue and wisdom. Like a hidden spring that silently nourishes the surrounding land, their influence may not always be immediately apparent but its effects are profound and lasting.

The ancient teachings emphasize the importance of inner integrity and genuine practice over outward displays of piety or superficial achievements. True merit lies in the sincerity of one's heart and the consistency of one's actions, not in the praise of others.

The pursuit of spiritual growth is a personal journey that requires patience and perseverance. There will be times of doubt and difficulty, but the steadfast practitioner remains committed to the path, knowing that the rewards of inner transformation are immeasurable.

The world often values external success and material achievements, but the wise understand that true and lasting happiness comes from within. It is found in the cultivation of inner peace, contentment, and a deep connection to the source of all being.

Therefore, the practitioner does not seek worldly fame or fortune but strives to live a life of simplicity, mindfulness, and compassion. Their actions are guided by wisdom and their hearts are filled with love for all beings. Their true reward is the inner transformation they undergo and the positive influence they have on the world around them, often in subtle and unseen ways.

Like the fragrance of a flower that permeates the air without demanding attention, the virtue of a true practitioner naturally benefits others. Their presence brings peace and harmony, and their actions inspire goodness, not through forceful exertion but through the quiet power of their inner transformation.

**The merit of chanting the Heart Sutra is truly immeasurable.**

Even if one diligently practices various other profound dharmas for many years, the merit obtained may not equal even a fraction of reciting the Heart Sutra once.

The Buddhas of the three times relied on the perfection of wisdom to attain unsurpassed, complete enlightenment.

Therefore, know that the perfection of wisdom is the great mantra, the great bright mantra, the unsurpassed mantra, the unequalled mantra. It can truly eliminate all suffering; hence, proclaim the Prajnaparamita Hridaya Sutra mantra. Thus, pronounce the mantra:

Gate Gate Pāragate Pārasaṃgate Bodhi Svāhā.

(Repeated three times)

The anxieties of the people increase daily, and their conduct becomes increasingly depraved. Although there are constant admonitions, they do not reflect on their actions. The warnings of the sages are ignored, and the teachings of the Buddha are treated with contempt. The people do not know shame, and their hearts are filled with wickedness. They deceive and harm each other, and their evil deeds never cease. They do not fear the laws of the state or the punishments of heaven. They indulge their selfish desires and become increasingly arrogant and extravagant. They do not respect their superiors or care for their inferiors. They are ungrateful for kindness and bear grudges. They are lazy and do not work diligently. They covet wealth and property and engage in theft and robbery. They slander and deceive, and their words are filled with malice. They are licentious and indulge in sensual pleasures. They gamble and waste their fortunes. They are quarrelsome and engage in disputes. They stir up trouble and incite riots. They disobey orders and resist authority. They are unfilial and do not respect their parents. They are unkind to their relatives and friends. They are cruel to animals. They pollute the environment and waste resources. Their sins are countless and their wickedness knows no bounds. If this continues, the country will surely fall into ruin. Therefore, we must quickly correct these evils and lead the people back to the path of righteousness.



Looking at the market prices, one is filled with deep sorrow. For four years, prices have continued to fall, reaching rock bottom. Farmers have lost their land, businesses have gone bankrupt one after another, and the cries of the unemployed shake the heavens. In the past twenty or thirty years, there has never been such a severe water and fire disaster. The people are suffering at their wits' end, and their future is bleak. Despite this, the wealthy and powerful continue to live in luxury and dissipation, completely unaware of the hardships of the common people. They indulge in pleasure and revelry, their hearts hardened like iron or stone. They have lost all sense of compassion and righteousness. If this situation continues, the nation will surely perish. Therefore, we must quickly implement relief measures and save the people from this abyss of suffering.



**The Great Meaning of the Manifestation of the Seven Stars and Five Planets**

The reason why the seven stars and five planets illuminate the human world is explained in detail in the Buddhist scriptures. However, in our country, Shinto teachings also speak of the spirits of the stars and planets.

Generally speaking, the seven stars are the spirits of the seven luminaries: the Sun, the Moon, Mars, Mercury, Jupiter, Venus, and Saturn. These seven stars govern the five elements: Metal, Wood, Water, Fire, and Earth, and produce all things in the heavens and on Earth, including humans. Therefore, these seven stars are also called the "Seven Parents."

Among these, the North Star is particularly revered as the chief deity of the stars. It is said to govern the destiny of the emperor and the lifespan of humans. The other six stars each have their own roles and govern various aspects of human life.

Therefore, the human mind originates from the One Mind, which is the root of all dharmas. This One Mind manifests as the five wisdoms and the seven emotions.

The five wisdoms are: the wisdom of the fundamental nature of reality, the wisdom of equality, the wisdom of discernment, the wisdom of accomplishing action, and the great perfect mirror wisdom. These five wisdoms correspond to the five elements and manifest in the human body as the five organs: liver, heart, spleen, lungs, and kidneys, and the five senses: sight, hearing, smell, taste, and touch. They also manifest as the five constant virtues: benevolence, righteousness, propriety, wisdom, and faith.

The seven emotions arise from the interaction of these five wisdoms and manifest as joy, anger, sorrow, pleasure, love, hatred, and desire. These seven emotions stir the human heart and give rise to various thoughts and actions.

Thus, all phenomena in the universe and all the activities of the human mind are nothing but manifestations of the One Mind. The seven stars and five planets are also transformations of this One Mind, illuminating the world and influencing human destiny.



The human mind descends and manifests as the seven emotions, which in turn give rise to various thoughts. Therefore, to purify the human mind, one must first understand the origin of these thoughts.

Thoughts arise from the interaction of the six senses with the external world. When the eyes see forms, the ears hear sounds, the nose smells odors, the tongue tastes flavors, the body feels sensations, and the mind perceives dharmas, various thoughts are produced. These thoughts can be either wholesome or unwholesome, leading to either happiness or suffering.

Unwholesome thoughts are rooted in greed, anger, and ignorance. Greed leads to attachment and craving, anger leads to hatred and violence, and ignorance leads to delusion and wrong views. These three poisons contaminate the mind and cause endless suffering.

Wholesome thoughts, on the other hand, are rooted in non-greed, non-anger, and non-ignorance. Non-greed leads to generosity and contentment, non-anger leads to compassion and tolerance, and non-ignorance leads to wisdom and understanding. Cultivating these three virtues purifies the mind and leads to liberation from suffering.

Therefore, to purify the mind and attain enlightenment, one must diligently practice the precepts, cultivate concentration, and develop wisdom. By eradicating unwholesome thoughts and cultivating wholesome ones, one can gradually purify the mind and realize one's true nature.

Therefore, those who promote the Dharma must first understand the fundamental principle of the Dharma. If they do not understand this principle, their teachings will be like pointing at the moon with a finger, causing confusion. They will cling to superficial interpretations and be unable to grasp the true meaning.

Our country has long revered the teachings of the ancient sages. Emperor Jimmu, in the first year of his reign, established the principle of "revering the gods and valuing the people." Subsequent emperors also followed this tradition, diligently governing the country and caring for the people. The Buddhist teachings were later introduced, and they gradually spread throughout the land, deeply influencing the hearts of the people.

Prince Shotoku, in particular, greatly promoted Buddhism. He built numerous temples and pagodas, and he personally lectured on the Buddhist scriptures. His efforts laid a solid foundation for the flourishing of Buddhism in our country.

Even today, the influence of Buddhism is deeply ingrained in our society. The compassionate spirit of Buddhism has nurtured the hearts of the people and contributed greatly to social stability and harmony. Therefore, we must continue to uphold and propagate the Buddhist teachings, ensuring that their wisdom and compassion continue to illuminate the world.



**The Origin of the Revering of the North Star in Japan**

In our country, the reverence for the North Star is based on the belief in the spirits of the stars and planets, as mentioned earlier. The North Star, in particular, is regarded as the supreme deity among the stars, residing in the center of the heavens and governing the movements of all other stars.

According to tradition, in ancient times, Emperor Tenji was deeply troubled by a rebellion. He prayed to the North Star for divine assistance, and miraculously, the rebellion was quelled. Since then, the imperial court has held the North Star in great esteem and offered prayers for the peace and stability of the nation.

Furthermore, the North Star is also associated with longevity and good fortune. People believe that by praying to the North Star, they can prolong their lives and receive blessings. This belief became widespread among the common people, and the worship of the North Star became deeply rooted in Japanese folk religion.

Even today, many temples and shrines across the country enshrine the North Star as a deity. People visit these sacred places to offer prayers for various blessings, such as good health, long life, and success in their endeavors. The reverence for the North Star continues to be an important aspect of Japanese religious culture.

Therefore, it is essential for those who study the Dharma to first purify their minds. If the mind is impure, even if one diligently reads the scriptures and practices meditation, one will not be able to attain true understanding. It is like trying to see the moon through muddy water – the reflection will always be distorted.

The purification of the mind begins with observing the precepts and cultivating good conduct. By refraining from evil deeds and practicing virtuous actions, one can gradually cleanse the impurities of the mind.

Furthermore, it is important to cultivate concentration. When the mind is focused and undistracted, it becomes clear and tranquil, like a still pond reflecting the sky. This state of mental clarity is essential for developing wisdom.

Through the power of concentration, one can penetrate the superficial appearances of phenomena and perceive their true nature. This is the essence of wisdom – the ability to see things as they truly are, without delusion or attachment.

The scriptures and the teachings of the wise serve as a guide on this path of purification and wisdom. By diligently studying and practicing these teachings, one can gradually awaken one's inner wisdom and attain liberation from suffering.



Generally, in the Eight Trigrams, the Qian trigram is positioned in the northwest, representing heaven and the father. The Kun trigram is in the southwest, representing earth and the mother. The Zhen trigram is in the east, representing thunder and the eldest son. The Xun trigram is in the southeast, representing wind and the eldest daughter. The Kan trigram is in the north, representing water and the middle son. The Li trigram is in the south, representing fire and the middle daughter. The Gen trigram is in the northeast, representing mountains and the youngest son. The Dui trigram is in the west, representing lakes and the youngest daughter.

When observing a house based on the Eight Trigrams, the northwest direction, associated with the Qian trigram, is considered the most important. It symbolizes the head of the household, authority, and longevity. If this area is auspicious and well-arranged, the family will prosper, and the father will enjoy good health and a long life. Conversely, if this area is afflicted or improperly arranged, it can bring misfortune to the family, especially to the father.

Therefore, when constructing or arranging a house, careful attention must be paid to the northwest direction. It should be kept clean, orderly, and free from any negative influences. Auspicious objects or symbols associated with the Qian trigram can be placed in this area to enhance its positive energy. By respecting and harmonizing with the principles of the Eight Trigrams, one can create a living environment that promotes well-being and good fortune for the entire family.

In the second year of Tenpyō Hōji (758 AD), the Empress Dowager Kōken ordered the construction of a new temple in the northern part of the capital. This temple was named Hokkeji. At the same time, she also ordered the casting of a large bronze statue of the Buddha, which was to be enshrined in the main hall of Hokkeji.

The casting of this Buddha statue took several years and involved a large number of skilled artisans. In the sixth year of Tenpyō Hōji (762 AD), the statue was finally completed. It was a magnificent work of art, standing over ten feet tall and radiating a sense of solemnity and grandeur.

The Empress Dowager Kōken was deeply devoted to this Buddha statue. She personally participated in the consecration ceremony and bestowed upon it the name "Shozō Kongō Bosatsu" (Vajra Bodhisattva of the Righteous Image). She also decreed that Hokkeji would be the principal temple for the propagation of the Lotus Sutra.

Later, during the Jōgan era (859-877 AD), Hokkeji was damaged by fire. However, the Shozō Kongō Bosatsu statue miraculously survived the conflagration. It was later restored and remains a treasured cultural asset to this day, embodying the deep faith and artistic excellence of the Nara period.



Therefore, in the "Chapter on the Merits of Rejoicing" in the Lotus Sutra, it is said, "If a good son or good daughter hears this Dharma Lotus Sutra and, even for a moment, feels joy, I will bestow upon them the prediction of their future attainment of unsurpassed, complete enlightenment."

Furthermore, in the "Chapter on the Teacher of the Dharma," it is said, "If, after the Thus Come One has entered extinction, there is one who can secretly expound the Dharma Lotus Sutra to one person, even just one phrase, you should know that this person is the envoy of the Thus Come One. He has been dispatched by the Thus Come One to perform the Thus Come One's work."

These passages highlight the immense merit of encountering and rejoicing in the Dharma Lotus Sutra, even for a brief moment. They also emphasize the profound significance of those who dedicate themselves to propagating this Sutra after the Buddha's passing. Such individuals are regarded as the Buddha's envoys, continuing his work of enlightening the world.

The Lotus Sutra is thus presented as a source of immeasurable joy and a path to ultimate liberation, and those who embrace and share its teachings are highly praised for their noble efforts.

In this world, there are countless deities who protect the nation and its people. Among them, the Three Great Heavenly Kings are particularly powerful and widely revered. These three kings are Bishamonten, Jikokuten, and Kōmokuten.

Bishamonten resides in the northern quarter of the heavenly realm and commands a vast army of yakshas and other celestial beings. He is known for his strength, courage, and ability to vanquish evil spirits. He is also regarded as a guardian of wealth and prosperity.

Jikokuten resides in the eastern quarter and is the protector of the eastern continent. He is often depicted holding a lute or a sword, symbolizing his role in maintaining harmony and order. He is said to have the ability to pacify disturbances and protect against enemies.

Kōmokuten resides in the western quarter and oversees the western continent. He is typically portrayed with wide eyes, observing the world and distinguishing good from evil. He holds a brush and a scroll, with which he records the deeds of all beings.

These three heavenly kings work together to safeguard the world and its inhabitants from various threats, both visible and invisible. They are invoked in prayers for protection, peace, and prosperity, and their images are often enshrined in temples and homes. Their influence is deeply rooted in East Asian religious traditions.

附記：關於三台、北斗、南斗諸星君，在天文學上另有解釋。

Note: Regarding the Star Lords of the Three Steps (三台), the Northern Dipper (北斗), and the Southern Dipper (南斗), there are separate explanations in astronomy.

二十八 / 28

In ancient Chinese cosmology, the world was believed to be supported by four divine creatures, each guarding one of the cardinal directions. These are the Azure Dragon of the East, the Vermilion Bird of the South, the White Tiger of the West, and the Black Tortoise of the North.

The Azure Dragon symbolizes spring, wood, and benevolence. It is often depicted as a powerful, serpentine creature soaring through the sky.

The Vermilion Bird represents summer, fire, and propriety. It is portrayed as a beautiful, phoenix-like bird with vibrant plumage.

The White Tiger embodies autumn, metal, and righteousness. It is depicted as a fierce and majestic tiger, often associated with military prowess.

The Black Tortoise symbolizes winter, water, and wisdom. It is usually shown as a tortoise intertwined with a snake, representing longevity and stability.

These four celestial animals were not merely mythical creatures; they were deeply integrated into ancient Chinese culture, influencing everything from city planning and architecture to astrology and geomancy. They represent fundamental aspects of the cosmos and the natural world, and their symbolic significance continues to resonate in East Asian art and thought.



**The Interrelated Forms of the Four Divine Creatures**

As previously mentioned, the Azure Dragon, Vermilion Bird, White Tiger, and Black Tortoise each govern one of the four cardinal directions. However, their forms and attributes are not entirely independent; rather, they are interconnected and reflect fundamental cosmological principles.

The Azure Dragon of the East, associated with wood and spring, often appears with scales like a fish and horns like a deer. Its vibrant blue or green color symbolizes growth and vitality.

The Vermilion Bird of the South, linked to fire and summer, is depicted with brilliant red plumage. Its form is often likened to a pheasant or a phoenix, representing passion and transformation.

The White Tiger of the West, embodying metal and autumn, is characterized by its sharp claws and teeth, signifying strength and courage. Its white fur represents purity and the fading of life.

The Black Tortoise of the North, connected to water and winter, is usually shown as a tortoise entwined with a snake. The tortoise symbolizes longevity and stability, while the snake represents wisdom and mystery. Their dark color signifies the stillness of winter.

These symbolic representations illustrate the cyclical nature of the cosmos and the interconnectedness of its various elements. The four divine creatures, while distinct in their individual attributes, together embody the fundamental forces that govern the universe.



In the Song Dynasty, there was a man named Wang Yuanzhi, who served as an official. He was skilled in divination and was known for his ability to summon snakes. One day, while traveling through the mountains of Jingzhou, he encountered a large snake blocking his path. Wang Yuanzhi chanted a magical incantation, and the snake immediately bowed its head and moved aside, allowing him to pass.

Later, during the Sui Dynasty, there was a scholar named Du Yuan. He lived in Chang'an and was known for his profound knowledge of the ancient classics. One day, while studying in his room, a strange creature with the head of a snake and the body of a bird appeared before him. Du Yuan was not afraid; instead, he calmly recited a passage from the scriptures, and the creature vanished.

These stories illustrate the ancient Chinese belief in the mystical powers of snakes and the ability of humans to interact with them through magic or virtue. Snakes were often seen as symbols of wisdom, longevity, and transformation, and they played a significant role in Chinese mythology and folklore.

三十一 / 31

Therefore, profound faith is the root of the Way and the mother of merit. It washes away the defilements of the mind and nourishes the seeds of virtue. If you can single-mindedly believe in the teachings of the Buddha, then even if you encounter countless adversities and hardships in this life, you will eventually attain the supreme enlightenment.

The power of faith is immeasurable. It can move mountains and dry up seas. It can transform ordinary beings into sages and Buddhas. The Flower Garland Sutra says, "Faith is the foundation of entering the Way, and it can give rise to all virtues." The Diamond Sutra says, "Those who develop faith with a pure heart will realize that all dharmas are empty and without inherent existence."

When the mind is filled with sincere faith, it becomes firm and unwavering, like a great mountain that cannot be moved by the wind. It transcends the limitations of intellect and reason and directly perceives the truth. It is like a child clinging to its mother, relying on her completely without doubt.

Therefore, cultivate profound faith in the Buddha, the Dharma, and the Sangha. With this unwavering faith as your guide, diligently practice the teachings and you will surely reach the other shore of liberation.

三十二 / 32

興福寺 was initially established as a private temple of the Fujiwara clan. Its origins can be traced back to the Yamashina Temple (山階寺), which was founded in 669 AD by Kagami no Okimi (鏡王女), the wife of Fujiwara no Kamatari. Later, in 710 AD, when the capital was moved to Nara, the temple was relocated to its present site and renamed Kōfukuji.

Over the centuries, Kōfukuji grew to become one of the most powerful and influential temples in Japan. It served as the head temple of the Hossō sect and played a significant role in the political and religious affairs of the Nara period. The temple complex housed numerous halls, pagodas, and other structures, and its vast landholdings extended throughout the country.

During its long history, Kōfukuji experienced periods of both prosperity and decline. It suffered from fires and warfare on several occasions but was always rebuilt and restored, testament to the enduring faith and support of its patrons. Even today, Kōfukuji remains a significant cultural and religious center in Nara, preserving its rich heritage and transmitting its traditions to future generations.

三十三 / 33

In the fourth year of Jōgan (862 AD), during the reign of Emperor Seiwa, a miraculous event occurred at Tōnomine Temple (多武峰寺) in Yoshino. In the middle of the night, the main hall of the

temple emitted a brilliant light, illuminating the surrounding area. People from nearby villages gathered to witness this extraordinary sight.

The light was so intense that it resembled the rising sun. Within the light, they saw the figure of a radiant deity, seated on a lotus flower. The deity spoke in a gentle voice, saying, "I am the spirit of Mount Tōnomine. Because of your sincere devotion, I have manifested myself before you. Continue to uphold the teachings of the Buddha, and I will always protect this land and its people."

After speaking these words, the deity gradually faded away, and the brilliant light subsided. The people were filled with awe and reverence. They prostrated themselves and offered prayers of gratitude. This miraculous event further strengthened the faith of the local community and solidified Tōnomine Temple as a sacred site.

三十四 / 34

The Miraculous Descent of Zhou Fang on Mount Shangfang

During the Jin Dynasty, there was a man named Zhou Fang who lived as a recluse on Mount Shangfang. He was known for his virtuous conduct and his deep understanding of Taoist principles. One day, while meditating, he saw a radiant figure descending from the heavens. The figure identified himself as a celestial being and told Zhou Fang that he had been sent to test his spiritual attainment.

The celestial being transformed into various terrifying forms, attempting to frighten Zhou Fang. However, Zhou Fang remained steadfast and unafraid, his mind undisturbed. Impressed by his unwavering composure, the celestial being revealed his true form and praised Zhou Fang for his spiritual strength. He then bestowed upon Zhou Fang a sacred text and instructed him to share its teachings with others.

Zhou Fang descended from the mountain and began to propagate the celestial teachings. His words resonated deeply with the people, and many were drawn to his wisdom and virtue. He traveled throughout the land, healing the sick, resolving disputes, and guiding people on the path of spiritual cultivation. Miraculous events often accompanied his presence, further solidifying his reputation as a divinely appointed teacher. The story of Zhou Fang's encounter on Mount Shangfang became a widely known tale, inspiring countless individuals to pursue spiritual enlightenment.

三十五 / 35

The auspicious omen of the North Star appearing brightly was observed on the second day of the third month of the third year of Tenkei (940 AD). At this time, Fujiwara no Tadabumi was appointed as the commander-in-chief for the suppression of the rebellion in the East Country.

Prior to his departure, Tadabumi visited the imperial palace to pay his respects to Emperor Suzaku. The emperor bestowed upon him a jeweled sword and offered words of encouragement. Tadabumi then proceeded to Kōfukuji Temple in Nara to pray for victory.

On the eighth day of the fourth month, Tadabumi departed from the capital at the head of a large army. His forces marched eastward, passing through various provinces. Along the way, they

encountered remnants of the rebel forces, but Tadabumi's skillful leadership and the bravery of his soldiers ensured their swift defeat.

By the ninth month, Tadabumi's army had reached the heart of the rebellion. After a series of decisive battles, the rebel leader Taira no Masakado was finally subdued. Peace was restored to the East Country, and Tadabumi returned to the capital in triumph, hailed as a national hero. The bright appearance of the North Star at the time of his appointment was seen as a divine sign foretelling his success.



The Re-establishment of Hieizan Enryakuji Temple

Following a period of decline, Hieizan Enryakuji Temple was revitalized through the efforts of successive generations. After Genshin, who advocated for the Pure Land teachings, the temple saw further development under figures like Ryōgen, who served as the eighteenth head priest. Ryōgen expanded the temple's influence and established various practices.

The temple grounds feature numerous structures, including the Konpon Chūdō (Main Hall), a two-story building housing a statue of Yakushi Nyorai and flanked by the images of the Four Heavenly Kings. The Niōmon Gate, with its imposing guardian statues, marks one of the main entrances. Within the complex are also a lecture hall, a bell tower, and various other halls and pagodas.

Enryakuji flourished as a center of Buddhist learning and practice, attracting monks and scholars from across the country. It played a crucial role in the development of Tendai Buddhism and exerted significant influence on Japanese religious and cultural life for centuries. Despite periods of upheaval and conflict, Enryakuji has been rebuilt and its traditions have been preserved, continuing to stand as a testament to the enduring power of faith and the dedication of those who have served it.



Therefore, the virtuous king, deeply understanding the profound principle of the Heart Sutra, diligently recited it day and night. Because of this, his wisdom became like the sun and moon,

illuminating all things. His virtue spread throughout the land, and his people lived in peace and prosperity.

The king's sincere faith moved the heavens, and auspicious omens appeared frequently. The stars shone brightly, and the moon was always full. Auspicious clouds gathered, and sweet rain fell, nourishing the earth. The king's virtuous influence extended to all beings, and even birds and beasts were said to be tamed by his compassion.

The king's devotion to the Heart Sutra was unwavering. He encouraged his ministers and subjects to also recite and uphold its teachings. As a result, the entire kingdom was filled with the sound of the Heart Sutra being chanted. People's hearts became pure and kind, and crime and suffering diminished.

The story of this virtuous king demonstrates the immense power and benefit of the Heart Sutra. By embracing its profound wisdom and practicing its teachings, one can not only purify one's own mind but also bring peace and harmony to the world.



Therefore, in the beginning, when the five elements were not yet separated and the primordial chaos prevailed, the myriad phenomena were contained within the One Mind. This One Mind, also known as the Dharma-body of the universe, is inherently pure and luminous.

As the universe evolved, the One Mind manifested as the myriad phenomena, each with its own unique form and characteristics. However, all these phenomena are ultimately interconnected and inseparable from the One Mind. Just as countless waves arise from the ocean but are never separate from the water, so too are all phenomena manifestations of the One Mind.

The stars, the planets, the mountains, the rivers, the plants, the animals, and even human beings – all are expressions of this fundamental reality. To realize this truth is to awaken to our true nature and to understand the interconnectedness of all existence.

Those who cultivate wisdom and practice meditation can gradually penetrate the illusion of separateness and directly experience the unity of all things. This realization brings about profound peace, liberation, and compassion, allowing one to live in harmony with the universe and all its beings.

Therefore, those who dwell in the mountains and cultivate the Way must diligently practice the profound Dharma of the Heart Sutra. By reciting and contemplating its teachings, their minds will naturally become clear and tranquil, free from worldly desires and attachments.

Even if they encounter hardships and trials in their practice, their faith in the Heart Sutra will sustain them. Just as a strong wind cannot shake a mighty tree, so too will the difficulties of life not deter those who have firmly rooted their minds in the wisdom of the Sutra.

As their practice deepens, they will gradually realize the emptiness of all phenomena and transcend the cycle of birth and death. Their compassion will naturally arise, embracing all beings without discrimination. They will become true practitioners of the Bodhisattva path, dedicating their lives to the liberation of all sentient beings.

The merit of practicing the Heart Sutra in the solitude of the mountains is immeasurable. It is a direct path to enlightenment, leading one to the ultimate peace and liberation. Therefore, those who seek true spiritual awakening should diligently engage in this profound practice.



Therefore, the wise ruler should deeply revere the North Star and offer sincere prayers every day and every month. By doing so, the blessings of the heavens will descend, and the nation will enjoy peace and prosperity.

The North Star is the lord of the heavens, the pivot around which all other stars revolve. It governs the destiny of the emperor and the lifespan of the people. When the North Star shines brightly, it signifies good fortune and stability. When it is dim or obscured, it portends misfortune and upheaval.

In ancient times, emperors would personally conduct rituals to honor the North Star, seeking its protection and guidance. They understood that the harmony of the celestial realm was closely linked to the well-being of the earthly realm. By maintaining a respectful relationship with the North Star, they aimed to ensure the longevity of their reign and the happiness of their subjects.

Even ordinary people should revere the North Star and offer their prayers. By cultivating a sincere heart and living in accordance with heavenly principles, they can attract good fortune and avoid misfortune. The teachings of the sages emphasize the importance of aligning oneself with the cosmos, and the reverence for the North Star is a key aspect of this alignment.

Therefore, the essence of the North Star is the spirit of the Heavenly Emperor. It governs the movement of the eight major stars of the Northern Dipper and determines human fortune and lifespan. Thus, those who wish for longevity and prosperity should diligently pray to the North Star.

According to historical records, during the reign of Emperor Wu of the Han Dynasty, a grand ritual was performed to honor the North Star. The emperor himself participated in the ceremony, offering precious jade and silk as sacrifices. It is said that his sincere devotion moved the heavens, and as a result, the empire enjoyed a long period of peace and stability.

In our country, the reverence for the North Star has been passed down through generations. Many temples and shrines enshrine the North Star as a principal deity, and people from all walks of life come to offer their prayers. They seek blessings for good health, long life, success in their endeavors, and protection from misfortune.

The efficacy of praying to the North Star lies in the sincere devotion of the supplicant. When the heart is pure and filled with faith, the power of the North Star can manifest in miraculous ways, granting wishes and bestowing blessings. Therefore, cultivate a respectful heart and offer your prayers to the guiding light of the Northern Heavens.



Therefore, the fundamental principle of our sect is the direct transmission outside the scriptures, the special transmission beyond words, directly pointing to the human mind to see one's own nature and attain Buddhahood. This teaching transcends the limitations of language and logic; it is a direct experience of the ultimate reality.

Although our sect emphasizes this direct transmission, we also value the study of the scriptures and the practice of seated meditation. These practices help to quiet the mind and cultivate wisdom, preparing the ground for the direct realization of one's true nature.

In the early years of our sect, many practitioners lived in secluded mountain retreats, dedicating themselves to rigorous meditation and contemplation. They sought to awaken their innate wisdom and attain liberation through their own efforts.

Later, as our sect grew and spread, temples and monasteries were established in more accessible locations. While still valuing solitary practice, our tradition also embraced communal life and the transmission of teachings from master to disciple.

Even today, both solitary retreat and communal practice remain important aspects of our sect. Whether in the quietude of the mountains or within the community of a monastery, the ultimate aim is the same: to directly experience the Buddha-nature that resides within each and every one of us.



Therefore, in our country, there are many examples of miraculous responses attributed to the bodhisattvas. Among them, the most well-known is the manifestation of Kannon at Kumano Nachi Shrine.

According to legend, Emperor Kazan, after abdicating the throne, embarked on a pilgrimage to Kumano. During his visit to Nachi Falls, he witnessed a radiant light emanating from the waterfall. Within the light, he beheld the compassionate form of Kannon Bodhisattva, surrounded by celestial attendants.

Overwhelmed by this sacred vision, Emperor Kazan composed a poem expressing his profound reverence. He also ordered the construction of Seiganto-ji Temple next to Nachi Falls to commemorate this miraculous event.

Since then, Kumano Nachi Shrine has become a major pilgrimage site, attracting countless devotees who seek the blessings and guidance of Kannon. The Nachi Falls, with its majestic cascade and the serene presence of Seiganto-ji Temple, continues to be a place of profound spiritual significance. The story of Emperor Kazan's vision serves as a testament to the boundless compassion of Kannon and the power of sincere devotion.



Therefore, the gate of our temple is not fixed in one direction. It opens in various directions to welcome all who seek enlightenment. The principal image enshrined here is the manifestation of the North Star. Its radiant light illuminates the darkness of ignorance and guides sentient beings towards liberation.

According to ancient texts, the North Star descends to the earthly realm on specific days throughout the year. These descents are particularly auspicious times for offering prayers and seeking blessings. The records indicate that the North Star descends on the fifth day of the fifth month, the fifteenth day of the fifth month, the sixth day of the sixth month, the seventh day of the seventh month, the eighth day of the eighth month, the ninth day of the ninth month, the third day of the third month, and the fourth day of the fourth month.

During these descents, the power of the North Star is amplified, and its light shines even more brightly. Devotees gather at our temple to witness this sacred event and to offer their heartfelt prayers. The rituals performed during these times are believed to have a particularly potent effect, bringing about blessings of good fortune, longevity, and protection from calamities. The image of the North Star enshrined here serves as a focal point for these devotions, connecting the earthly realm with the celestial radiance of the guiding star.



Therefore, to truly understand the virtue of the Martial God, one must contemplate his origins. In ancient times, during the reign of Emperor Xian of the Han Dynasty, in the fourth year of Jian'an (199 AD), the Martial God manifested in the form of a great general named Guan Yu.

Guan Yu was known for his unparalleled loyalty, righteousness, courage, and strength. He served his lord, Liu Bei, with unwavering devotion and played a crucial role in the establishment of the Shu-Han dynasty. His valor in battle was legendary, and his name struck fear into the hearts of his enemies.

Even after his death, Guan Yu's spirit continued to inspire awe and reverence. He was deified as the Martial God, embodying the ideals of loyalty and righteousness. Temples were erected in his honor throughout the land, and countless people offered prayers to him for protection and guidance.

The image of the Martial God is often depicted with a stern countenance, holding a halberd, symbolizing his power to vanquish evil. His majestic appearance serves as a reminder of the importance of upholding justice and righteousness in the world. By venerating the Martial God, people aspire to cultivate these virtues within themselves and to live according to the principles he embodies.



Therefore, the Emperor, deeply moved by the sincerity of the people's faith, once again descended to the earthly realm. This time, he appeared in a humble guise, without the majesty of his imperial robes. He traveled among the common folk, listening to their concerns and offering words of comfort and encouragement.

He visited the sick and the suffering, using his divine powers to heal their ailments. He helped those in need, providing food and shelter to the poor and destitute. He resolved disputes and brought harmony to communities plagued by conflict.

During his time among the people, the Emperor taught them the importance of compassion, honesty, and diligence. He emphasized the interconnectedness of all beings and encouraged them to live in accordance with the principles of righteousness.

His presence brought a sense of peace and hope to the land. People were inspired by his humility and kindness, and their faith in the divine was strengthened. After spending a considerable time ministering to the needs of his people, the Emperor once again ascended to the heavens, leaving behind a legacy of compassion and wisdom that would continue to inspire generations to come.



Therefore, in the practice of the Secret Dharma of the Stars, there are various methods and rituals. Generally speaking, one establishes an altar, arranges offerings, recites secret mantras, and performs mudras (hand gestures) to invoke the power of the stars.

The form of the altar and the offerings vary depending on the specific star being invoked. For example, when worshipping the North Star, one typically uses a round altar and offers incense, flowers, and lamps. The secret mantras recited are specific to the North Star and are believed to resonate with its celestial energy.

The mudras performed also have specific meanings and are used to channel the power of the stars. These hand gestures are often intricate and require careful training to execute correctly.

In addition to these general practices, there are also more advanced and esoteric rituals within the Secret Dharma of the Stars. These may involve complex visualizations, the use of special implements, and prolonged periods of meditation.

The transmission of these secret practices is typically done from master to disciple, ensuring the purity and efficacy of the teachings. Over time, various lineages and schools have emerged, each with its own unique interpretations and variations of the core practices. However, the fundamental aim remains the same: to connect with the celestial energies of the stars for the purposes of spiritual growth, healing, and the attainment of various worldly benefits.

Therefore, in our lineage, the transmission of the Secret Dharma is not limited to written texts or formal rituals. While these are important aspects of practice, the true essence of the transmission lies in the direct experience of the Dharma, passed from the heart of the master to the heart of the disciple.

The great masters of the past, through their own rigorous practice and profound realization, have embodied the truth of the Dharma. Their very being serves as a living testament to its power. When a disciple connects with such a master, a deep resonance occurs, and the wisdom of the Dharma is awakened within their own heart.

This transmission transcends words and concepts. It is a direct knowing, an intuitive understanding that cannot be grasped through intellectual analysis alone. It is like the transmission of light from one candle to another – the flame is passed on directly, without any loss or alteration.

The formal rituals and practices of our lineage serve as a framework to support this direct transmission. They create the conditions for the disciple to purify their mind, open their heart, and receive the essence of the Dharma. However, it is the living presence of the master and the disciple's own sincere devotion that ultimately make the transmission complete.

This image shows a diagram related to offerings and directions, likely within a religious or ritualistic context. Here's a breakdown of the elements:

- **Top:**
    - **供物 (Ku-motsu):** Offerings
    - **抱朴童子 (Houboku Douji):** A Taoist figure, the "Boy Embracing Simplicity."
    - **鎮宅霊符星鎮王 (Chinchaku Reifu Seichin-ou):** A talisman for pacifying the household, with a star deity.
    - **神鏡 (Shinkyou):** Sacred Mirror
    - **北辰 (Hokushin):** North Star
    - **南方 (Nanpou):** South direction
    - **北方 (Hoppou):** North direction
    - **南面 (Nanmen):** Facing South
    - **北面 (Hokumen):** Facing North
- **Center Diagram:** A central area divided into sections.
    - **供 (Son):** Offering
    - **物 (Butsu):** Item
    - **生花 (Seika):** Fresh Flowers (placed in the south)
    - **餅 (Mochi):** Rice Cakes (placed in the east, south, and west)
    - **酒 (Sake):** Rice Wine (placed in the east, south, and west)
    - **菓子 (Kashi):** Sweets/Confectionery (placed in the east, south, and west)
    - **茶 (Cha):** Tea (placed in the east, south, and west)
    - **樒 (Shikimi):** Star Anise (placed in the north)
- **Bottom:**
    - **灯火 (Touka):** Lamp/Light (placed in the east)
    - **香 (Kou):** Incense (placed in the south)
    - **刀子 (Tou-su):** Small Knife (placed in the west)
    - **(右)六種 (Go Roku-shu):** (Right) Six kinds
    - **(四)四季 (Shi Shiki):** (Four) Four Seasons
    - **共二供 (Tomo ni So-na-e):** Offer together
    - **樒子、松、梅花、千種之用 (Shikimishi, Matsu, Baika, Chigusa no You):** Shikimi seeds, pine, plum blossoms, for various uses.

**Interpretation:**

This diagram illustrates the arrangement of offerings for a ritual or ceremony. It specifies the types of offerings (flowers, rice cakes, sake, sweets, tea, star anise), their placement according to cardinal directions (north, south, east, west), and other symbolic items like a sacred mirror, lamp, incense, and a small knife. The inclusion of figures like the "Boy Embracing Simplicity" and the "Star Pacifying King" suggests a Taoist or folk religious influence. The mention of specific plants (shikimi, pine, plum blossoms) further indicates the symbolic nature of the offerings.

The diagram emphasizes the importance of proper arrangement and the symbolic meaning of each item and its directional placement within the ritual space.

**Offerings**

When making offerings, first purify your hands and rinse your mouth with clean water. Your attitude should be respectful and sincere, focusing your mind. Place the offerings neatly and respectfully on the designated altar. Refrain from making noise or causing distractions during the offering ceremony. After offering, bow respectfully.

When offering incense, use incense of good quality and light it properly. The amount of incense should be appropriate, not too much. Hold the incense respectfully and offer it with a bow. When offering flowers, use fresh and beautiful blossoms. Arrange the flowers neatly in the vase. Offer the flowers with a sincere heart. Different types of incense and flowers may be used depending on the specific ritual or occasion. It is important to follow the established customs and traditions regarding offerings.

Offering of Incense and Flowers



**Record of Edible Wild Plants**

Concerning the fruits of trees and grasses, in autumn, when the leaves fall, one can know the tree by its fruit. The color and shape of the fruit indicate its nature. Some are sweet, others are bitter or sour. There are many varieties.

Regarding mountain vegetables, they sprout in the spring and grow throughout the summer. In autumn, when they mature, they can be harvested. One must know their characteristics well to distinguish the edible from the poisonous.

Mushrooms grow in damp places after rain. Some are edible and delicious, while others are highly poisonous. One must be very knowledgeable to differentiate them.

There are also various wild herbs that can be eaten. They have different flavors and properties. Some are sweet, some are bitter, and some have medicinal uses. It is essential to identify them correctly before consumption.

**Precautions Regarding Edible Wild Plants**

One should only eat what one knows for certain is edible. When in doubt, refrain from eating. There are many poisonous plants and mushrooms that resemble edible ones. Eating poisonous plants can lead to severe illness or even death. Seek guidance from experienced individuals when foraging for wild foods.

**Explanation of Seventy-Two Kinds of Divine Retribution**

Divine retribution manifests in seventy-two distinct forms, arising from various transgressions and unrighteous deeds. Understanding these retributions serves as a warning and encourages virtuous conduct.

This section details the initial forms of divine retribution, highlighting the consequences of actions that violate moral principles and natural laws.

Retribution: Suffering from boils and skin diseases.

Cause: Defiling clean water or using it improperly.

Retribution: Experiencing constant hunger and thirst.

Cause: Wasting food or being ungrateful for sustenance.

Retribution: Facing financial ruin and poverty.

Cause: Being greedy, stealing, or exploiting others.

Retribution: Suffering from physical deformities or disabilities.

Cause: Abusing one's body or harming living creatures.

Retribution: Enduring a short lifespan or premature death.

Cause: Taking one's own life or causing the death of others.

五十五 (55)

**Explanation of Seventy-Two Kinds of Divine Retribution (continued)**

Retribution: Experiencing frequent misfortunes and calamities.

Cause: Lacking gratitude for blessings received or complaining constantly.

Retribution: Suffering from blindness or impaired vision.

Cause: Looking at impure or harmful things, or having malicious intent in one's gaze.

Retribution: Being deaf or having hearing problems.

Cause: Listening to slanderous words or harsh language, or ignoring wise counsel.

Retribution: Becoming mute or having difficulty speaking.

Cause: Spreading false rumors or engaging in deceitful talk.

Retribution: Suffering from physical deformities or paralysis in the limbs.

Cause: Harming animals or obstructing the movement of others.

Retribution: Experiencing chronic illnesses and persistent ailments.

Cause: Neglecting one's health or engaging in unhealthy habits.

Retribution: Suffering from poverty and financial hardship.

Cause: Being wasteful or extravagant, or exploiting the poor.

Retribution: Having a short and unhappy life.

Cause: Engaging in evil deeds or living without purpose.

Retribution: Experiencing a difficult and painful death.

Cause: Accumulating severe negative karma through harmful actions.

**Explanation of Seventy-Two Kinds of Divine Retribution (Continued)**

Retribution: Suffering from incurable diseases and chronic pain.

Cause: Harming one's own body or neglecting its care.

Retribution: Experiencing constant misfortune and accidents.

Cause: Acting recklessly and disregarding safety.

Retribution: Facing betrayal and deception from loved ones.

Cause: Being insincere or untrustworthy in relationships.

Retribution: Suffering from mental instability and confusion.

Cause: Harboring negative thoughts or engaging in harmful speech.

Retribution: Experiencing the destruction of one's home and possessions.

Cause: Being wasteful or neglecting one's property.

Retribution: Being born into a low social status or facing discrimination.

Cause: Looking down on others or being arrogant.

Retribution: Experiencing failure in one's endeavors and lack of success.

Cause: Being lazy or lacking perseverance.

Retribution: Suffering from natural disasters or calamities affecting one's community.

Cause: Disregarding the well-being of others or harming the environment.

Retribution: Facing a violent or untimely death.

Cause: Engaging in violence or causing harm to others.

**Explanation of the Secret Method of the Divine Talisman**

This secret method of the divine talisman is a profound practice for advancing on the spiritual path and purifying negative karma. It is transmitted through a lineage of enlightened masters to worthy disciples.

The essence of this practice lies in the proper invocation of the divine, the visualization of sacred symbols, and the recitation of potent mantras. When performed correctly and with unwavering faith, it can bestow great blessings and protection.

The practitioner must first undergo purification rituals, including bathing and wearing clean garments. The sacred space should be prepared with reverence, and the divine image or talisman should be placed facing south.

The transmission of this secret method typically involves a formal initiation ceremony where the disciple receives direct guidance and empowerment from the guru.

The efficacy of this practice depends on the disciple's devotion, adherence to the precepts, and consistent effort.

五十八 (58)

**Explanation of the Method of Offering Incense to the Eight Directions**

Facing north, respectfully offer incense. Then, in succession, offer incense facing each of the other seven directions: northeast, east, southeast, south, southwest, west, and northwest.

When offering incense to each direction, visualize the deities or spirits associated with that direction and offer your prayers or respects.

The number of incense sticks used for each offering can vary depending on the tradition or specific ritual. Typically, one or three sticks are used.

Maintain a reverent and focused mind throughout the ritual. After offering incense to all eight directions, conclude with a final bow facing north.

Sequence of Offerings to the Eight Directions

North, Northeast, East, Southeast, South, Southwest, West, Northwest, then again North.

五十九 (59)

**Explanation of the Method of Invoking Divine Assistance**

Humbly and sincerely, invoke the divine beings. With a pure heart and focused intention, call upon their compassionate power and request their benevolent aid.

Invocation Verse:

O ye great and compassionate deities, in this time of need, I earnestly beseech your divine assistance. Descend now and bestow your blessings.

**(Below the Verse, listing deities/figures to invoke):**

- 正一位 (Shoichi-i): First Rank (highest)
- 四天王 (Shitenno): Four Heavenly Kings
- 八大龍王 (Hachidai Ryuo): Eight Great Dragon Kings
- 十二神将 (Junishinsho): Twelve Heavenly Generals
- 乾闥婆 (Kendatsuba): Gandharva (celestial musician)
- 阿修羅 (Ashura): Asura (demigod)
- 迦楼羅 (Karura): Garuda (mythical bird)
- 緊那羅 (Kinnara): Kinnara (celestial musician-dancer)
- 摩睺羅伽 (Mahoraga): Mahoraga (great serpent deity)
- 招請 (Shokin): Inviting
- 救天大将 (Kyuten Taisho): Great General Who Saves from Heaven
- 降伏大将 (Gofuku Taisho): Great General Who Subdues
- 抱朴童子 (Houboku Douji): Boy Embracing Simplicity (Taoist figure)
- 示頭童子 (Jito Douji): Boy Showing the Head
- 即六天魔王 (Sokurokuten Maou): Sixth Heaven Demon King
- 諸大善神 (Shodaizenjin): All Great Benevolent Deities
- 并一切眷属 (Heichi Issai Kenzoku): And all their retinues

Next, recite the invocation verse seven or twelve times.

Bow your head and body, and with reverence, present your request.

六十 (60)

**Explanation of the Method of Invoking Divine Assistance (Continued)**

Invoke the myriad spirits and deities dwelling in the heavens and the earth. Entreat their boundless power and wisdom to manifest in this world.

Invocation Verse:

O ye sacred and luminous spirits, permeating all realms, with utmost sincerity, I call upon your divine presence. Descend now and bestow your merciful protection.

**(Below the Verse, listing deities/figures to invoke):**

- 元始天尊 (Genshi Tenson): Primordial Heavenly Venerable
- 玉皇上帝 (Gyokko Jotei): Jade Emperor
- 三界大帝 (Sankai Taitei): Great Emperor of the Three Realms
- 十方天尊 (Jippo Tenson): Heavenly Venerables of the Ten Directions
- 日月星辰 (Nichigatsu Seishin): Sun, Moon, and Stars
- 風雨雷電 (Fuu-u Raiden): Wind, Rain, Thunder, and Lightning
- 山川草木 (Sansen Soumoku): Mountains, Rivers, Grasses, and Trees
- 一切神祇 (Issai Jingi): All Deities and Spirits

Next, recite the invocation verse three or seven times.

With palms joined and head bowed, earnestly present your supplication.

## Explanation of the Method of Invoking Divine Assistance (Continued)

Invoke the power of the twenty-eight constellations and the myriad celestial beings. Beseech their radiant influence to dispel darkness and bring forth auspiciousness.

Invocation Verse:

O ye luminous constellations, traversing the celestial sphere, with sincere hearts, we seek your brilliant light. Illuminate our path and bestow your blessings.

**(Below the Verse, listing constellations/celestial figures to invoke):**

- 二十八宿 (Nijuhachi Shuku): Twenty-Eight Constellations (listed individually)
- 角 (Kaku)
- 亢 (Kou)
- 氐 (Tei)
- 房 (Bou)
- 心 (Shin)
- 尾 (Bi)
- 箕 (Ki)
- 斗 (To)
- 牛 (Gyu)
- 女 (Jo)
- 虚 (Kyo)
- 危 (Ki)
- 室 (Shitsu)
- 壁 (Heki)
- 奎 (Kei)
- 婁 (Rou)
- 胃 (I)
- 昴 (Bou)
- 畢 (Hitsu)
- 觜 (Shi)
- 参 (Shin)
- 井 (Sei)
- 鬼 (Ki)
- 柳 (Ryu)
- 星 (Sei)
- 張 (Chou)
- 翼 (Yoku)
- 軫 (Shin)
- 善星皆来 (Zensho Kairai): All Auspicious Stars, Come Forth
- 悪星退散 (Akusei Taisan): Evil Stars, Vanish

Next, recite the invocation verse eighty-one times.

With focused intention, visualize the radiant light of the constellations illuminating your being and dispelling all negativity.

**Explanation of the Method of Invoking Divine Assistance (Continued)**

Invoke the power of the Five Sacred Mountains and the Four Holy Rivers. Beseech their majestic energies to flow into this sacred space and bestow their purifying blessings.

Invocation Verse:

O ye venerable mountains, reaching towards the heavens, and ye sacred rivers, flowing through the land, with humble hearts, we call upon your potent presence. Purify and bless this place.

**(Below the Verse, listing mountains and rivers to invoke):**

- 五嶽 (Gogaku): Five Sacred Mountains
- 東嶽泰山 (Tou-gaku Taizan): Mount Tai (East)
- 西嶽華山 (Sei-gaku Kazan): Mount Hua (West)
- 南嶽衡山 (Nan-gaku Kousan): Mount Heng (South)
- 北嶽恒山 (Hoku-gaku Kosan): Mount Heng (North)
- 中嶽嵩山 (Chuu-gaku Suuzan): Mount Song (Center)
- 四瀆 (Shitoku): Four Holy Rivers
- 江 (Kou): Yangtze River
- 河 (Ka): Yellow River
- 淮 (Wai): Huai River
- 濟 (Sai): Ji River

Next, recite the invocation verse three or five times.

With palms joined and head bowed, visualize the majestic power of the mountains and the purifying flow of the rivers enveloping the space.

六十三 (63)

**Record of Shinto Ritual Practices**

On the fifteenth day of the ninth month, offer rice. On the fifteenth day of the tenth month, offer beans. On the fifteenth day of the eleventh month, offer small rice cakes. On the fifteenth day of the twelfth month, offer black beans.

Purification Ritual:

First, purify the ritual implements by rinsing them with clean water six times. Next, purify yourself by bathing and wearing clean garments. Enter the sacred space and stand before the altar. Bow twice, clap your hands twice, offer your prayers, and bow once more.

**(Below the Purification Ritual instructions):**

Recite the invocation verse three times with a sincere heart and focused intention.

This concludes the record of certain Shinto ritual practices.

六十四 (64)

**Explanation of the Method of Making Offerings**

Next, present the offerings (after performing the common mudra). With a respectful and sincere heart, offer these items to the divine spirits.

Invocation Verse:

O ye spirits dwelling in the pure heavens and the vast earth, we humbly present these offerings. Graciously accept them and bestow your blessings upon us.

**(Below the Verse, detailing the offerings and recitations):**

- Offer sake (rice wine).
- Offer water.
- Offer salt.
- Offer rice.
- Offer various other foods and drinks (as appropriate for the ritual).
- Recite the invocation verse one hundred and twenty times.
- Next, offer a silent prayer, expressing your gratitude and wishes.
- Finally, respectfully withdraw after the offerings have been made.

With a pure heart and focused mind, offer these gifts to the divine.

六十五 (65)

**Explanation of the Method of Holding Sacred Objects**

Next, take the sacred beads (or other designated object) in your right hand. Hold them with reverence and focus your mind.

Invocation Verse:

O ye spirits of the vast heavens and the great earth, lend your power to these sacred objects. May they be imbued with divine virtue and efficacy, warding off misfortune and bringing forth blessings.

**(Below the Verse, detailing actions and recitations):**

- Perform the common mudra (after taking the beads).
- Recite the invocation verse eighty-one times.
- Next, offer a silent prayer, focusing your intention on the purpose of the ritual.
- Finally, respectfully place the sacred objects back in their designated place.

This concludes the explanation of the method of holding sacred objects.

六十六 (66)

**Record of the Tang Dynasty Ritual for Pacifying the Household**

First, respectfully invoke the following celestial emperors and deities:

- 先天金闕玉皇上帝 (Xiāntiān Jīnquē Yùhuáng Shàngdì): Primordial Heaven Golden Gate Jade Emperor
- 東方木公青帝大帝 (Dōngfāng Mùgōng Qīngdì Dàdì): Eastern Wood Duke Green Emperor Great Emperor
- 南方火鈴赤帝大帝 (Nánfāng Huǒlíng Chìdì Dàdì): Southern Fire Spirit Red Emperor Great Emperor
- 西方金神白帝大帝 (Xīfāng Jīnshén Báidì Dàdì): Western Metal God White Emperor Great Emperor
- 北方水精黑帝大帝 (Běifāng Shuǐjīng Hēidì Dàdì): Northern Water Essence Black Emperor Great Emperor
- 中央土皇黃帝大帝 (Zhōngyāng Tǔhuáng Huángdì Dàdì): Central Earth Emperor Yellow Emperor Great Emperor
- 周天三百六十五度星君 (Zhōutiān Sānbǎi Liùshíwǔ Dù Xīngjūn): Three Hundred and Sixty-Five Star Lords of the Circumference of Heaven
- 太歲德神 (Tàisuì Déshén): Virtue Spirit of the Grand Year Star
- 今年當值星君 (Jīnnián Dāngzhí Xīngjūn): Star Lord on Duty for the Current Year
- 本命元辰星君 (Běnmìng Yuánchén Xīngjūn): Star Lord of One's Natal Destiny
- 二十八宿星君 (Èrshíbā Xiù Xīngjūn): Twenty-Eight Constellation Star Lords
- 十二宮辰星君 (Shí'èrgōng Chén Xīngjūn): Twelve Palace Zodiac Star Lords

Next, invoke the following protective deities and spirits:

- 無鞅數眾 (Wúyāng Shùzhòng): Innumerable Multitudes
- 威靈接護 (Wēilíng Jiēhù): Majestic Spirits Who Receive and Protect
- 大帝神兵 (Dàdì Shénbīng): Divine Soldiers of the Great Emperors
- 周天遊奕 (Zhōutiān Yóuyì): Roaming Spirits of the Circumference of Heaven
- 六甲六丁 (Liùjiǎ Liùdīng): Six Jia and Six Ding Heavenly Generals
- 五雷神将 (Wǔléi Shénjiàng): Five Thunder Divine Generals
- 降臨壇前 (Jiànglín Tánqián): Descend Before the Altar
- 衛護家庭 (Wèihù Jiātíng): Protect and Guard the Household
- 正神 (Zhèngshén): Righteous Deities
- 邪魔 (Xiémó): Evil Demons
- 精怪 (Jīngguài): Evil Spirits
- 魍魎 (Wǎngliǎng): Water and Mountain Demons
- 一切妖氣 (Yīqiè Yāoqì): All Evil Influences
- 不祥之兆 (Bùxiáng zhī Zhào): Omens of Misfortune
- 終始掃除 (Zhōngshǐ Sǎochú): Completely Eliminate

This concludes the first part of the Tang Dynasty Ritual for Pacifying the Household.

**Record of Buddhist Ritual Practices**

First, purify the altar and the ritual implements. Next, arrange the offerings respectfully. Then, facing the west, perform three prostrations.

Recite the following verse eight times with a sincere heart:

"Homage to the Triple Gem. May my wishes be fulfilled and all obstacles be removed."

Next, recite the following mantra twenty-one times:

"[Transliteration of a Buddhist mantra in Japanese katakana]"

**>>>> NOTE TO SELF – GO BACK AND TRANSLATE THIS MANTRA**

Next, perform the seated meditation, focusing your mind and reciting the prayers with devotion. Finally, make offerings of incense, flowers, and other items.

This concludes the first part of the record of Buddhist ritual practices.

六十八 (68)

**Record of Buddhist Ritual Practices**

Next, recite the "Pure Land Rebirth Dharani" twenty-one times.

Next, recite the "Heart Sutra" once.

Next, recite the "Mantra of Light" one hundred and eight times.

Next, recite the "Great Compassion Mantra" twenty-one times.

Next, recite the "Mantra of Avalokiteśvara" eleven times.

六十九 (69)

Next, perform the "Dispelling Obstacles" mudra. Recite the dharani one hundred and eight times.

Next, recite the following verse seven times, while visualizing the merits and virtues of the Buddhas and Bodhisattvas:

"Homage to the Buddhas of the ten directions and three times. May their compassionate light illuminate all beings."

Next, perform the "Reverence to the Three Jewels" mudra. Bow three times, reciting the following:

"Homage to the Buddha, Homage to the Dharma, Homage to the Sangha."

Next, offer incense and flowers as before.



**Explanation of the Great Purification Ritual**

Next, offer fragrant branches (sakaki) and other symbolic items. Recite the following purification prayer three times:

"O ye spirits of heaven and earth, purify this place and remove all impurities. May blessings and harmony prevail."

Next, recite the following invocation verse one hundred and eight times:

"O ye great deities of purification, with your boundless power, cleanse us from all defilement and misfortune."

Next, perform the great purification rite. Wave the purification wand (haraegushi) over the area and the participants, chanting the purification prayers.

This concludes the first part of the explanation of the Great Purification Ritual.

**Explanation of Various Exorcism Methods**

- Method for Dispelling Epidemics (Continued)
- Method for Protecting Livestock
- Method for Preventing Fires
- Method for Repelling Thieves
- Method for Curing Skin Diseases
- Method for Healing Eye Ailments
- Method for Treating Ear Infections
- Method for Relieving Toothaches
- Method for Alleviating Stomach Pains
- Method for Curing Headaches
- Method for Expelling Evil Spirits and Demons (Continued)
- Method for Warding Off Bad Luck and Misfortune (Continued)
- Method for Protecting Against Wild Animals
- Method for Preventing Snake Bites
- Method for Exorcising Foxes and Badgers
- Method for Eliminating Various Pests
- Method for Protecting Children from Illness
- Method for Ensuring Safe Travel
- Method for Resolving Disputes
- Method for Bringing Rain
- Method for Stopping Rain
- Method for Preventing Hailstorms
- Method for Warding Off Lightning
- Method for Preventing Earthquakes
- Other methods for preventing various disasters and illnesses.

This page lists the benefits and virtues associated with observing the "Twenty-Three Kinds of Protection." It does not contain the specific Chinese characters for the "Da Bei Zhou" (Great Compassion Mantra).

**Explanation of the Twenty-Three Kinds of Protection**

Observing these twenty-three kinds of protection diligently and sincerely will bring forth numerous benefits and virtues:

- Protection from all calamities
- Protection from illnesses and diseases
- Protection from evil spirits and demons
- Protection from wild animals and poisonous creatures
- Protection from thieves and robbers
- Protection from floods and droughts
- Protection from fires
- Protection from weapons and violence
- Protection from legal troubles and imprisonment
- Protection from slander and gossip
- Protection from poverty and hardship
- Increase in wealth and prosperity
- Increase in longevity and good health
- Increase in wisdom and understanding
- Increase in love and compassion
- Increase in respect and honor
- Fulfillment of wishes and aspirations
- Success in all endeavors
- Harmony in family and relationships
- Peace and tranquility in mind
- Ability to overcome obstacles
- Attainment of enlightenment
- Rebirth in a higher realm

Those who uphold these protections will be blessed with good fortune, and their lives will be filled with peace and happiness. They will be free from suffering and adversity. Therefore, strive to observe these protections with utmost diligence and faith.

七十三 (73)

**Explanation of Auspicious Days for the Twenty-Three Kinds of Protection**

For observing the Twenty-Three Kinds of Protection, the following days are considered auspicious for performing the rituals and invoking their power:

- 甲子 (Kinoe-ne)
- 乙丑 (Kinoe-ushi)
- 丙寅 (Hinoe-tora)
- 丁卯 (Hinoe-u)
- 戊辰 (Tsuchinoe-tatsu)
- 己巳 (Tsuchinoto-mi)
- 庚午 (Kanoe-uma)
- 辛未 (Kanoto-hitsuji)
- 壬申 (Mizunoe-saru)
- 癸酉 (Mizunoto-tori)
- 甲戌 (Kinoe-inu)
- 乙亥 (Kinoe-i)

On these auspicious days, perform the rituals with a sincere heart and focused intention, and the blessings of the Twenty-Three Kinds of Protection will be amplified.

This concludes the explanation of the auspicious days for the Twenty-Three Kinds of Protection.

七十四 (74)

**Specific Dates for the Twenty-Three Kinds of Protection**

The rituals and observances for the Twenty-Three Kinds of Protection should be performed on the following dates each month:

- First day
- Seventh day
- Eighth day
- Fifteenth day
- Eighteenth day
- Twenty-third day
- Twenty-fourth day

Additionally, special observances should be held on the following dates throughout the year:

- January 1st
- February 8th
- March 3rd
- April 8th
- May 5th
- June 1st
- July 7th
- August 15th
- September 9th
- October 10th
- November 1st
- December 24th

On these designated dates, perform the rituals with utmost sincerity and devotion to invoke the blessings and protection.

Observe these dates diligently for the efficacy of the Twenty-Three Kinds of Protection.

**Record of Shinto Ritual Practices**

The Shinto ritual involves offering various items such as food, flowers, and lights to the deities. The specific offerings vary depending on the deity being venerated and the purpose of the ritual.

During the ritual, prayers and invocations are recited to communicate with the divine. These prayers often express gratitude, seek blessings, or request protection. The language used is typically formal and reverent.

**(Below the main text, listing deities/entities invoked):**

- 天照大神 (Amaterasu Ōmikami): Sun Goddess
- 豊受大神 (Toyouke Ōmikami): Goddess of Agriculture and Food
- 八百万神 (Yaoyorozu no Kami): Eight Million Deities
- 伊邪那岐大神 (Izanagi Ōmikami): Primordial Male Deity
- 伊邪那美大神 (Izanami Ōmikami): Primordial Female Deity
- 大国主大神 (Ōkuninushi no Ōkami): Great Land Master Deity
- 事代主大神 (Kotoshironushi no Ōkami): Deity of Divination
- 建御名方大神 (Takemikazuchi no Ōkami): Deity of Thunder and Swords
- その他諸々の神々 (Sono hoka moromoro no kamigami): Various other deities

The specific deities invoked and the prayers recited are determined by the tradition and the specific needs of the ritual.

七十六 (76)

**Record of Shinto Ritual Practices**

We humbly invoke the myriad deities dwelling in the heavens and the earth, both high and low. We beseech their divine presence to descend upon this sacred place and lend their benevolent power.

We offer our sincere prayers for the peace and prosperity of our nation, the well-being of its people, and the harmony of all creation. May all calamities be averted, and may blessings abound.

**(Below the main text, listing deities/entities invoked):**

- 高天原諸神 (Takamagahara no Shokami): All the Deities of the High Plain of Heaven
- 天津神 (Amatsukami): Heavenly Deities
- 国津神 (Kunitsukami): Earthly Deities
- 八百万神 (Yaoyorozu no Kami): Eight Million Deities
- 伊勢大神宮 (Ise Daijingū): Grand Shrine of Ise
- 春日大社 (Kasuga Taisha): Kasuga Grand Shrine
- 熱田神宮 (Atsuta Jingū): Atsuta Shrine
- その他全国の諸社 (Sono hoka zenkoku no shosha): Various other shrines throughout the country

With reverence and sincerity, we offer these prayers to the divine.

七十七 (77)

**Record of Shinto Ritual Practices**

We humbly beseech the divine spirits to cast their protective gaze upon us and to dispel all forms of evil and misfortune. May we be shielded from calamities, illnesses, and malevolent forces.

We offer our sincere prayers for the safety and well-being of our families, our communities, and our nation. May peace and harmony prevail in all realms, and may the blessings of the divine be ever-present.

**(Below the main text, listing deities/entities invoked for protection):**

- 天照大神 (Amaterasu Ōmikami): Sun Goddess
- 素盞嗚大神 (Susanoo Ōmikami): Deity of Storms and Seas
- 月読大神 (Tsukuyomi no Ōkami): Moon God
- 八百万神 (Yaoyorozu no Kami): Eight Million Deities
- 災厄消除の神々 (Saiyaku Joshō no Kamigami): Deities Who Eliminate Calamities
- 悪霊退散の神々 (Akuryō Taisan no Kamigami): Deities Who Repel Evil Spirits
- 病気平癒の神々 (Byōki Heiyu no Kamigami): Deities Who Heal Illnesses
- その他一切の守護神 (Sono hoka issai no shugojin): All other Guardian Deities

With faith and reverence, we entrust ourselves to the care of the divine.

七十八 (78)

**Record of Shinto Ritual Practices**

We humbly beseech the divine spirits to grant us peace and tranquility in our hearts and minds. May we be free from anxiety, fear, and suffering.

We offer our sincere prayers for the health and happiness of our families and loved ones. May we be blessed with harmonious relationships and a life filled with joy and contentment.

**(Below the main text, listing deities/entities invoked for peace and well-being):**

- 天照大神 (Amaterasu Ōmikami): Sun Goddess
- 大国主大神 (Ōkuninushi no Ōkami): Great Land Master Deity
- 恵比寿大神 (Ebisu Ōkami): Deity of Fishermen and Commerce
- 大黒天大神 (Daikokuten Ōkami): Deity of Wealth and Prosperity
- 福禄寿 (Fukurokuju): God of Happiness, Wealth, and Longevity
- 弁財天 (Benzaiten): Goddess of Knowledge, Arts, and Fortune
- その他一切の幸福の神々 (Sono hoka issai no kōfuku no kamigami): All other deities of happiness

With gratitude and reverence, we offer these prayers to the divine.

七十九 (79)

**Record of Shinto Teachings**

Sincerity is the foundation of all virtues. When offering prayers to the divine, it is essential to have a pure and sincere heart. Insincere prayers will not reach the heavens.

In our daily lives, we should also strive to be sincere in our words and actions. Deceit and hypocrisy will lead to negative consequences. A sincere heart will attract blessings and harmony.

**(Below the main text, emphasizing sincerity):**

- Sincerity in prayer
- Sincerity in words
- Sincerity in actions
- Sincerity in thought

**(Further teachings):**

- Be honest and truthful.
- Be kind and compassionate.
- Be grateful for blessings.
- Be diligent in your duties.
- Be respectful to others.

Strive for sincerity in all aspects of your life.

八十 (80)

When facing the divine mirror, one should always reflect upon their own heart and examine their conduct.

Invocation Verse:

O Great Luminous Mirror Deity, reveal the true nature of our hearts.

**(Below the Verse, listing figures/deities):**

- 太上鎮宅霊符神 (Taijō Chinchaku Reifu Jin): Supreme Talisman Deity for Pacifying the Household
- 抱朴童子 (Houboku Douji): Boy Embracing Simplicity (Taoist figure)
- 示頭童子 (Jito Douji): Boy Showing the Head

Recite the invocation verse three times.

Perform one deep bow and six moderate bows.

Visualize the deities.

Recite the invocation verse eighty-one times.

The stars are all extinguished, and evil spirits retreat. Recite three times.

八十一 (81)

**Explanation of the Talisman for Pacifying the Household**

This talisman for pacifying the household invokes the power of the Northern Dipper and various protective deities. It is written on yellow paper with vermilion ink.

Recite the following invocation three times while holding the talisman:

"O great and luminous Northern Dipper, with your radiant light, protect this household and dispel all evil influences. May peace and harmony prevail."

**(Below the invocation, listing deities and symbols):**

- 北辰鎮宅霊符 (Hokushin Chinchaku Reifu): Northern Dipper Talisman for Pacifying the Household
- 乾元亨利貞 (Ken Gen Kō Ri Tei): The Four Qualities of Heaven (Creation, Growth, Benefit, Firmness)
- 魁 (Kai), 杓 (Shaku), 衡 (Kou), 権 (Ken) (Symbols of the Northern Dipper)
- 玉女 (Gyokujo): Jade Woman
- 金童 (Kintō): Golden Boy
- その他諸神 (Sono hoka Shoshin): Various other deities

Affix this talisman in a prominent place within the household to ensure its protective efficacy.

八十二 (82)

**Method for Household Rituals**

Offerings:

- Water: One container
- Fire: Two candles
- Incense: Three sticks
- Sacred Branches (Sakaki): Four branches
- Food: Five plates (various types)

Recitation:

Chant the following prayer:

"O ye spirits of this dwelling, grant us peace and prosperity. Protect us from all harm and bless our household."

Perform this ritual regularly, especially on the first and fifteenth days of each month. Maintain a clean and reverent space for the ritual. Offer your prayers with sincerity and gratitude.

This concludes the method for household rituals.

八十三 (83)

**Secret Method for Attaining Mindfulness and Concentration**

To attain profound mindfulness and unwavering concentration, one must diligently practice the secret methods transmitted through the lineage.

Through consistent effort and unwavering faith, the practitioner gradually stills the mind's turbulence and penetrates the depths of consciousness.

**(Further Instructions):**

- Cultivate a calm and quiet environment.
- Adopt a comfortable and stable posture.
- Regulate the breath and find a natural rhythm.
- Gently direct the awareness to the object of meditation.
- When thoughts arise, acknowledge them without judgment and gently redirect the attention.
- Persevere with patience and determination.

The fruit of this practice is a mind that is clear, focused, and at peace.

八十四 (84)

**Abridged Ritual of Secret Sacrificial Practice**

To record the secret rituals passed down through generations, their ceremonies are simple, and proof is obtained with a single word.

Those who wish to engage in actual practice must quickly receive verification.

Those who practice with unwavering faith and in proper physical condition should follow the aforementioned methods, and their divine experiences will increase daily, earning the respect of the people.

Those who wish to use a white paper strip (one shaku six sun in length) as an offering tag and offer one sho (six go) of white rice before the deity, along with sake, water, salt, the first harvest (Kannazuki), and seasonal fruits, or do so daily or monthly on an auspicious day chosen from the sexagenary cycle, shall make their offerings.

Offerings include sake, washed rice, salt, the first harvest (Kannazuki), and seasonal fruits, or dried sweets, and these may be offered daily or every two to three days, with various items arranged as offerings.

八十六 (86)

Flower offerings are made in various ways depending on the occasion.

Generally, five kinds of flowers (incense sticks are also considered flowers) are used.

The most common are autumn leaves, followed by white, yellow, red, and purple flowers. If these are not available, any flowers or fruits can be used.

Incense is burned before the deity. Usually, two incense sticks are placed facing each other, and the smoke is allowed to rise.

When burning incense, one should first bathe and purify oneself, then respectfully offer the incense with a sincere heart, wishing for great things.

First, bathe and purify. Next, change clothes and respectfully bow. Then, offer incense.

八十七 (87)

Next, clap your hands twice, then bow deeply. This is the same as before.

Next, recite the incantation: "Om mani padme hum." (This is a transliteration of a Buddhist mantra.)

Visualize the deity descending from the north, facing south, radiating light. The deity is adorned with a crown and holds a treasure banner.

Recite the mantra seven times while focusing intently on the visualized deity. Then, imagine the deity bestowing blessings upon you, and you receiving them with reverence.

Hold this image in your mind for a while, and then gently release the visualization. The merit of this practice is immeasurable and will purify your mind. This is a secret practice, so keep it confidential.

八十八 (88)

Next, offer incense. Hold the incense with both hands, raise it to your forehead, and then place it in the incense burner. The fragrant smoke should fill the space.

Next, offer flowers. Arrange various fragrant flowers beautifully and place them before the deity.

Next, offer the "divine water." This water has been purified through ritual. Hold the vessel with both hands and offer it with reverence.

Offerings of food and drink, such as sake, various fruits, and sweets, are also made. These are presented with a sincere heart.

Today, we especially offer newly harvested rice and various blessings. We pray for the growth of good fortune, the removal of calamities, and the increase of prosperity. May our wishes be fulfilled like the waxing moon.

Perform purification by sprinkling water. Recite the purification mantra to cleanse defilements and obstacles.

Visualize the sacred syllables radiating light and purifying all negative karma and obscurations.

Recite the mantra for dispelling evil spirits and increasing good fortune. May this merit extend to all beings.

八十九 (89)

**Great Mandala of the Heavens and Stars**

The fundamental stars are the seven luminaries: sun, moon, and the five planets. The twenty-eight constellations are also fundamental stars.

The twenty-eight constellations are as follows: Horn, Neck, Root, Room, Heart, Tail, Winnowing Basket, Dipper, Handle, Wall, Steps, Roof, Encampment, Joining, Binding, Well, Ghosts, Willow, Star, Extended Net, Wing, Cart, Turtle, Net, Beak, Trunk, and Diagnosis.

Each constellation governs its own destiny and auspiciousness. For example, the "Room" constellation is good for building houses, while the "Wall" constellation is suitable for construction.

The twenty-eight constellations are used to determine auspicious days for various activities. Therefore, it is essential to understand the characteristics of each constellation.

The twenty-seven (or twenty-eight) constellations are used in astrological calculations.

九十 (90)

**Simplified Methods of Daily Practice**

Next, recite the Great Compassion Mantra (Daihi Shin Dharani) once.

Next, recite the Heart Sutra (Maka Hannya Haramita Shingyo) once.

Recite the mantra of the eleven-faced Avalokiteśvara (Ekādaśamukha Avalokiteśvara Dhāraṇī) once.

Recite the mantra of Cundī Bodhisattva (Cundī Dhāraṇī) once.

Recite the mantra of the Pure Land Rebirth Dharani (Jōdo Jōshō Gyō) once.

Namo Amitabha Buddha (Namu Amida Butsu), recite repeatedly.



Again, bow twice.

Next, recite the following: "Homage to the Triple Jewel, the Buddhas and Bodhisattvas of the ten directions, the great beings, the noble ones, the guardians of the world, the kings of the Dharma, the protectors of the land."

Next, recite the mantra of Vajrasattva (Kongōsatta no Shingon) once.

Next, recite the mantra of the Five Great Vidyārājas (Godai Myōō no Shingon) once.

With a sincere heart, send forth your prayers and aspirations to all the Buddhas and Bodhisattvas. Dedicate the merits of this practice to all sentient beings, wishing them happiness and freedom from suffering. Bow deeply once more.

**Simplified Methods of Daily Practice, Part Two**

First, offer incense. Burn incense and then bow. This is the same as the previous instructions for offering incense.

Next, clap your hands twice, then bow deeply.

Next, recite the incantation: "Om mani padme hum."

Visualize the deity descending from the north, facing south, radiating light. The deity is adorned with a crown and holds a treasure banner.

Recite the mantra seven times while focusing intently on the visualized deity. Then, imagine the deity bestowing blessings upon you, and you receiving them with reverence.

Hold this image in your mind for a while, and then gently release the visualization. The merit of this practice is immeasurable and will purify your mind. This is a secret practice, so keep it confidential.

九十三 (93)

**NOTES: the Japanese word for deity in the translation above is ‘Shin’.**

within a Japanese context, the word **神 (shin)** can encompass a broad range of meanings, including:

- **Kami (神):** This is the most common and fundamental meaning. Kami are the spirits or deities revered in Shinto and other Japanese religions. They can be nature spirits, ancestral spirits, legendary heroes, or even abstract concepts.
- **Immortals:** In some contexts, particularly influenced by Taoism and other East Asian beliefs, **神 (shin)** can refer to beings who have achieved a form of immortality or possess extraordinary spiritual powers.
- **Gods of any kind:** While often associated with Shinto, **神 (shin)** can also be used to refer to deities from other religions, such as Buddhist deities or even the Judeo-Christian God, although different terminology might be preferred in specific religious contexts.

First, offer incense. Burn incense and then bow.

Next, recite the incantation: "Om mani padme hum."

Visualize the deity descending from the north, facing south, radiating light. The deity is adorned with a crown and holds a treasure banner.

Recite the mantra seven times while focusing intently on the visualized deity. Then, imagine the deity bestowing blessings upon you, and you receiving them with reverence.

Hold this image in your mind for a while, and then gently release the visualization. The merit of this practice is immeasurable and will purify your mind. This is a secret practice, so keep it confidential.

Next, recite the Heart Sutra (Maka Hannya Haramita Shingyo) once.

Next, recite the mantra of the eleven-faced Avalokiteśvara (Ekādaśamukha Avalokiteśvara Dhāraṇī) seven times.

Next, recite the mantra of Cundī Bodhisattva (Cundī Dhāraṇī) seven times.

Next, recite the mantra of the Pure Land Rebirth Dharani (Jōdo Jōshō Gyō) seven times.

With a sincere heart, send forth your prayers and aspirations to all the Buddhas and Bodhisattvas. Dedicate the merits of this practice to all sentient beings, wishing them happiness and freedom from suffering. Bow deeply once more.

九十四 (94)

For all rituals, cleanliness is essential. The ritual implements and offering vessels must be clean. Participants should also purify themselves.

When performing rituals, follow the prescribed procedures precisely. Do not deviate from the established rules.

Offerings should be presented with sincerity and respect. Do not be careless or begrudging in your offerings.

The size of the ritual space is generally about one jo (approximately ten feet square). The altar should be set up facing south.

For personal rituals at home, a simplified setup is acceptable. The altar can be smaller, about two shaku (approximately two feet) square. Place the main deity in the center and other deities on either side.

When chanting mantras or reciting sutras, do so with clear pronunciation and a focused mind. Listen attentively to the sounds.

After the ritual is complete, express gratitude and reverence. Carefully put away the ritual implements and offerings.

Do not discuss the details of secret rituals with those who are not initiated. Maintain confidentiality.

九十五 (95)

**Regarding offerings and related matters:**

When making offerings to ancestors or deities, it is important to do so with a pure and sincere heart. Avoid extravagance or unnecessary displays.

Offerings should be appropriate to the occasion and the recipient. Consider their preferences and what is considered respectful.

The head of the household or the main representative should perform the offerings. If they are unable, another designated person can act as their proxy.

During the offering ceremony, maintain a respectful demeanor. Dress appropriately and avoid distractions.

Recite prayers or mantras clearly and with focus. Express gratitude and reverence.

After the ceremony, the offerings can be shared among family members or respectfully disposed of.

It is important to pass down the traditions and customs related to offerings to future generations.

Those who lack virtue or engage in many evil deeds will have their lifespan shortened and encounter numerous misfortunes. Their research and endeavors will not be successful, and they will suffer from various ailments.

Those who cultivate virtue and perform good deeds will have their lifespan extended, experience good fortune, and their wishes will be fulfilled. They will be respected by others and live a peaceful and happy life.

Therefore, it is essential to accumulate merit and avoid evil deeds. This is the secret to a long and prosperous life.

九十六 (96)

In daily life, people are often unaware of the causes of blessings and misfortunes. They only see the immediate circumstances and do not understand the underlying reasons.

For example, someone may be born into a wealthy family and enjoy a comfortable life without knowing that this is the result of past good deeds. Conversely, someone may suffer hardships and poverty without realizing that it is the consequence of past negative actions.

The rewards and punishments for good and evil deeds may not manifest immediately. Sometimes they appear later in life or even in future existences. Therefore, it is crucial to be mindful of our actions and cultivate virtue at all times.

Those who accumulate merit and practice diligently will naturally experience blessings and happiness. Their lives will be filled with peace and prosperity. On the other hand, those who engage in evil deeds will inevitably face suffering and misfortune.

It is essential to understand the principle of cause and effect (karma) and to live in accordance with Dharma (righteousness). By doing so, we can create a positive future for ourselves and others.

We should always be grateful for the blessings we receive and sincerely repent for our wrongdoings. By reflecting on our actions and striving to improve ourselves, we can purify our minds and accumulate merit.

Even if the consequences of our actions are not immediately apparent, they will eventually manifest. Therefore, we should always act with integrity and compassion, knowing that our thoughts, words, and deeds have a profound impact on our lives and the world around us.

The fundamental principle is emptiness (sunyata). All phenomena are without inherent existence. Those who understand this truth will naturally have faith and will not be attached to appearances. Their minds will be free from delusion and suffering.

The practice of emptiness is not about negating reality but about seeing through the illusions that cause suffering. By realizing the empty nature of all things, we can liberate ourselves from attachment, aversion, and ignorance.

The wisdom of emptiness is profound and subtle. It cannot be fully grasped through intellectual understanding alone but requires direct experience through meditation and contemplation.

Those who diligently practice the path of emptiness will gradually purify their minds and realize their true nature, which is inherently pure and luminous. They will develop compassion and wisdom, benefiting themselves and others.

The efficacy of spiritual practices is like the reflection of the moon in water. The reflection is not the moon itself, but it appears due to the presence of the moon and the water. Similarly, our spiritual experiences arise from the interaction of our minds and the external world.

If the water is disturbed, the reflection will be distorted. Likewise, if our minds are agitated by negative emotions and thoughts, our spiritual experiences will be unclear and unreliable.

To have clear and stable spiritual experiences, we need to calm and purify our minds. Through consistent practice and mindfulness, we can remove the disturbances and allow the true nature of reality to be reflected within us.

九十八 (98)

Therefore, those who are wealthy and noble in this life are often those who practiced charity and generosity in their past lives. Conversely, those who are poor and lowly are often those who were stingy and uncharitable.

The consequences of our actions, whether good or bad, will inevitably manifest in the future. The timing may vary, but the law of cause and effect is inexorable.

Even if we do not remember our past lives, the karmic seeds we have sown continue to bear fruit in the present. Our current circumstances are a reflection of our past actions.

Therefore, it is wise to cultivate virtue and avoid negative deeds. By doing so, we create a foundation for future happiness and well-being.

The suffering and difficulties we encounter in life are often the result of our own past negative karma. We should not blame others or external circumstances for our misfortunes.

Instead, we should practice patience and endurance, knowing that these difficulties are temporary and will eventually pass. By accepting our circumstances with equanimity and striving to purify our negative karma, we can transform suffering into a path of spiritual growth.

The teachings of the Buddha provide guidance on how to overcome suffering and attain liberation. By following the path of ethical conduct, mental discipline, and wisdom, we can break free from the cycle of suffering and achieve lasting peace.

The essence of this practice lies in the power of the mantra and visualization. Through focused recitation and clear mental imagery, one can connect with the divine and receive blessings.

The duration of the practice can vary, but it is often performed for a set period, such as six days or twenty-one days. Consistency and sincerity are more important than the length of the practice.

During the practice, it is essential to maintain a pure and disciplined lifestyle. Avoid negative thoughts and actions, and cultivate compassion and mindfulness.

The effectiveness of the practice depends on the individual's faith, diligence, and purity of heart. Those who approach it with unwavering devotion and a clear intention will achieve the desired results.

This method emphasizes direct experience and intuitive understanding over intellectual analysis. It is a practical approach that allows practitioners to directly access the transformative power of the sacred.

The rituals and visualizations are designed to purify the mind, open the heart, and awaken inner wisdom. By engaging with these practices, individuals can overcome limitations and realize their full potential.

The ultimate goal is to transcend the ordinary mind and experience the unity of all things. This realization brings about lasting peace and liberation.

百 (100)

The essence of the divine teachings is profound and difficult to comprehend for ordinary minds. It transcends intellectual understanding and can only be truly grasped through dedicated practice and realization.

The path to enlightenment requires unwavering faith, diligent effort, and a sincere desire to liberate oneself and all beings from suffering. It is not a path for the lazy or the skeptical.

Those who embark on this journey will encounter various obstacles and challenges. They may face doubts, temptations, and setbacks. However, with perseverance and the guidance of a qualified teacher, they can overcome these difficulties and progress on the path.

The rewards of spiritual practice are immeasurable. As one's understanding deepens and one's spiritual strength grows, one will experience increasing peace, joy, and wisdom. Ultimately, one will attain liberation from the cycle of birth and death and realize the ultimate truth.

The teachings are vast and encompass numerous methods and approaches to suit the different capacities and inclinations of individuals. There are paths for those who emphasize devotion, those who focus on wisdom, and those who cultivate ethical conduct.

Regardless of the specific path one chooses, the fundamental principles remain the same: the cultivation of compassion, the understanding of emptiness, and the dedication to the well-being of all sentient beings.

The journey may be long and arduous, but the destination is one of ultimate freedom and bliss. Therefore, one should strive diligently and with unwavering determination to reach the final goal.

百一 (101)

**Regarding miraculous cures and related matters:**

It is said that by sincerely reciting certain mantras or performing specific rituals for a period of one to three weeks, or sometimes even longer, miraculous cures can occur for various illnesses.

These cures are not based on conventional medical treatments but are attributed to the power of the spiritual practice. It is essential to have unwavering faith and a focused mind for these methods to be effective.

Testimonials and accounts of such miraculous healings exist, where individuals suffering from conditions deemed incurable by ordinary medicine have experienced complete recovery through these practices.

However, it is crucial to approach such claims with discernment and not to abandon conventional medical care entirely. Spiritual practices can be a complementary approach to healing but should not be considered a substitute for professional medical advice.

The efficacy of these practices often depends on the severity of the illness, the individual's faith and sincerity, and the consistent performance of the prescribed rituals or recitations.

In some instances, the effects may be immediate and dramatic, while in others, the healing process may be gradual. It is important to be patient and persistent in one's practice.

Furthermore, the guidance of a knowledgeable and experienced practitioner is often necessary to ensure that the rituals are performed correctly and that the individual receives appropriate instructions and support.

While miraculous cures are possible, they are not guaranteed. The ultimate outcome depends on various factors, both seen and unseen. Therefore, a balanced approach that combines spiritual practices with conventional medical care is generally recommended.

百二 (102)

**Regarding miraculous events and related accounts:**

During the great Osaka air raid in the 20th year of the Showa era (1945), a firestorm engulfed the city. Amidst the raging inferno, many temples and shrines were destroyed.

However, it is said that the main hall of a certain temple in the Tennoji district miraculously survived the fire. Although the surrounding buildings were reduced to ashes, the temple remained unscathed.

According to eyewitness accounts, the flames reached the temple but then inexplicably turned away, as if an invisible force was protecting it. This event was considered a miracle by the local residents.

Similarly, there are other stories of temples and sacred objects surviving natural disasters or wars against all odds, leading people to believe in divine intervention or the protective power of faith.

These accounts often become local legends, passed down through generations as evidence of the efficacy of prayer and the existence of supernatural forces.

However, it is important to approach such stories with a critical mind and to consider alternative explanations, such as chance or unique structural features that might have contributed to the survival of these buildings.

While these events may inspire faith and wonder, they do not necessarily defy the laws of nature. Sometimes, extraordinary circumstances can lead to seemingly miraculous outcomes.

Nevertheless, these stories serve as a reminder of the resilience of faith and the human tendency to find meaning and hope in the face of adversity.

百三 (103)

It is said that in ancient times, during a great fire, the sacred image of a certain deity was miraculously saved. Although the temple and surrounding buildings were completely destroyed, the statue remained unharmed.

According to the records, when the fire approached the hall where the statue was enshrined, the flames suddenly parted, creating a protective barrier around it. The firefighters and local residents who witnessed this event were astonished.

After the fire subsided, the statue was found sitting serenely amidst the ashes, without a single scorch mark. This miraculous preservation was attributed to the divine power of the deity.

The statue was later moved to a newly constructed temple and continues to be revered as a symbol of protection and resilience. The story of its miraculous survival has been passed down through generations, inspiring faith and awe.

Similarly, there are accounts of other sacred objects, such as scrolls, relics, and ritual implements, that have been miraculously preserved through fires, earthquakes, and other disasters.

These events are often interpreted as signs of divine favor or the inherent power of sacred objects. They serve to strengthen the faith of believers and reinforce the importance of reverence and devotion.

However, it is also important to consider the possibility of natural phenomena or other factors that might have contributed to these seemingly miraculous preservations. While faith plays a significant role, a balanced perspective that acknowledges both the spiritual and the material aspects of such events is essential.

百四 (104)

The Great Mandala of the Heavens encompasses all existence, both material and spiritual. It is a representation of the interconnectedness of all phenomena and the ultimate source of all creation.

Within this vast mandala reside numerous deities and celestial beings, each with their own specific roles and attributes. By contemplating the mandala and its various elements, practitioners can gain insight into the nature of reality and awaken their own inner potential.

The colors, shapes, and symbols within the mandala are not arbitrary but carry profound meaning. They represent different aspects of consciousness, energy, and the cosmos. Through focused visualization, one can internalize these qualities and transform one's own being.

The practice of the mandala is a powerful tool for meditation and spiritual development. It helps to quiet the mind, cultivate concentration, and foster a sense of unity with the universe.

Recently, there have been significant events related to spiritual phenomena that warrant careful consideration. These occurrences, often perceived as miraculous or supernatural, have attracted the attention of many people.

It is important to approach such events with a balanced perspective, neither blindly accepting them as divine interventions nor dismissing them outright as mere illusions or fabrications.

A thorough investigation and analysis are necessary to understand the true nature of these phenomena. This includes examining eyewitness accounts, considering potential psychological or environmental factors, and applying critical thinking.

While some events may defy conventional scientific explanation, it is essential to maintain a rational and open-minded approach. Further research and observation may be required to shed light on these extraordinary occurrences.

百五 (105)

The power of faith is profound and can lead to extraordinary results. When one has unwavering belief in a particular practice or deity, their efforts are amplified, and they are more likely to achieve their desired outcome.

This is exemplified by stories of individuals who, through intense devotion and sincere practice, have overcome seemingly insurmountable obstacles or attained remarkable spiritual insights.

The key is to cultivate a deep and abiding faith, free from doubt and wavering. This requires consistent effort, study of the teachings, and association with like-minded individuals.

When faith is coupled with diligent practice, it becomes a potent force for transformation, leading to both worldly and spiritual attainments.

However, it is also important to approach spiritual practices with a discerning mind. Blind faith without understanding can be misguided and even harmful.

Therefore, it is essential to study the teachings thoroughly, to question and analyze, and to seek guidance from qualified teachers.

True faith is not blind but is rooted in understanding and personal experience. As one progresses on the path, one's faith deepens and becomes more firm.

The goal is to integrate faith and wisdom, allowing them to complement and strengthen each other. This balanced approach leads to genuine spiritual growth and liberation.

百六 (106)

Secret practices are often compared to rare treasures. They are not easily accessible and require dedication and perseverance to master.

The teachings are profound and subtle, and their true meaning may not be immediately apparent. It requires diligent study and contemplation to unlock their hidden wisdom.

The efficacy of secret practices depends on the practitioner's faith, sincerity, and adherence to the prescribed methods. Without these qualities, the desired results may not be achieved.

Furthermore, the guidance of a qualified teacher is often essential in navigating the complexities of these practices and avoiding potential pitfalls.

It is said that the power of spiritual practice can influence even seemingly fixed destinies. While past karma plays a significant role in shaping our lives, sincere effort and devotion can mitigate negative influences and cultivate positive outcomes.

Through consistent practice, one can purify negative karmic imprints and accumulate merit, thereby altering the course of one's future. This is not to say that one can completely escape the consequences of past actions, but one can lessen their impact and create more favorable conditions.

The key lies in understanding the principles of karma and diligently applying the antidotes through spiritual practice. With perseverance and faith, one can transform their life for the better.

百七 (107)

**Regarding the efficacy of spiritual practices:**

It is said that by diligently reciting a certain mantra for forty-nine days, one can achieve remarkable results. This practice requires unwavering focus and dedication.

During this period, it is essential to maintain a pure lifestyle, abstaining from negative actions and thoughts. The mind should be solely focused on the mantra and its associated deity.

If the practice is performed with sincerity and without interruption, it is believed that one can attain various Siddhis (spiritual powers) or fulfill one's wishes.

However, it is important to note that the attainment of such results depends on numerous factors, including the individual's past karma, the intensity of their practice, and the blessings of the deity.

There are various levels and stages of secret practices, each with its own specific rituals and mantras. These practices are often transmitted through a lineage of qualified teachers.

The higher-level practices may involve more complex visualizations, mudras (hand gestures), and mandalas (sacred diagrams). They are undertaken by those who have a strong foundation in the basic practices.

It is generally advised not to engage in advanced practices without proper guidance and initiation from a qualified guru. Doing so can be risky and may lead to unforeseen consequences.

The purpose of these secret practices is to accelerate spiritual growth, purify negative karma, and ultimately attain enlightenment. They are powerful tools for transformation when practiced correctly and under proper guidance.

百八 (108)

It is said that the blessings received through spiritual practice are like echoes in a valley. The sincerity of one's devotion resonates and returns as abundant grace.

Those who practice with unwavering faith and a pure heart will experience profound benefits, both in this life and beyond. Their merits will accumulate, leading to happiness, prosperity, and spiritual growth.

The power of sincere practice can overcome negative karma and transform even the most challenging circumstances. It is a source of strength, resilience, and inner peace.

However, those who approach spiritual practice with doubt, insincerity, or a lack of diligence will receive little or no benefit. Their efforts will be like casting seeds on barren ground.

It is essential to cultivate a genuine desire for spiritual awakening and to approach the practice with respect and earnestness. The rewards are proportional to the effort and sincerity invested.

The path of spiritual practice is a journey of self-discovery and transformation. It requires patience, perseverance, and a willingness to let go of ego and attachment. Those who embrace this path with an open heart will ultimately realize their full potential and attain lasting happiness.

百九 (109)

The essence of spiritual practice lies in the sincerity of one's heart and the unwavering nature of one's faith. External rituals and observances are secondary to the inner attitude of devotion and surrender.

Those who approach the practice with a pure intention and a deep longing for spiritual awakening will naturally experience its transformative power. Their minds will become clearer, their hearts more compassionate, and their understanding more profound.

It is said that even a single moment of sincere devotion can yield immense benefits, far surpassing years of superficial practice. The key is to cultivate a genuine connection with the divine within oneself.

The path of spiritual practice is not always easy. It requires perseverance, patience, and a willingness to confront one's own limitations and negative tendencies.

There will be times of doubt, discouragement, and stagnation. During these periods, it is essential to maintain faith in the process and to continue one's efforts with diligence.

The rewards of persistent practice are immeasurable. As one progresses on the path, one will experience increasing peace, joy, and inner freedom. Ultimately, one will realize the true nature of reality and attain lasting liberation.

百十 (110)

It is said that those who diligently practice spiritual disciplines will experience an increase in faith, devotion, and spiritual understanding. Their minds will become more focused, and their hearts more compassionate.

Through consistent effort, they will gradually purify their negative karma and accumulate merit, leading to greater happiness and well-being in their lives. They will also develop a deeper connection with the divine and experience moments of profound peace and insight.

The path of spiritual practice is a journey of inner transformation, leading to the awakening of one's true potential and the realization of ultimate truth.

However, those who neglect spiritual practice and indulge in worldly desires will find themselves caught in a cycle of suffering and dissatisfaction. Their minds will be restless, and their hearts filled with craving and attachment.

They will accumulate negative karma through their actions and experience the consequences of their choices in the form of various hardships and misfortunes. Their lives will be characterized by instability and a lack of true fulfillment.

Therefore, it is essential to recognize the importance of spiritual practice and to dedicate oneself to it with sincerity and perseverance. It is the path to lasting happiness and liberation from suffering.

百十一 (111)

**Imperial Edict**

To the many high-ranking officials and populace:

We, by the grace of Heaven, have ascended the throne and now respectfully announce this to you.

Attached: Imperial Edict (Example)

Imperial Edict

By Our decree, let it be known to the multitudes.

In the first year of the Meiji era, on the eleventh day of the tenth month, We, the Emperor of Japan, hereby declare this.

(Signed) Mutsuhito

To the various provinces.

百十二 (112)

Reverently, We consider that since Our ancestors established the foundations of the nation and Our imperial lineage has continued unbroken for ages, We have now inherited this great task and solemnly assume Our duties.

We deeply contemplate the virtue of Our predecessors and strive to uphold the ancient laws and customs, governing with utmost sincerity and seeking the well-being of all Our subjects.

We hereby issue this decree, making Our intentions clear to all.

We earnestly pray that, through Our diligent efforts and the loyal support of Our people, the prosperity of the nation will be further enhanced and peace will prevail throughout the land.

Let all Our subjects understand Our will and work together in harmony to achieve these goals.

百十三 (113)

**Attached Imperial Edict**

Upon careful consideration of the present state of affairs, We hereby issue this decree.

Let there be a clear distinction between the divine pronouncements and the affairs of state. The former shall be treated with utmost reverence and shall not be lightly discussed or altered. The latter shall be conducted with due deliberation and in accordance with established laws and customs.

Those who are granted the privilege of receiving Our direct pronouncements shall do so with utmost solemnity and shall not divulge them to unauthorized individuals.

All matters pertaining to religious ceremonies and rituals shall be conducted with reverence and in accordance with tradition.

In the conduct of state affairs, We shall strive for fairness, impartiality, and the well-being of all Our subjects. We shall listen to the voices of the people and take their concerns into consideration.

We shall uphold the laws of the land and ensure that justice is administered fairly to all, regardless of their rank or status.

We shall promote education and cultivate virtue among Our people, so that the nation may prosper and flourish.

We hereby declare Our intentions and expect all Our subjects to act in accordance with this decree.

百十四 (114)

Reverently, We observe that Heaven has bestowed upon Us the great responsibility of governing Our people. We deeply cherish the trust placed upon Us and are committed to fulfilling Our duties with utmost diligence.

We recognize that the well-being of the nation depends on the harmony and cooperation of all its members. Therefore, We shall strive to foster unity, promote education, and encourage virtuous conduct among Our subjects.

We shall uphold justice, protect the weak, and ensure that all citizens enjoy peace and prosperity. We shall also endeavor to preserve the rich traditions and culture of Our land.

In the fifth year of the Meiji era, on the fourth day of the fifth month, We, the Emperor of Japan, hereby address Our people.

We have witnessed the remarkable progress and development of Our nation in recent years. This is due to the collective efforts and loyalty of Our subjects.

We commend your dedication and hard work, and We urge you to continue to strive for excellence in all your endeavors.

Let us work together to build an even brighter future for Japan, a nation respected and admired by all.

百十五 (115)

Reverently, We observe the cyclical movements of the heavens and the earth, the unchanging principles of nature. We recognize the importance of understanding these cosmic rhythms and aligning our actions accordingly.

Therefore, We have carefully studied the ancient texts and consulted with knowledgeable scholars to determine the auspicious times for various activities. We hereby proclaim these findings for the guidance of Our people.

Let all citizens be mindful of these celestial influences and conduct their affairs in harmony with the natural order, thereby ensuring prosperity and well-being for themselves and the nation.

In the present year, We have observed unusual celestial phenomena and earthly events. We have diligently investigated these occurrences and sought the wisdom of experts to interpret their significance.

Based on these observations and consultations, We hereby issue this pronouncement to inform Our people and provide guidance during this time.

Let all citizens remain calm and vigilant, and let us work together to navigate any challenges that may arise, with faith and resilience.

百十六 (116)

Reverently, We observe that the natural world often presents us with signs and portents. It is our duty to carefully discern these omens and to understand their implications for the well-being of the nation.

Therefore, We have established mechanisms for observing and interpreting natural phenomena, such as unusual weather patterns, celestial events, and geological occurrences. The findings of these observations will be duly reported and considered in our governance.

We urge all citizens to also pay attention to the signs of nature and to be mindful of their potential significance. By understanding the interconnectedness of humanity and the environment, we can better prepare for and respond to any challenges that may arise.

Furthermore, We recognize the importance of learning from the past. Historical events and the experiences of our ancestors provide valuable lessons that can guide us in the present and shape our future.

Therefore, We encourage the study of history and the preservation of our cultural heritage. By understanding the triumphs and failures of those who came before us, we can gain wisdom and avoid repeating past mistakes.

Let us embrace both the lessons of nature and the wisdom of history as we strive to build a prosperous and harmonious future for our nation.

百十七 (117)

Reverently, We observe that the prosperity and well-being of a nation are deeply intertwined with the virtue and conduct of its people. When citizens uphold ethical principles and act with integrity, society flourishes.

Conversely, when moral values decline and selfish desires prevail, the nation faces instability and hardship. Therefore, We emphasize the importance of cultivating virtue and promoting ethical behavior among all Our subjects.

Education plays a crucial role in shaping the character of individuals and the moral fabric of society. We shall therefore strive to enhance educational opportunities and instill in the youth the values of honesty, responsibility, and compassion.

Furthermore, We recognize the profound impact of natural disasters and unforeseen events on the lives of Our people and the stability of the nation. While such occurrences are often beyond human control, Our response to them reflects Our compassion and resolve.

We shall endeavor to provide timely relief and support to those affected by calamities, and We shall work towards building resilient communities that can withstand future challenges.

It is Our firm belief that through collective effort, guided by virtue and compassion, We can overcome adversity and build a brighter future for all.

百十八 (118)

Next, respectfully place the written decree on the altar.

Reverently, We note that the ceremonies performed on the first day of the new year are of utmost importance. On this auspicious day, We offer prayers for the prosperity of the nation and the well-being of Our people.

The rituals conducted on the third day of the third month and the fifth day of the fifth month are also significant occasions for expressing gratitude and seeking divine favor.

Furthermore, the grand ceremonies held in the eleventh month of each year are a time for solemn remembrance and reaffirmation of Our commitment to the welfare of the realm.

In the ninth year of the Meiji era (1876), We personally conducted the rituals at the Grand Shrine of Ise and other important shrines.

We shall continue to perform these sacred duties with utmost sincerity, upholding the traditions passed down by Our imperial ancestors.

百十九 (119)

Reverently, We observe the celestial bodies that illuminate the heavens. The North Star, in its constant position, has long served as a guide for travelers and a symbol of stability.

The sun and the moon, in their cyclical movements, govern the seasons and the tides, bestowing their blessings upon the earth. The myriad stars that adorn the night sky inspire awe and wonder.

We recognize the profound influence of these celestial phenomena on our world and the importance of understanding their patterns.

Similarly, We acknowledge the sacred mountains that rise majestically from the earth. Mount Fuji, in its serene beauty, has been revered as a divine presence for centuries.

These mountains, with their verdant slopes and towering peaks, are sources of life-giving water and shelter for countless creatures. They inspire reverence and connect us to the ancient spirits of the land.

We shall continue to cherish and protect these natural wonders, recognizing their spiritual and cultural significance for our nation.

百二十 (120)

The radiant light of the stars illuminates the darkness, guiding travelers and inspiring poets. Though seemingly distant, they are an integral part of the vast cosmos.

Their constant movement and changing positions mark the passage of time and the cycles of the seasons. They remind us of the interconnectedness of all things and the boundless expanse of the universe.

We gaze upon them with wonder and contemplation, seeking to understand their mysteries and our place within their grand design.

The constellations, like celestial maps, have been observed and interpreted by cultures throughout history. They tell stories, mark agricultural cycles, and aid in navigation.

Each star within a constellation has its own unique brilliance and position, yet together they form recognizable patterns. They remind us that even seemingly individual entities are part of a larger whole.

We study their movements and relationships, seeking wisdom and guidance from the celestial sphere.

百二十一 (121)

Reverently, We have relocated to this auspicious dwelling.

The main hall faces south, embodying the principle of enlightened governance. The central chamber is where We conduct affairs of state and receive officials. To the east is Our private residence, a place of quiet contemplation. To the west is the reception hall, where We greet guests and hold banquets.

The surrounding gardens are meticulously maintained, reflecting the harmony between nature and human endeavor. The ponds, the trees, the flowers – all contribute to a sense of peace and tranquility.

Within these sacred grounds, We perform rituals and offer prayers for the well-being of Our nation and the happiness of Our people. We strive to govern with wisdom and compassion, following the examples of Our esteemed ancestors.

百二十二 (122)

Within these sacred grounds, there are various halls and structures dedicated to different purposes. The main Buddha hall enshrines the principal image of worship. The sutra repository houses the sacred scriptures. The meditation hall provides a space for quiet contemplation.

The surrounding landscape is dotted with smaller temples and pagodas, each with its own unique history and significance. These sites serve as places of devotion, learning, and community gathering.

百二十三 (123)

**Record of Our Visit to the Grand Shrine of Ise**

On the fifteenth day of the eleventh month of the fourth year of Meiji (1871), We personally visited the Grand Shrine of Ise.

Upon arrival, We proceeded to the Inner Shrine and Outer Shrine, offering prayers for the prosperity of the nation and the well-being of Our people.

During Our visit, We observed the sacred rituals and traditions that have been passed down through generations. We were deeply impressed by the solemnity and reverence with which these ceremonies are conducted.

We also took the opportunity to inspect the shrine buildings and grounds, noting their architectural beauty and historical significance.

百二十四 (124)

**Record of Our Visit to the Grand Shrine of Ise (continued)**

During Our stay, We also visited various other sacred sites in the vicinity, including Futami Okitama Shrine and Taga Taisha Shrine, offering prayers at each location.

We were deeply moved by the devotion of the local people and their unwavering faith in the divine.

Our visit to Ise was a profound and meaningful experience, reaffirming the spiritual foundations of Our nation. We shall cherish the memories of this pilgrimage for years to come.

百二十五 (125)

**Record of Our Visit to the Grand Shrine of Ise (continued)**

On the eighth day of the first month of the sixth year of Meiji (1873), We again visited the Grand Shrine of Ise.

We offered prayers at the Inner Shrine and Outer Shrine, expressing Our gratitude for the peace and prosperity of the nation.

During this visit, We also had the opportunity to observe the local customs and traditions, further deepening Our understanding of the spiritual heart of Japan.

百二十六 (126)

In performing mudras (hand gestures), it is essential to maintain a focused mind and a sincere intention. The precise positioning of the hands and fingers facilitates the flow of energy and enhances the efficacy of the practice.

**Explanation of Mudras (Hand Gestures)**

Common Mudra: Wisdom Mudra (Chin Mudra)

Method: The tip of the index finger touches the tip of the thumb, forming a circle. The remaining three fingers are extended.

Mudra of Fearlessness (Abhaya Mudra)

Method: The right hand is raised, palm facing outward, with the fingers extended upward.

Lotus Mudra (Padma Mudra)

Method: The tips of the thumbs and little fingers touch, while the remaining fingers are spread open, resembling a lotus flower.

百二十七 (127)

**Explanation of the Method of Writing Sacred Characters and Incantations**

When writing sacred characters or incantations, it is essential to purify oneself beforehand through bathing, rinsing the mouth, and wearing clean garments.

The writing should be done in a quiet and clean environment, facing the appropriate direction. The ink should be freshly prepared, and the brush should be handled with care and reverence.

Concentrate your mind and visualize the deity or the purpose of the incantation as you write each character. Breathe calmly and steadily.

The paper or material used for writing should be clean and new. After writing, the characters or incantations should be treated with respect and kept in a clean and safe place.

Different types of ink and brushes may be used depending on the specific purpose and tradition. Follow the instructions of your teacher or the prescribed methods carefully.

The act of writing sacred characters and incantations is a spiritual practice in itself, requiring focus, devotion, and mindfulness.

百二十八 (128)

There are various styles and methods for writing sacred characters and incantations, each with its own specific rules and guidelines. It is important to learn the correct forms and strokes from a qualified teacher or reliable texts.

The size and placement of the characters, the type of paper and ink used, and the overall presentation are all significant aspects of this practice. Attention to detail and precision are essential.

When writing, maintain a calm and focused mind, and visualize the power and blessings associated with the characters or incantations.

The efficacy of written sacred characters and incantations depends not only on the correctness of the writing but also on the sincerity and faith of the practitioner.

These written forms serve as a tangible representation of spiritual power and can be used for various purposes, such as protection, healing, and the fulfillment of wishes.

However, it is crucial to use them with respect and understanding, and not to rely on them as mere talismans without cultivating inner spiritual strength.

百二十九 (129)

Furthermore, there are specific rituals and observances associated with the use of written sacred characters and incantations. These may involve offerings, prayers, and the creation of a sacred space.

It is important to follow these prescribed procedures carefully to ensure the effectiveness of the practice. The guidance of a knowledgeable teacher is invaluable in learning and performing these rituals correctly.

The power of written sacred characters and incantations is not limited to personal use. They can also be employed for the benefit of others, such as in healing ceremonies or for protection against negative influences.

In such cases, the practitioner acts as a conduit for spiritual energy, channeling blessings and positive vibrations through the written forms.

百三十 (130)

**Explanation of Seventy-Two Kinds of Disasters and Their Prevention**

These seventy-two kinds of disasters arise from various causes and manifest in diverse ways. By understanding their origins, we can take appropriate measures to prevent them.

This section explains the remaining disasters and their corresponding preventative methods. It is essential to study these carefully and implement them diligently in our daily lives.

Disaster: Sudden illness affecting children, causing crying and distress.

Prevention: Write the sacred character for "child" (子) and place it within the home.

Disaster: Strange noises and disturbances occurring within the household, frightening children and animals.

Prevention: Write the sacred character for "peace" (安) and affix it to the door or main pillar of the house.

# THE 72 TALISMANS

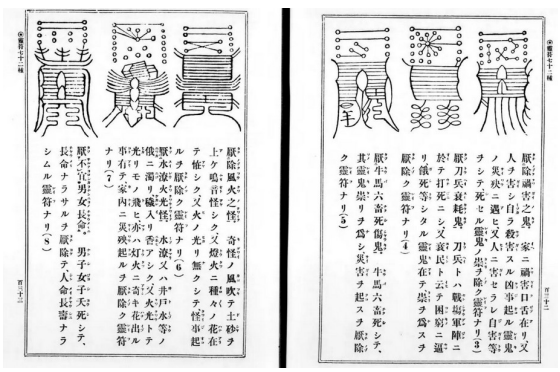



Explanation of the Seventy-Two Kinds of Calamities

These seventy-two kinds of calamities, their origin and appearance are various, harming people and causing suffering. Therefore, knowing their details and taking avoidance measures is necessary. Among them, there are calamities caused by evil spirits, sudden illnesses, unexpected disasters, and natural calamities. Some are due to past karma, and some arise from imbalances of the five organs. Moreover, there are also external harms caused by unfavorable earth, wind, water, fire, and the resentment of people.
Therefore, to avoid these, various methods have been established and practiced from ancient times. Performing rituals, reciting incantations, wearing talismans, and practicing good deeds are all necessary. By diligently practicing these, one can extinguish past sins, harmonize the five organs, and avoid external harms.
Moreover, maintaining a good heart, cultivating compassion, and following the way of nature are also the foundation of avoiding calamities. By living virtuously and accumulating merit, one can naturally eliminate the causes of suffering and attain peace and happiness.

By hanging these talismans within the household, various evil spirits and strange occurrences will naturally be eliminated, and peace and joy will arise.

(Each of the talismans thankfully has its number using western numbering below each talisman in each respective description. On this page are some examples. Please see the individual pages after these descriptions for larger pictures of the talismans with its corresponding number.)



Talisman for dispelling evil spirits and averting misfortune. (1)

Another talisman for dispelling evil spirits and averting misfortune. (2)

*Talisman to ward off attacks by swords and weapons (3). This talisman depicts protective deities and symbols of defense against sharp weapons and violent attacks, intended to ensure personal safety.*

Talisman to prevent nightmares and evil dreams (4). This talisman features symbols and deities believed to dispel negative energies that cause nightmares, promoting peaceful and restful sleep.

Talisman to ward off evil spirits and demonic influences (5). This talisman depicts powerful deities and protective symbols meant to repel malevolent spirits and negative energies, ensuring peace and safety within the dwelling.

Talisman to prevent fire (6). This talisman incorporates symbols associated with water and deities who are believed to have power over fire. By displaying this talisman, it is hoped that the household will be protected from fire hazards.

Talisman to ward off robbers and thieves (7). This talisman depicts a person with bound hands and feet, symbolizing the restraint and capture of robbers. By placing this talisman within the home, it is believed that theft and robbery can be prevented.

Talisman to prevent drowning (8). This talisman features symbols representing water and a boat, along with protective deities. It is intended to safeguard against drowning accidents when traveling by water or living near bodies of water.

Talisman to prevent loss of livestock (9). This talisman depicts symbols associated with animals and protection, intended to safeguard cattle and other livestock from disease or misfortune.

Talisman to ensure peace in the household (10). This talisman features symbols representing harmony and stability, aimed at fostering peaceful relationships and preventing discord within the family.

Talisman to prevent bad omens and strange occurrences (11). This talisman incorporates symbols believed to ward off negative portents and unusual events, ensuring a sense of normalcy and security.

Talisman to prevent nightmares (12). This talisman depicts symbols and deities intended to dispel evil influences that cause disturbing dreams, promoting restful sleep.

Talisman to cure eye diseases (13). This talisman features symbols associated with healing and the eyes, used in the hope of alleviating and curing various eye ailments.

Talisman to prevent all kinds of poisoning (14). This talisman incorporates symbols of detoxification and protection against harmful substances, intended to safeguard against all forms of poisoning.

Talisman for easy childbirth (15). This talisman depicts symbols associated with fertility and safe delivery, intended to ensure a smooth and uncomplicated childbirth.

Talisman to stop crying at night (16). This talisman features symbols believed to pacify and calm a crying child during the night, promoting peaceful sleep for the infant and parents.

Talisman to prevent nightmares (17). This talisman depicts symbols and deities intended to dispel evil influences that cause disturbing dreams, promoting restful sleep.

Talisman to stop incessant crying (18). This talisman incorporates symbols believed to soothe and quiet a child who cries frequently, bringing relief to the child and caregivers.

Talisman to prevent being frightened (19). This talisman features symbols of protection and courage, intended to prevent a person from being easily scared or startled.

Talisman for recruiting soldiers (20). This talisman depicts symbols associated with military strength and leadership, used to attract and gather capable soldiers.

Talisman to prevent the harm of weapons (21). This talisman depicts symbols of defense and protection against sharp instruments, intended to prevent injuries from weapons.

Talisman for success in business (22). This talisman features symbols associated with wealth and prosperity, used to attract success and good fortune in business ventures.

Talisman to recover lost items (23). This talisman incorporates symbols believed to aid in finding lost objects and returning them to their owner.

Talisman for protection from all kinds of evil spirits (24). This talisman depicts powerful deities and protective symbols meant to ward off all types of malevolent spirits and negative influences.

Talisman for easy travel (25). This talisman features symbols associated with safe journeys and smooth travels, intended to ensure protection and well-being while traveling.

Talisman to ward off all kinds of evil (26). This talisman depicts potent protective symbols and deities meant to repel all forms of evil and negativity.

Talisman to prevent theft (27). This talisman depicts symbols of protection and binding, intended to prevent robbery and the loss of possessions.

Talisman for marital harmony (28). This talisman features symbols representing love and union, aimed at fostering peace and good relations between husband and wife.

Talisman to stop children from wandering off (29). This talisman depicts symbols of containment and guidance, intended to prevent children from getting lost or straying.

Talisman for protection from drowning (30). This talisman features symbols associated with water and safety, intended to prevent accidents while near or on water.

Talisman to prevent nightmares (31). This talisman depicts symbols and deities meant to dispel evil influences that cause disturbing dreams, promoting restful sleep.

Talisman to ward off all kinds of evil spirits (32). This talisman depicts powerful protective symbols and deities intended to repel all types of malevolent spirits.

Talisman for great good fortune and auspicious signs (33).

Talisman for protection from floods and great water disasters (34).

Talisman for protection from hanging ghosts and ghosts in the well (35).

Talisman for preventing the appearance of strange and unusual occurrences (36).

Talisman for attracting wealth and treasures (37).

Talisman for preventing the appearance of strange and unusual occurrences (38).

Talisman for safe childbirth (39).

Talisman for preventing the suffering of difficult labor (40).

Talisman for preventing the harm of foxes and badgers (41).

Talisman for preventing the harm of mountain goblins and river spirits (42).

Talisman for preventing the harm of officials and evil spirits (43).

Talisman for preventing the harm of foxes and other evil spirits (44).

Talisman for longevity (45).

Talisman for preventing death (46).

Talisman for preventing the harm of thunder and lightning (47).

Talisman for preventing difficult or stillbirth (48).

Talisman for preventing the appearance of foxes and other strange occurrences in the household (49).

Talisman for preventing sudden speech impediments (50).

Talisman for preventing the harm of tigers and wolves (51).

Talisman for preventing the harm of various birds and beasts (52).

Talisman for preventing the harm of various insects (53).

Talisman for preventing the harm of six domestic animals (54).

Talisman for preventing the harm of various evil spirits (55).

Talisman for preventing drowning (56).

Talisman for preventing starvation (57).

Talisman for preventing the harm of water ghosts (58).

Talisman for preventing the harm of house ghosts (59).

Talisman for preventing sudden death (60).

Talisman for safe and easy childbirth (61).

Talisman for preventing various illnesses (62).

Talisman for preventing the harm of foxes (63).

Talisman for preventing the harm of dogs (64).

Talisman for achieving one's aspirations (65).

Talisman for longevity and preventing premature death (66).

Talisman for preventing various illnesses (67).

Talisman for preventing various illnesses (68).

Talisman for preventing various illnesses (69).

Talisman for preventing the harm of foxes (70).

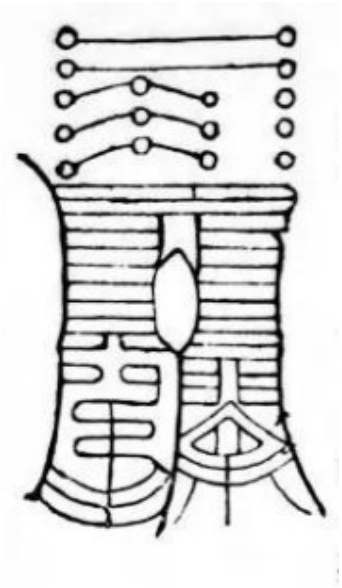
Talisman for preventing the harm of the six domestic animals (71).

Talisman for preventing the harm of horses and cattle (72).

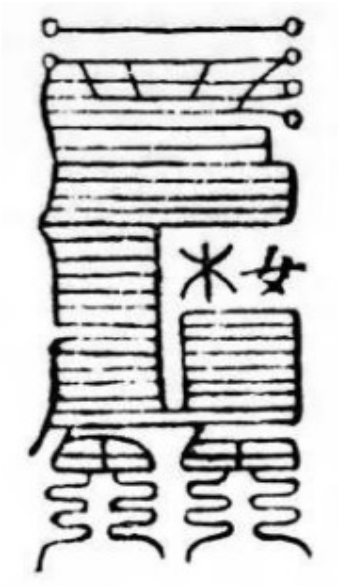
Explanation of the Seventy-Two Kinds of Talismans (Continued) The seventy-two kinds of talismans, as explained above, are generally used for the purposes indicated by their names. However, depending on the specific situation and the individual's needs, their application can be flexible. For example, even if a talisman is primarily intended to prevent fire, it might also offer some protection against other water-related disasters. Similarly, a talisman for preventing theft could also provide a degree of security against general misfortune within the household. Therefore, it is important to understand the primary function of each talisman while also recognizing its potential for broader beneficial effects. Ultimately, the effectiveness of a talisman also depends on the sincerity and faith of the person who uses it.

Regarding the Application of the Seventy-Two Kinds of Talismans Generally speaking, these seventy-two kinds of talismans are used according to their respective names. However, in urgent situations or depending on the specific circumstances, one can select and use a talisman that seems most appropriate at the time. For instance, when facing a sudden illness, one would naturally choose a talisman for curing illness. If worried about theft, one would use a talisman to prevent robbery. In this way, one can respond flexibly to various situations by choosing the most relevant talisman. Furthermore, it is believed that even if a talisman's primary purpose is one thing, it can also offer secondary benefits in other areas. For example, a talisman for safe travel might also provide some protection against unexpected accidents. The key is to have faith in the power of the talismans and to use them with sincere intention.

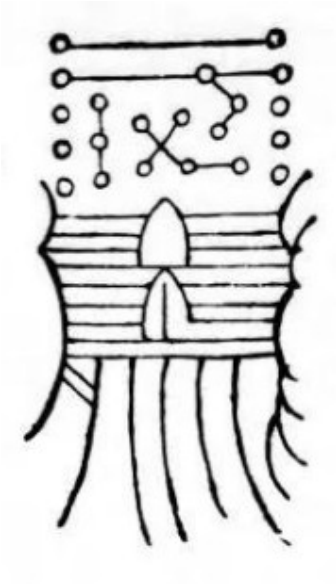
**1 – This charm seems to be focused on warding evil spirits and preventing calamaties within the household it mentions warding of evil spirits, foxes, dogs, and preventing strange occurences.**



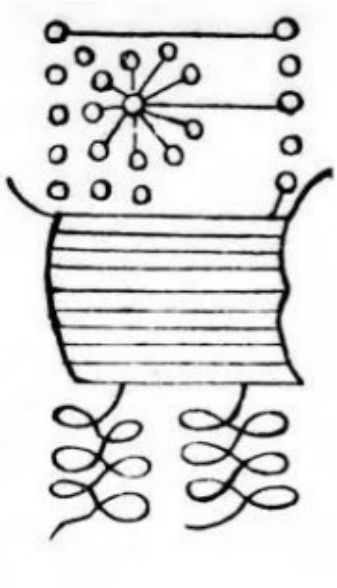
**2 – This talisman is another charm focused on warding evil spirits and preventing calamaties within the household it mentions warding of evil spirits, foxes, dogs, and preventing strange occurences.**



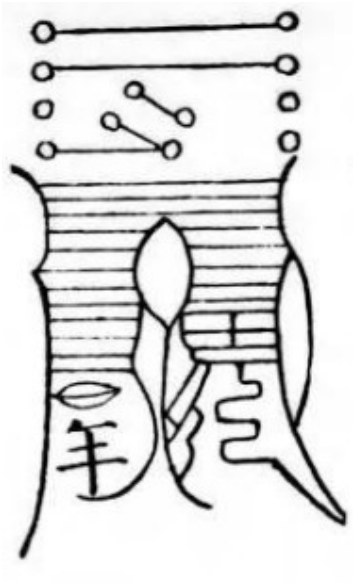
**(3) Talisman:** To ward off disasters caused by spirits that bring harm, cause people to kill themselves, or encounter misfortune.



**(4) Talisman:** To ward off disasters caused by spirits of those who died in battle or from starvation and hardship.



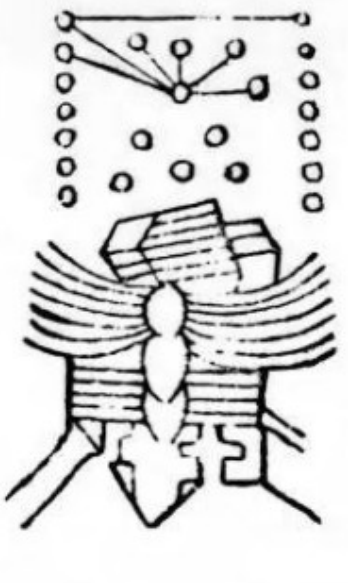
**(5) Talisman:** To ward off disasters caused by the spirits of dead cattle and horses.



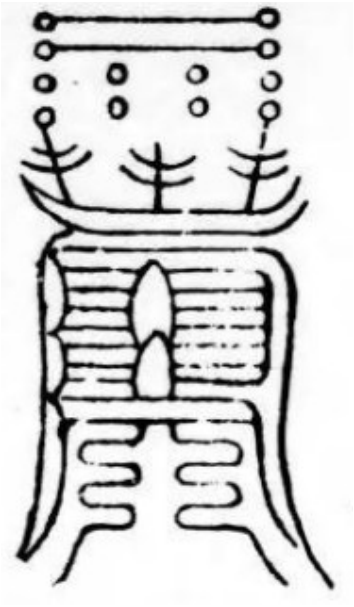
**(6) Talisman:** To ward off strange sounds and lights, like a crying sound coming from above, or various flowers appearing in the lamp's fire.



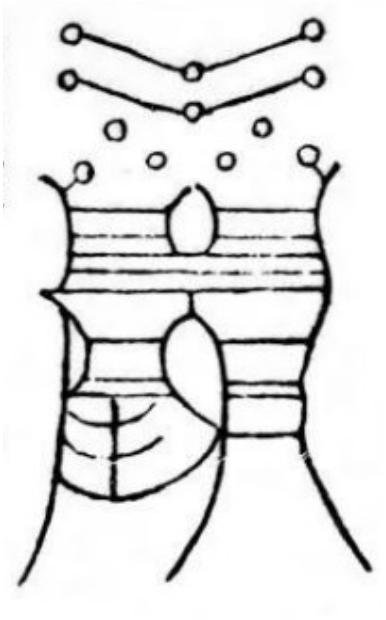
**(7) Talisman:** To ward off disasters caused by wind and fire, such as strange winds blowing sand and dust, or unclean water and foul smells.



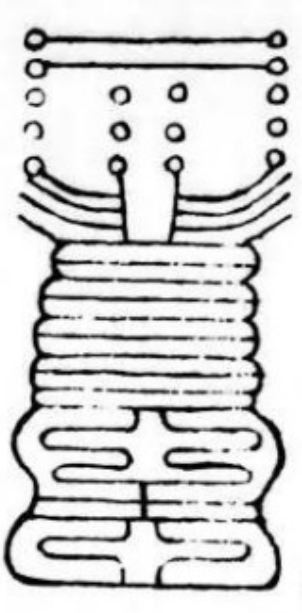
**(8) Talisman:** To prevent premature death of men and women and to ensure long life. It is intended to ward off premature deaths and promote longevity.



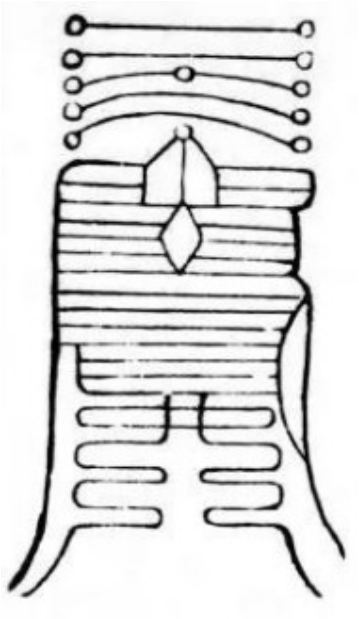
**(9) Talisman:** To prevent financial losses and robbery.



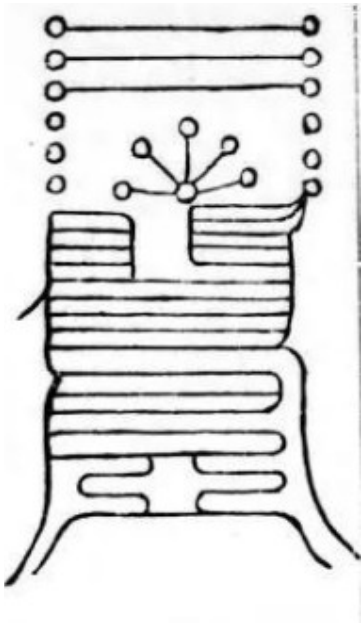
**(10) Talisman:** For general protection against various evil spirits and calamities.



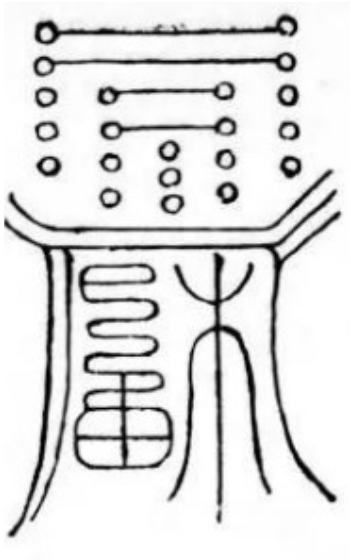
**(11) Talisman:** Protection from severe weather events like strong winds and hail.



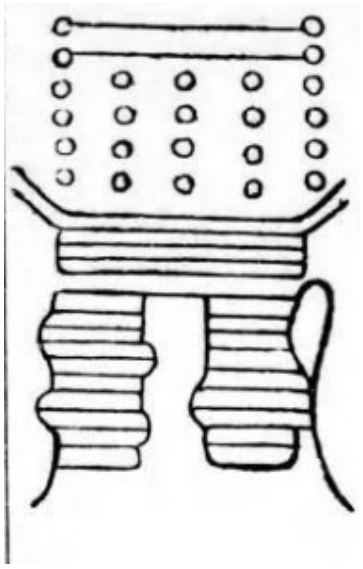
## 12 Preventing illnesses and sudden death caused by evil spirits



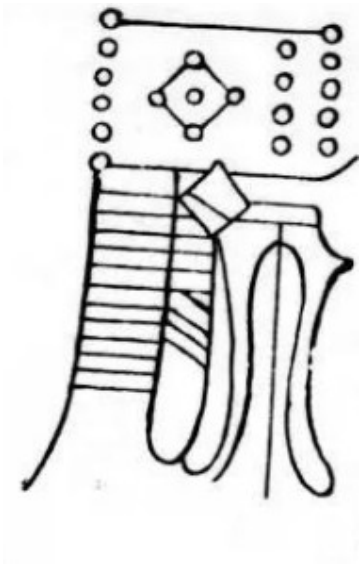
**13) Talismans:** Preventing illnesses and sudden death caused by evil spirits.



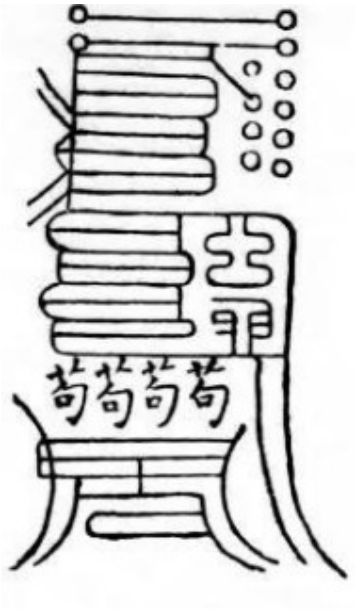
**(14) Talisman:** For warding off various kinds of evil spirits and preventing general misfortune or calamities.



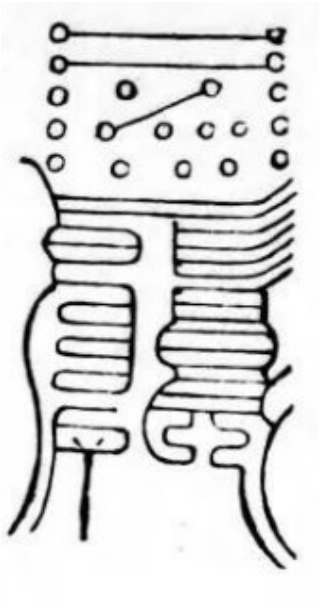
**(15) Talisman:** To attract wealth, prosperity, and success, and to prevent poverty.



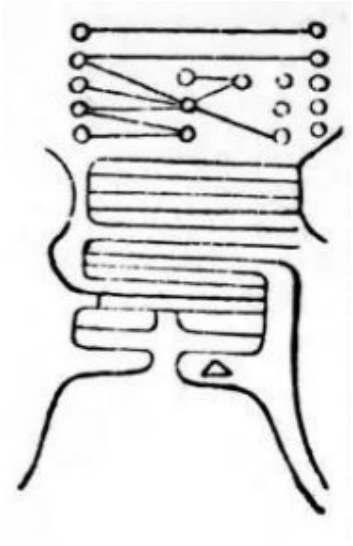
**(16) Talisman:** To protect against slander, gossip, verbal attacks, and disputes.



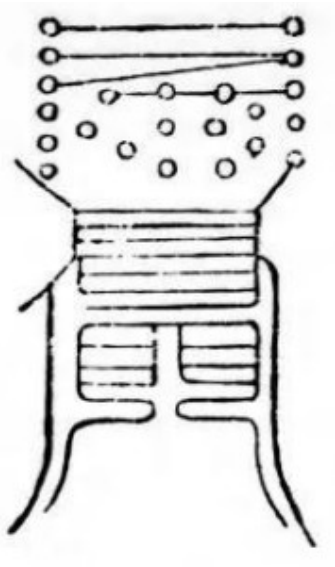
**(17) Talisman:** To prevent strange and frightening occurrences, including unusual sounds, sights, and illnesses.



**(18) Talisman:** Protection against illnesses and epidemics.



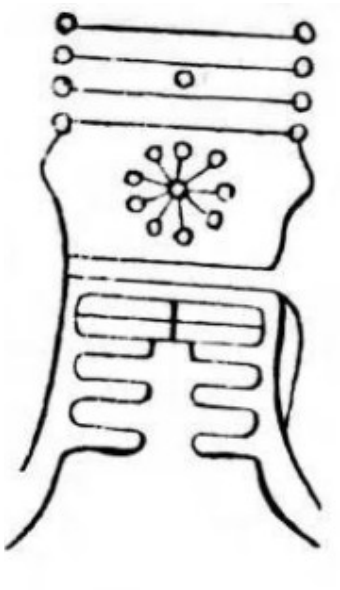
**(19) Talisman:** Protection against thieves, robbers, and bandits.



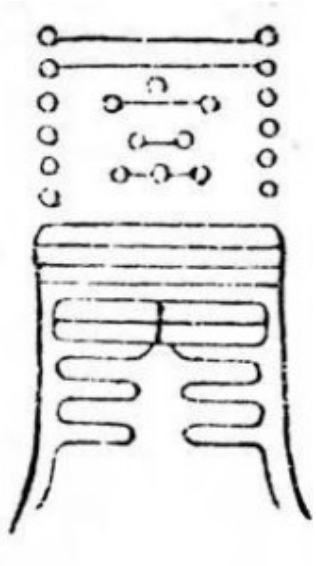
**(20) Talisman:** To ensure success in undertakings and prevent failures or losses.



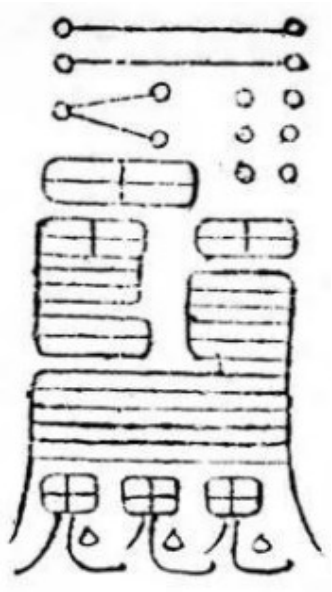
**(21) Talisman:** Protection against strange and unusual calamities affecting people and livestock.



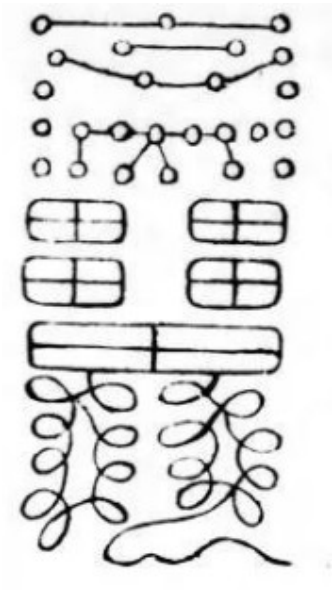
**(22) Talisman:** Ensuring success in business and trade, and preventing financial losses.



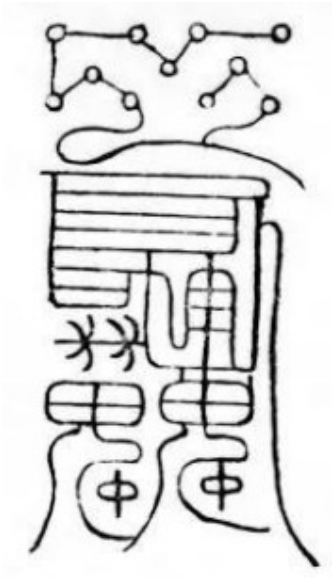
**(23) Talisman:** Warding off harm from specific types of spirits and preventing accidents and injuries.



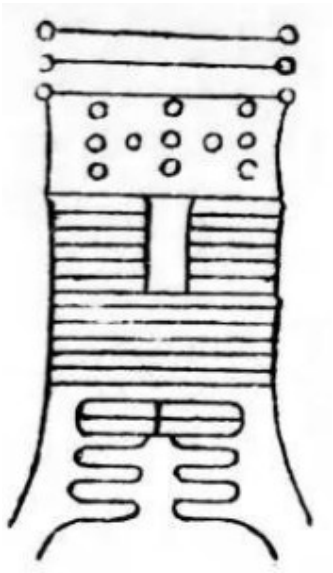
**(24) Talisman:** Protection against negative spirits from the south and southwest, ensuring household peace.



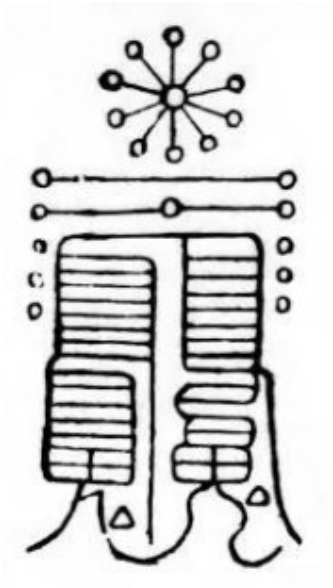
**(25) Talisman:** Protection against harm from the deceased and prevention of sudden death and unforeseen accidents.



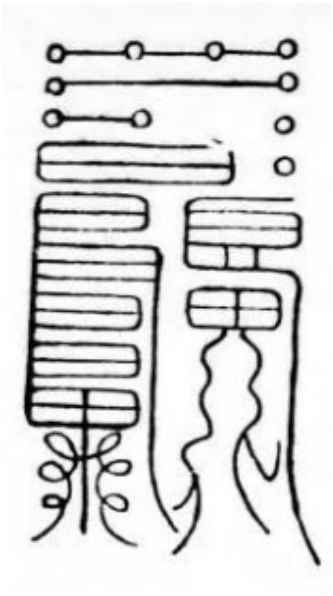
**(26) Talisman:** Warding off harmful speech, slander, and disputes that could lead to misfortune.



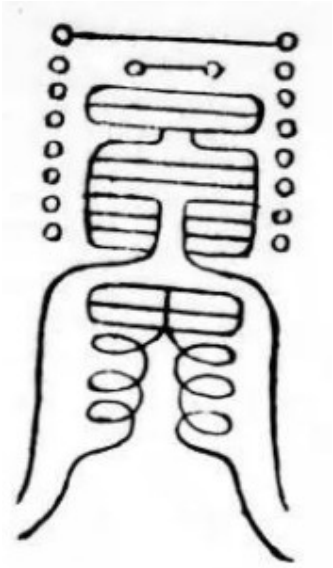
**(27) Talisman:** Protection against central earth spirits and prevention of accidents and misfortunes.



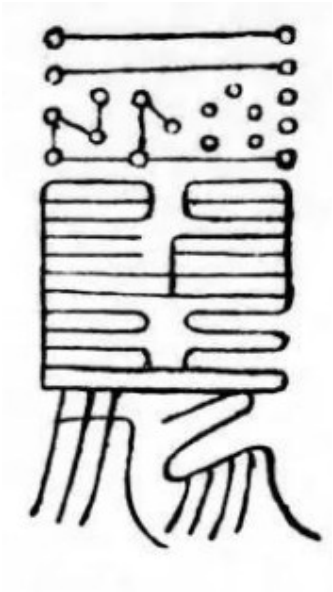
**(28) Talisman:** Attracting great fortune and fulfilling all desires.



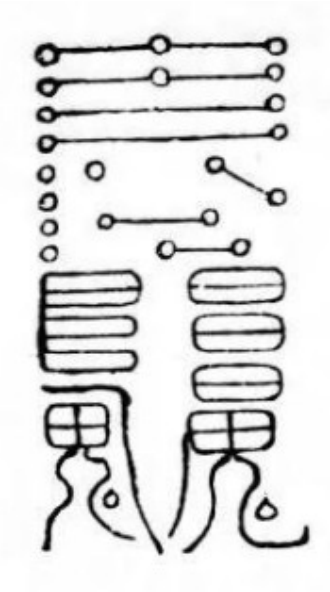
**(29) Talisman:** Warding off mobile evil spirits and preventing sudden death and harm to the household.



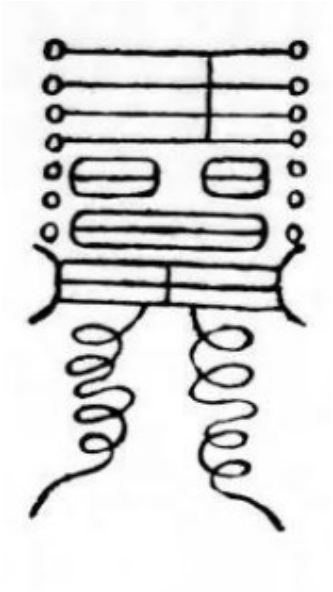
**(30) Talisman:** To attract high official rank and ensure the fulfillment of wishes.



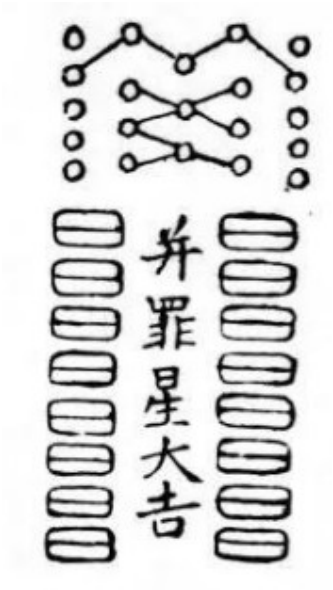
**(31) Talisman:** Protection against harmful earth spirits residing in specific locations.



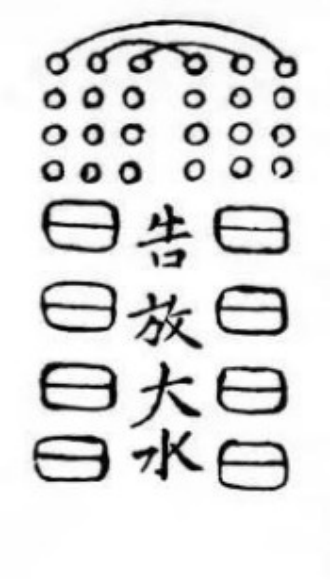
**(32) Talisman:** Warding off harm caused by the spirits of birds and flying creatures.



**(33) Talisman:** For general good luck, smooth progress, and protection against misfortunes.



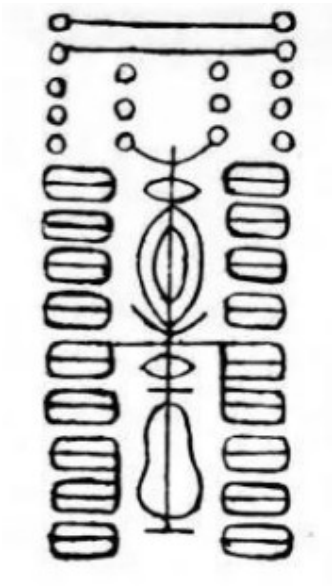
**(34) Talisman:** To ward off severe and various illnesses.



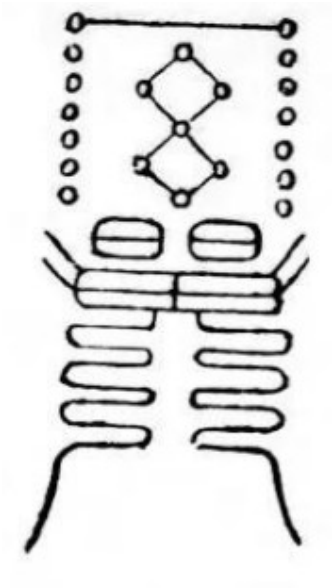
**(35) Talisman:** Protection against dragon spirits and fire disasters, promoting household peace.



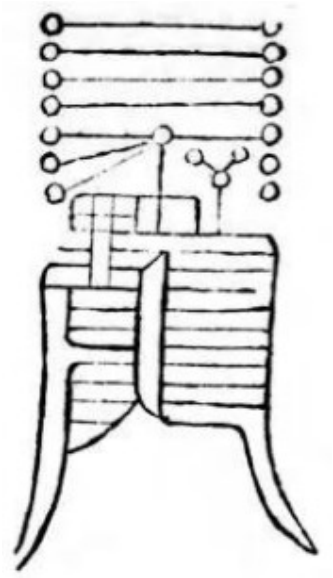
**(36) Talisman:** Likely serves a similar purpose to Talisman 33, for general good luck and preventing misfortunes (text is very similar).



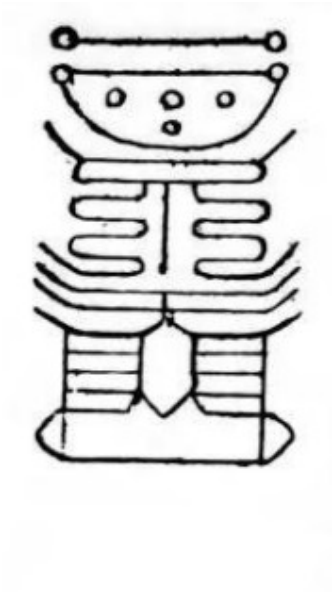
**(37) Talisman:** To attract wealth and ensure prosperity and abundance in the household.



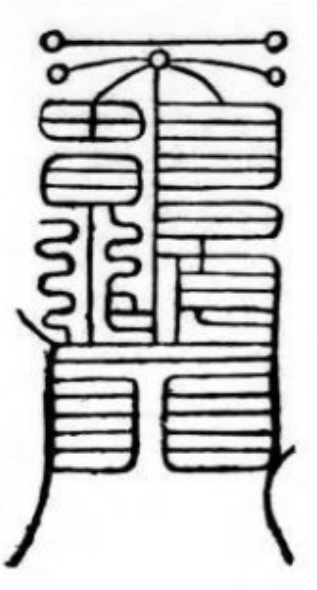
**(38) Talisman:** To ward off harm from snakes and insects, and prevent related strange occurrences or disturbances.



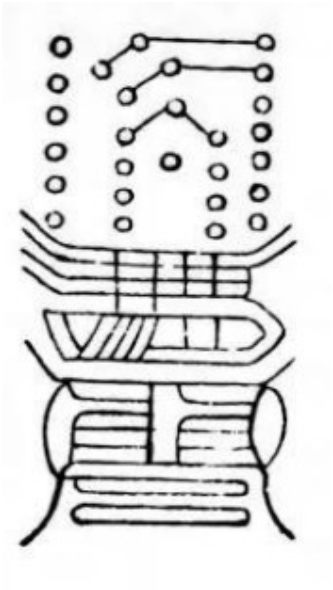
**(39) Talisman:** To ensure household peace and security and prevent theft.



**(40) Talisman:** Protection against harmful earth and mountain spirits.



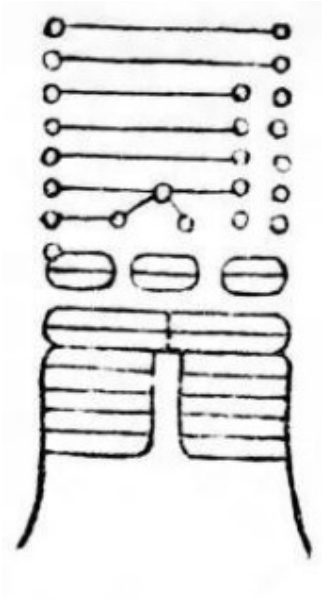
**(41) Talisman:** Warding off harm from baleful stars and ensuring a long and peaceful life without disasters.



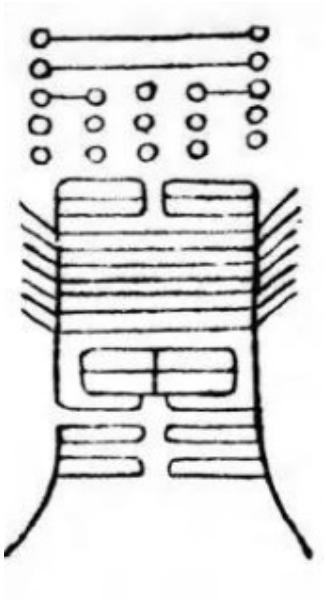
**(42) Talisman:** Warding off harm from bird spirits and preventing various misfortunes.



**(43) Talisman:** Protection against eastern earth spirits and prevention of various calamities and strange occurrences.



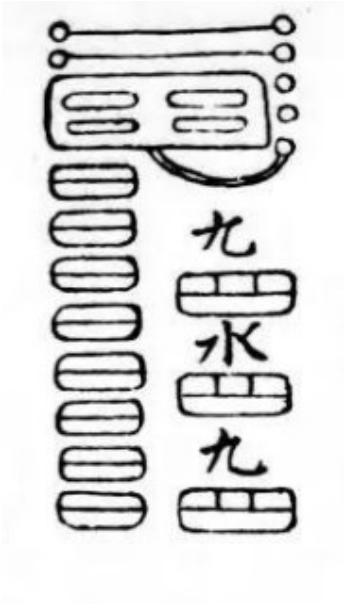
**(44) Talisman:** Warding off harm from fox spirits and preventing imprisonment or death due to legal punishments.



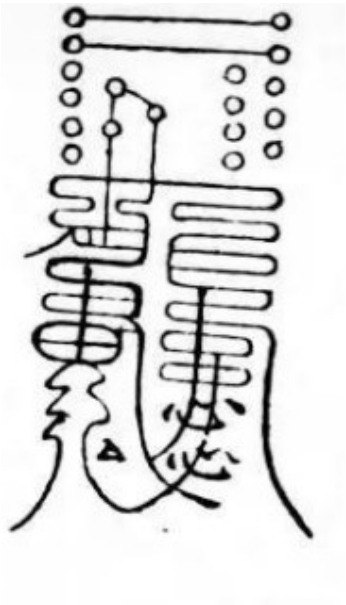
**(45) Talisman:** Warding off harm from spirits of old trees and strange creatures, and preventing hauntings.



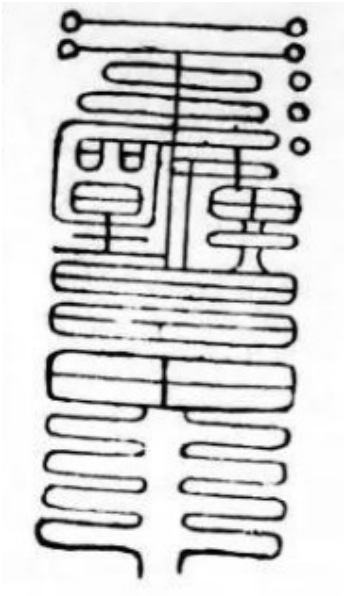
**(46) Talisman:** Protection against evil winds, noxious air, and demonic spiritual attacks.



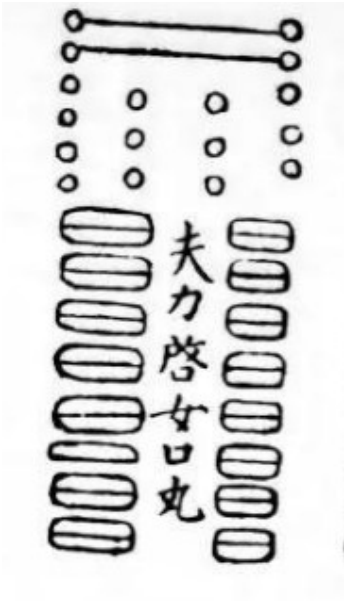
**(47) Talisman:** Warding off harm from thunder and lightning, and preventing frightening occurrences.



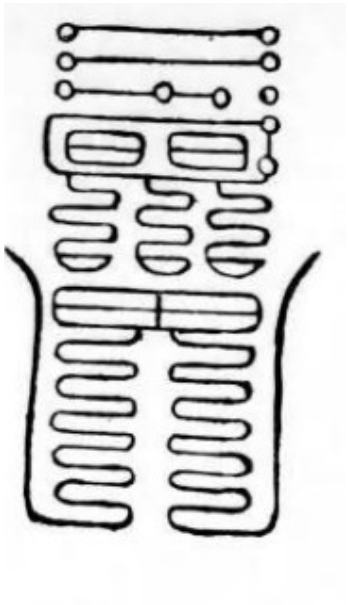
**(48) Talisman:** Protection against epidemics and ensuring long and healthy life.



**(49) Talisman:** Warding off harm from earth spirits and preventing national or regional disasters.



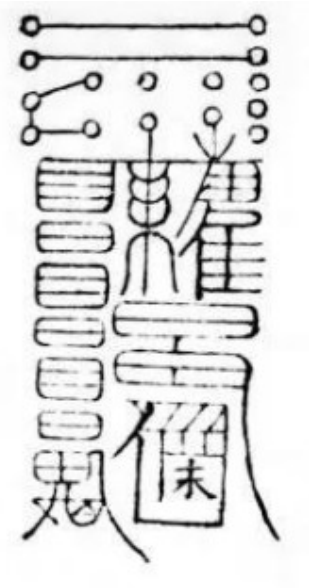
**(50) Talisman:** Protection against fire disasters and legal troubles.



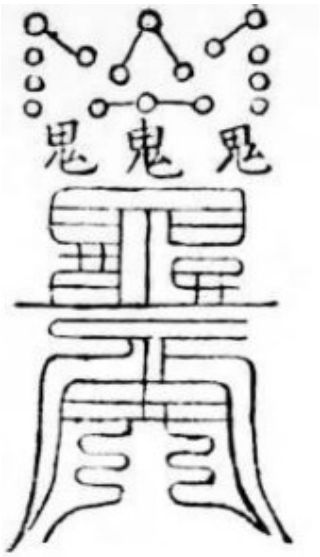
**(51) Talisman:** For general protection against evil spirits and ensuring household peace.



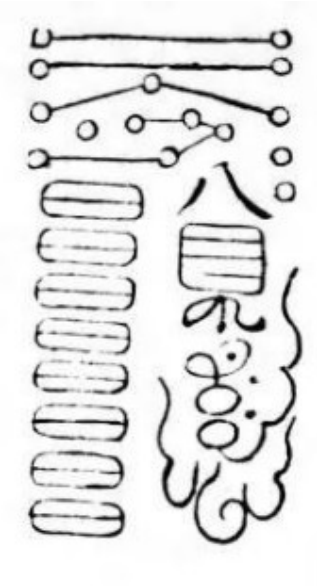
**(52) Talisman:** Warding off all kinds of illnesses and promoting bodily comfort.



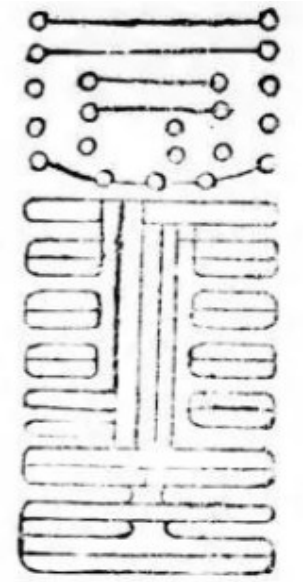
**(53) Talisman:** Preventing nightmares and ensuring peaceful sleep.



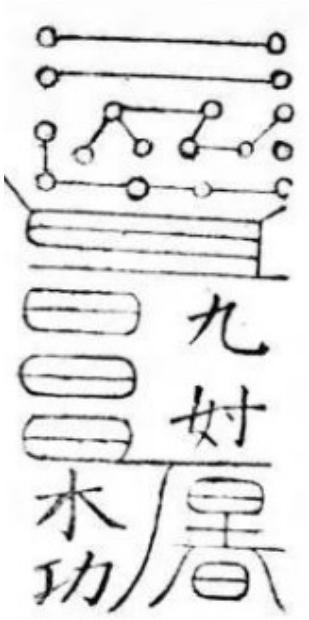
**(54) Talisman:** Protection against drowning and water-related disasters.



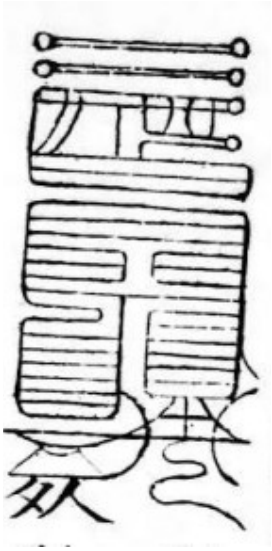
**(55) Talisman:** Warding off harm from spirits of dead livestock and preventing sudden death and accidents.



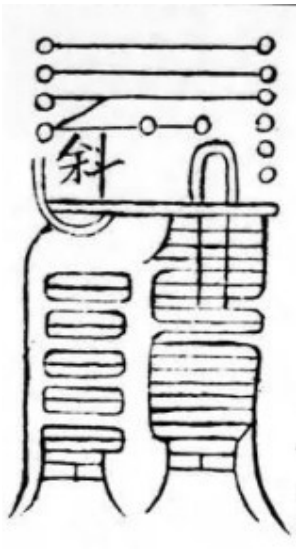
**(56) Talisman:** Protection against spirits of trees and prevention of frightening occurrences and disasters.



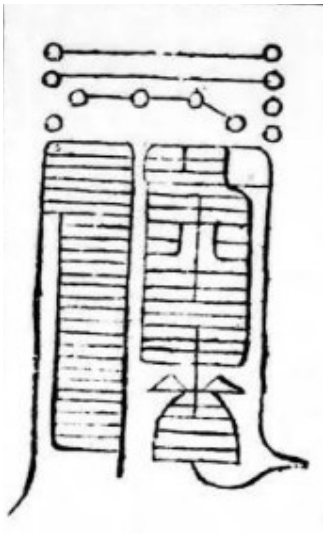
**(57) Talisman:** Warding off harm from spirits of violent deaths and preventing hauntings.



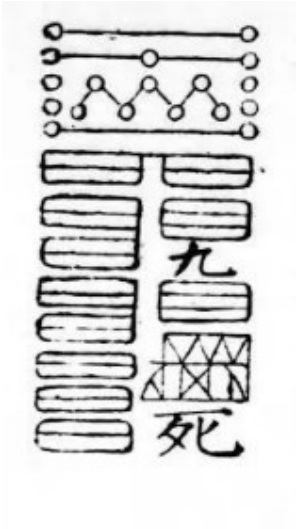
**(58) Talisman:** Protection for safe childbirth and warding off related spirits.



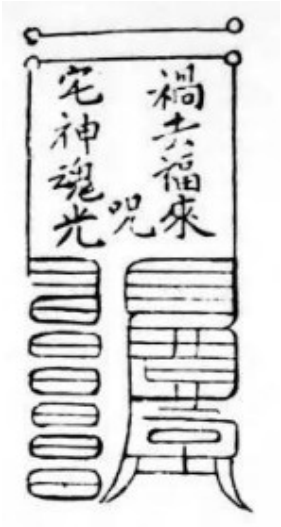
**(59) Talisman:** Warding off harm from unknown spirits and preventing ghostly apparitions.



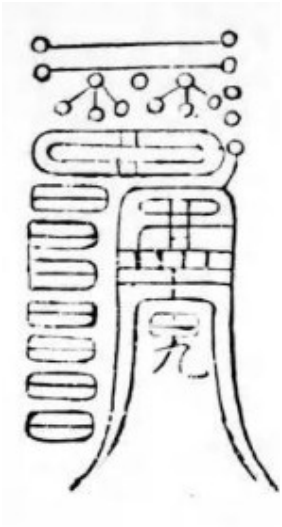
**(60) Talisman:** Protection against earth spirits and earth-related disasters.



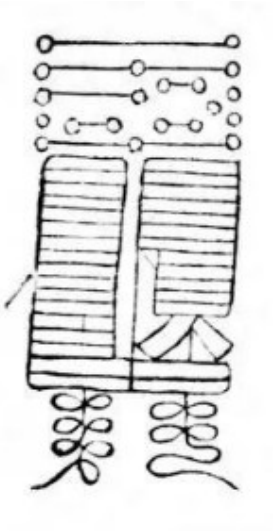
**(61 & Warding off harm from spirits of the deceased and preventing various illnesses, especially chronic ones (Talisman 62).**



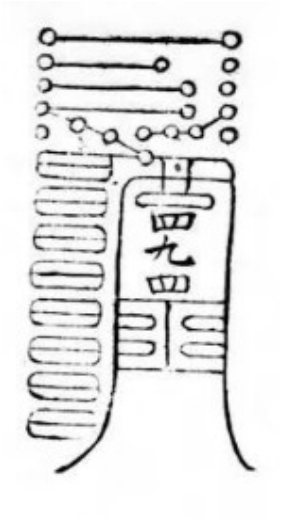
**62) Talismans:** Warding off harm from spirits of the deceased and preventing various illnesses, especially chronic ones (Talisman 62).



**(63) Talisman:** Protection against various strange and frightening calamities and occurrences.



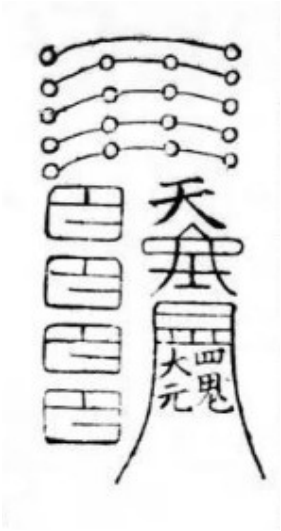
**(64) Talisman:** Warding off harm from fox spirits and preventing family and marital discord.



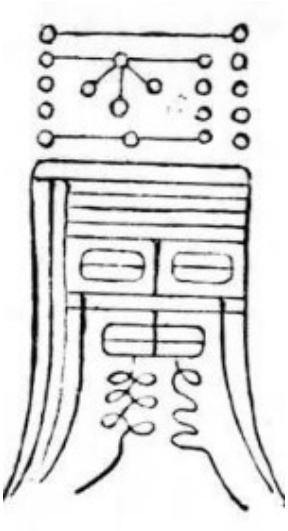
**(65) Talisman:** Ensuring success and great fortune in business and trade.



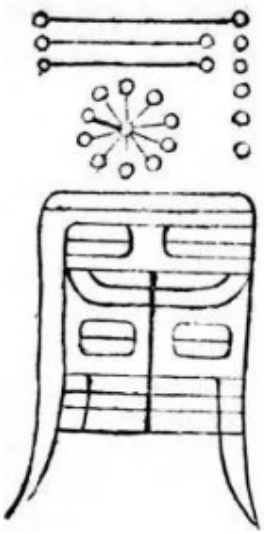
**(66) Talisman:** General protection for family peace, stability, and longevity.



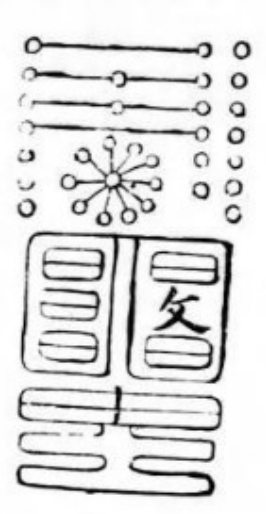
**(67) Talisman:** Warding off harm from the deceased and preventing chronic illnesses.



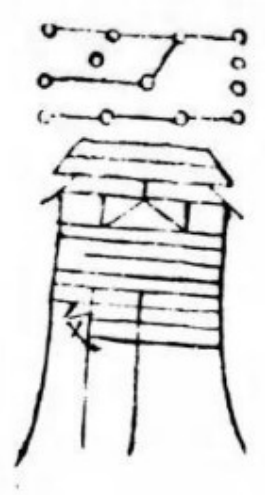
**(68) Talisman:** Warding off harm from the deceased and preventing sudden illnesses, ensuring quick recovery.



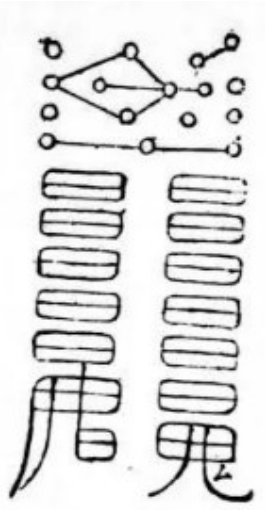
**(69) Talisman:** For general protection against illnesses and ensuring a long life.



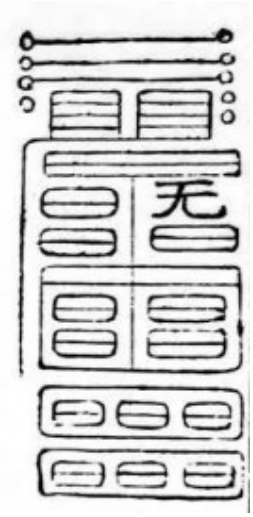
**(70) Talisman:** Warding off harm from water spirits and preventing drowning.



**(71) Talisman:** Protection against various evil spirits and prevention of household misfortune.

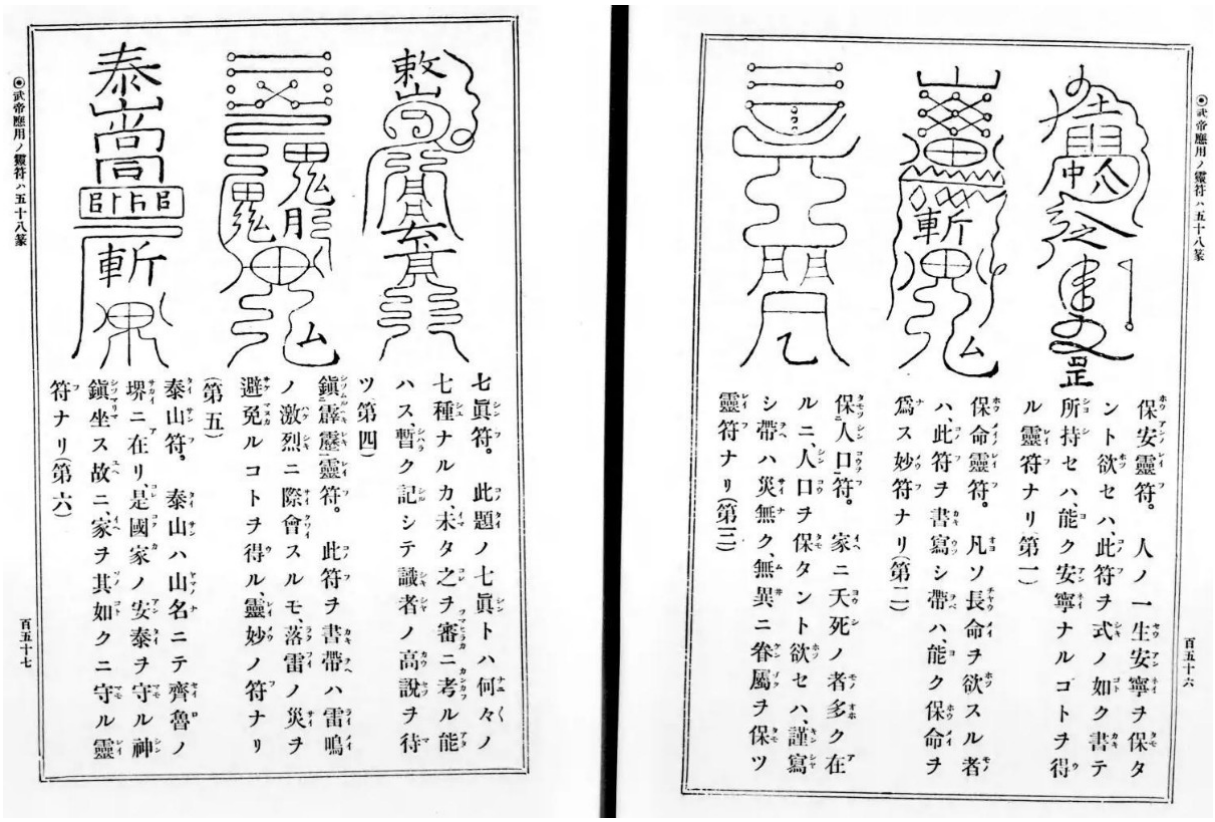


**(72) Talisman:** Warding off harm from fox spirits and other evil spirits, ensuring household safety.



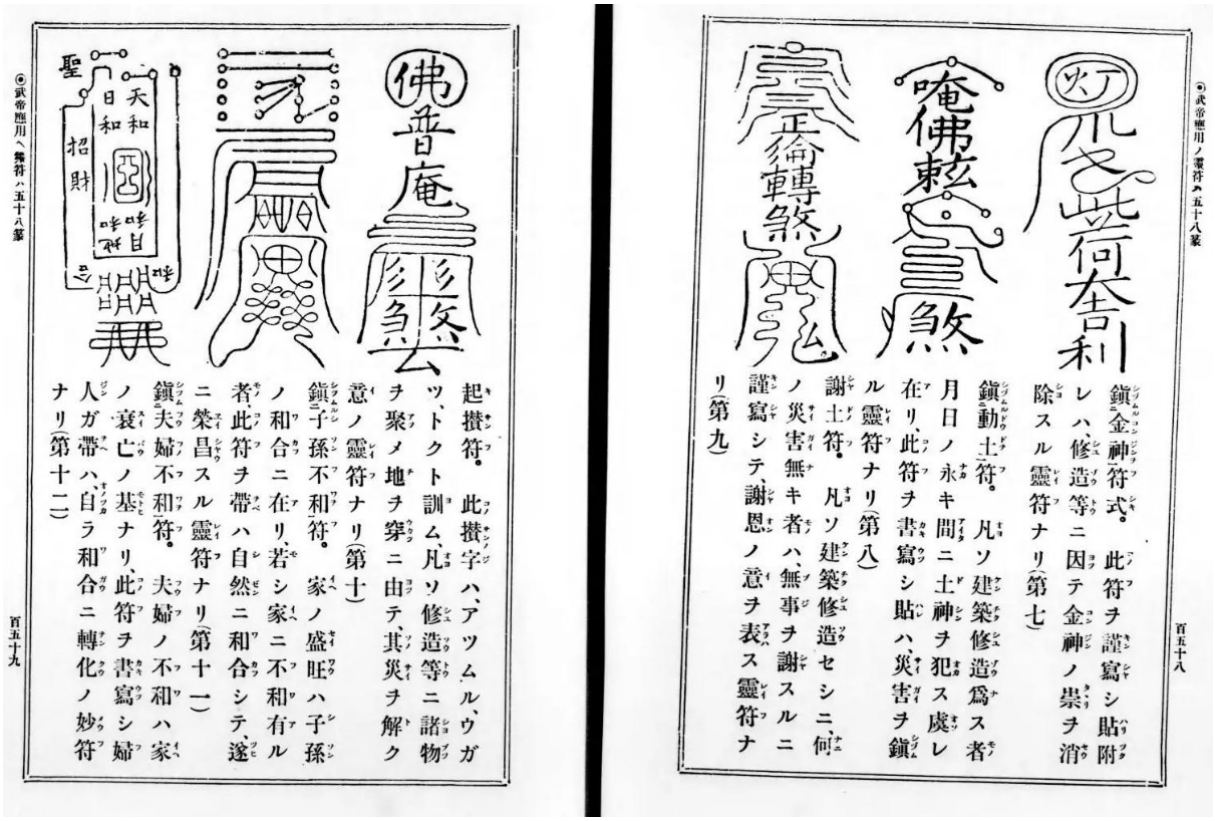
From here on out, the organization gets a bit more tricky for those unfamiliar with Japanese. One might notice that these are placed from right to left. This means that the talisman on the far right is Talisman #1, and to the left of that is 2, and then 3 etc… The talisman at the far left is #6.

I will be posting the descriptions for the the talismans on each page like this throughout the book. Once again, if you are not sure, snap a picture and run it through AI to determine the meaning if you are not sure or ask someone who knows Japanese, perhaps on Reddit.

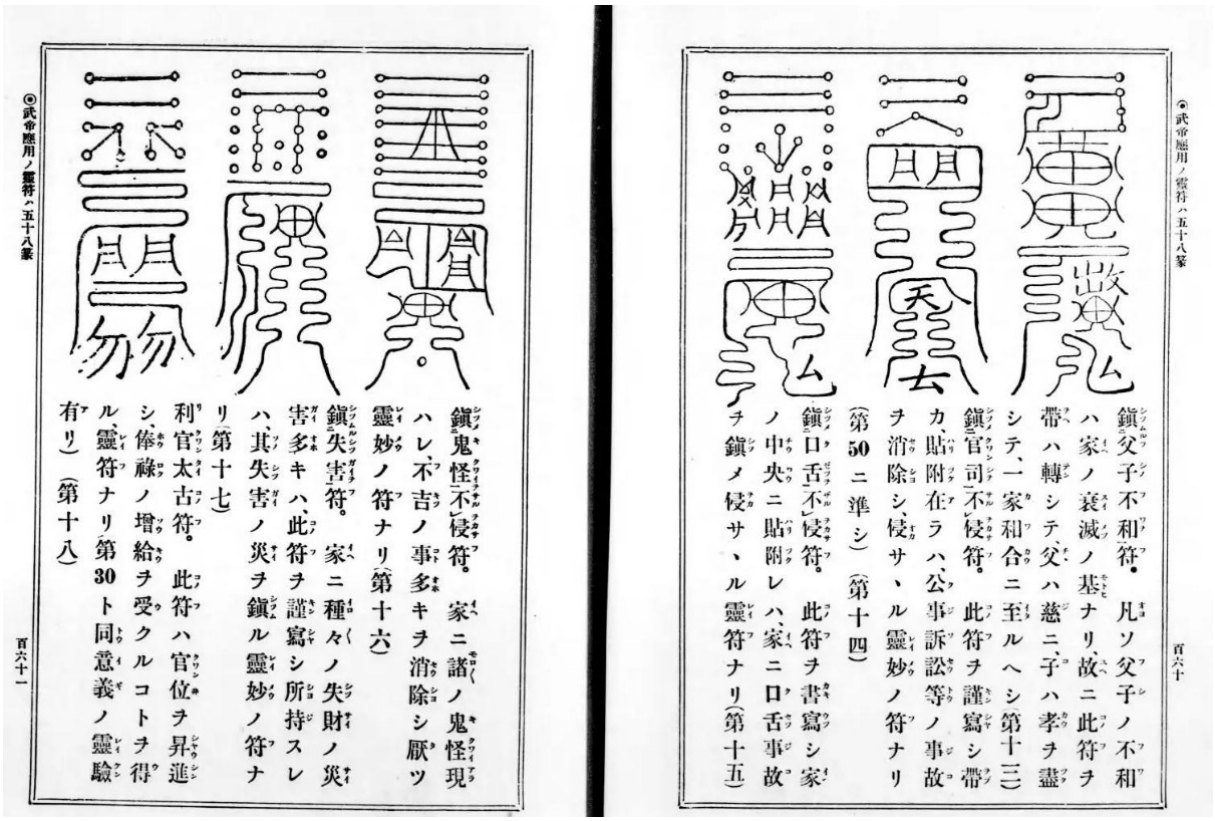



**1 Purpose is for a peaceful residence or a peaceful home.**

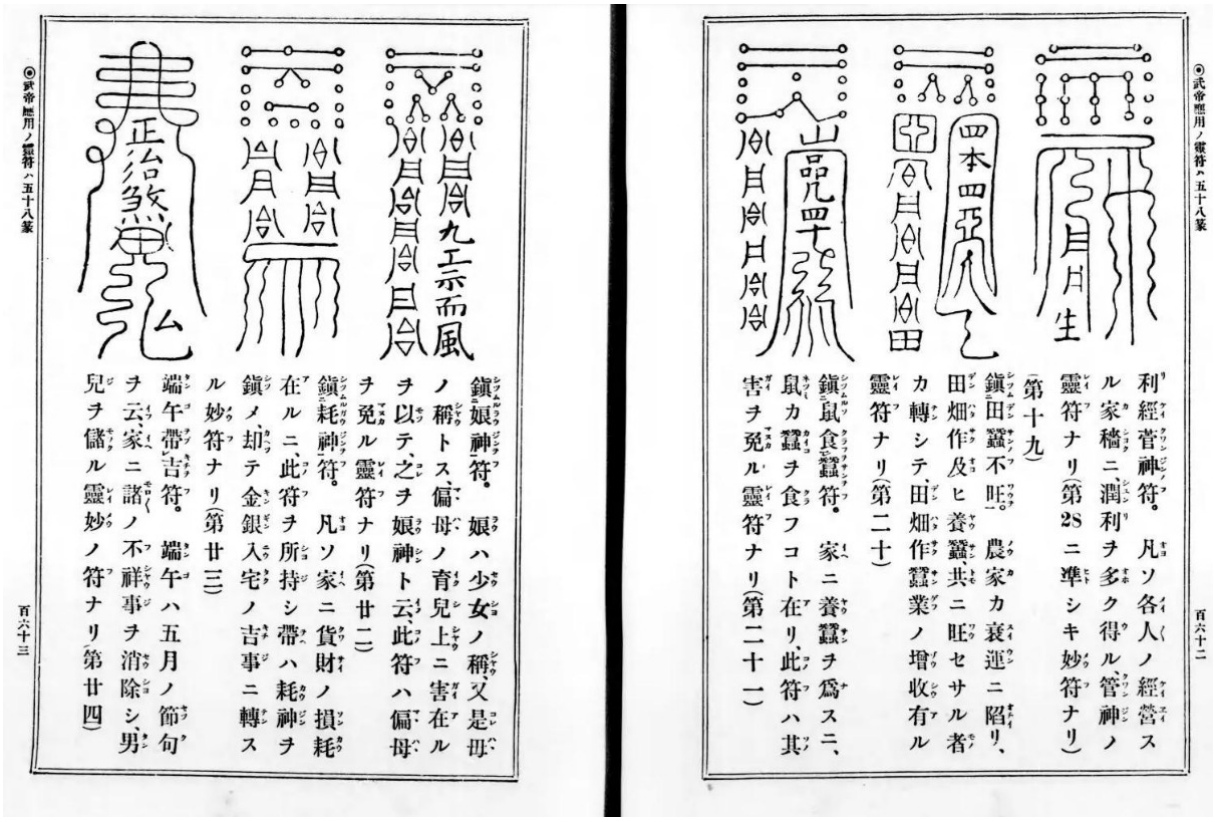
2 Purpose is likely for **preserving life** or **protecting life.**
3 Purpose is a general **spiritual talisman** or **sacred charm** (specific purpose not fully clear from the visible text).
4 Purpose is likely for **warding off illness** or **healing.**
5 Purpose is to invoke the **protective or powerful spiritual energy of Mount Tai.**
6 Purpose is for **protection** or **safeguarding** (the specific thing being protected is not fully clear).



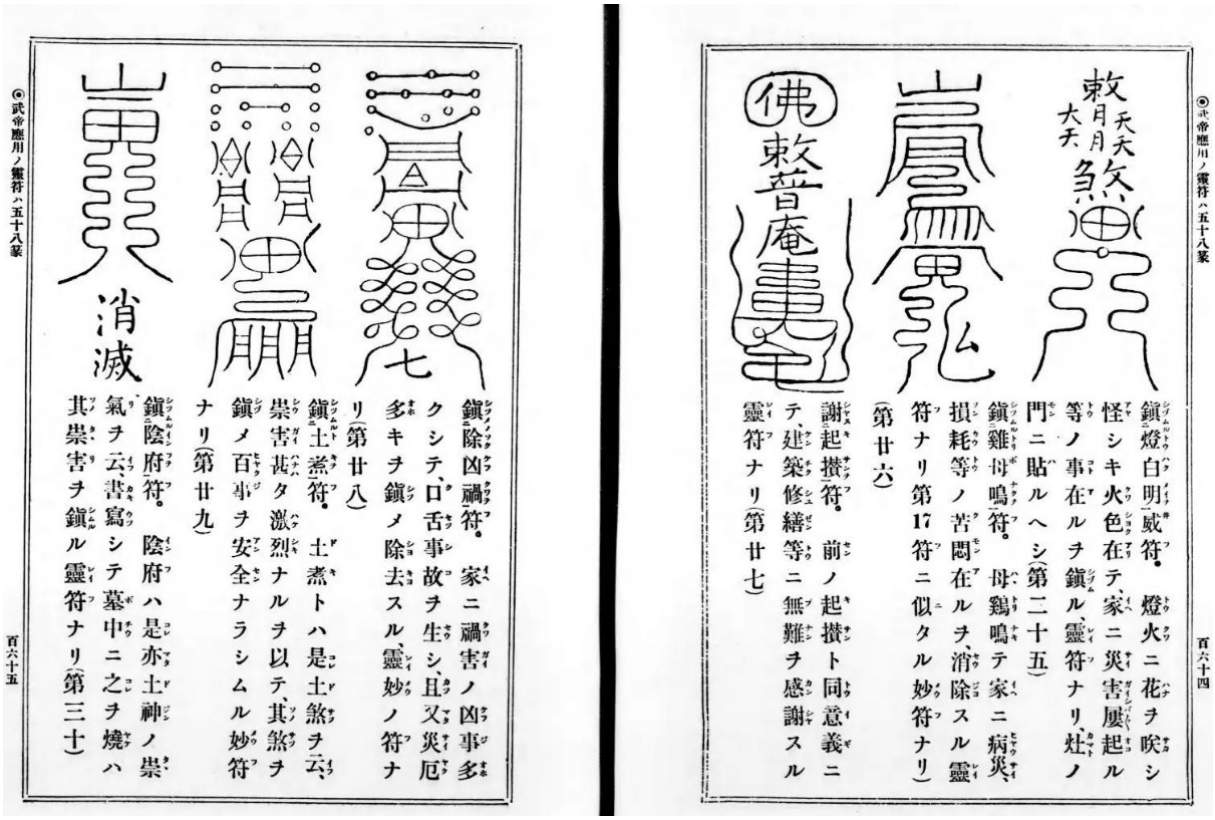
- 1 Purpose is to draw upon the divine power of **Amaterasu Omikami** for **protection, blessings, or overall good fortune.**
- 2 Purpose is for **protection, insight, and the power to ward off evil** through the compassionate gaze of the **Buddha Eye.**
- 3 Purpose is for **domestic peace, safety, and the protection of the household.**
- 4 Purpose is for **protection against fire and to prevent fire-related disasters.**
- 5 Purpose is to **prevent theft and protect against robbery.**
- 6 Purpose is to **exorcise malevolent spirits and provide spiritual protection.**



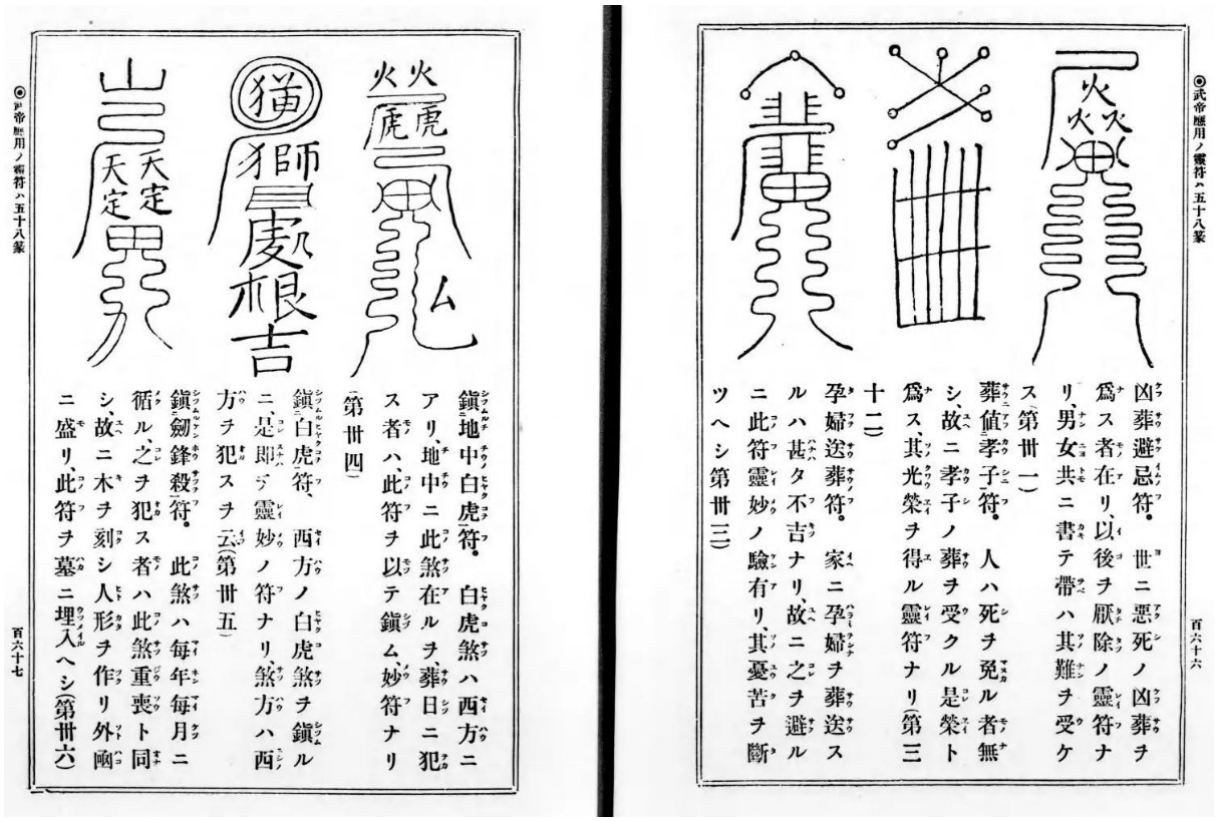
- Purpose is to bring about **smooth progress, success in endeavors, or positive advancement.**
- Purpose is for **domestic peace, safety, and the protection of the household.**
- Purpose is intended to bring about **good fortune, financial gain, or favorable outcomes.**
- Purpose is for the **safety and well-being of everyone in the household.**
- Purpose is to **prevent misfortunes, disasters, and negative events.**
- Purpose is to **ward off evil spirits, negative influences, and ensure peace by subduing harmful entities.**



- **(鎮 夫婦 不 和 符):** Purpose is to promote **harmony between husband and wife.**
- **(鎮子孫 不和 符):** Purpose is to promote **harmony among children and descendants.**
- **(起 提符):** This appears to be related to **addressing disasters** related to construction or repair. The purpose is to **resolve issues or problems** arising from such activities.
- **(謝符):** This talisman seems to express **gratitude or thanks,** possibly for blessings received.
- **(鎮金 神 符 式):** This talisman is used to **protect a treasury or safe**, and **prevent theft.**
- **(鐵軌 上符):** This talisman seems to be related to **avoiding disasters** associated with construction or violating taboos related to the earth.



- Purpose is to **ward off harmful supernatural entities residing in mountainous or forested areas.**
- Purpose is for **domestic peace, safety, and the protection of the household.**
- Purpose is to **prevent or cure illnesses or discomfort believed to be caused by adverse atmospheric conditions.**
- Purpose is for **protection against fire and to prevent or extinguish blazes.**
- Purpose is for **protection, insight, and the power to ward off evil** through the compassionate gaze of the **Buddha Eye.**
- Purpose is to express **thanks for the safe and successful completion of building or renovation work.**



凶葬避忌符。世ニ悪死ノ凶葬ヲ爲ス者在リ、以後ヲ厭除ノ靈符ナリ、男女共ニ書テ帶ハ其難ヲ受ケス（第卅一）

葬値孝子符。人ハ死ヲ免ル者無シ、故ニ孝子ノ葬ヲ受クル是榮ト爲ス、其光榮ヲ得ル靈符ナリ（第三十二）

孕婦送葬符。家ニ孕婦ヲ葬送スルハ甚タ不吉ナリ、故ニ之ヲ避ルニ此符靈妙ノ驗有リ、其憂苦ヲ斷ツヘシ（第卅三）

鎭地中白虎符。白虎煞ハ西方ニアリ、地中ニ此煞在ルヲ葬日ニ犯ス者ハ、此符ヲ以テ鎭ム妙符ナリ（第卅四）

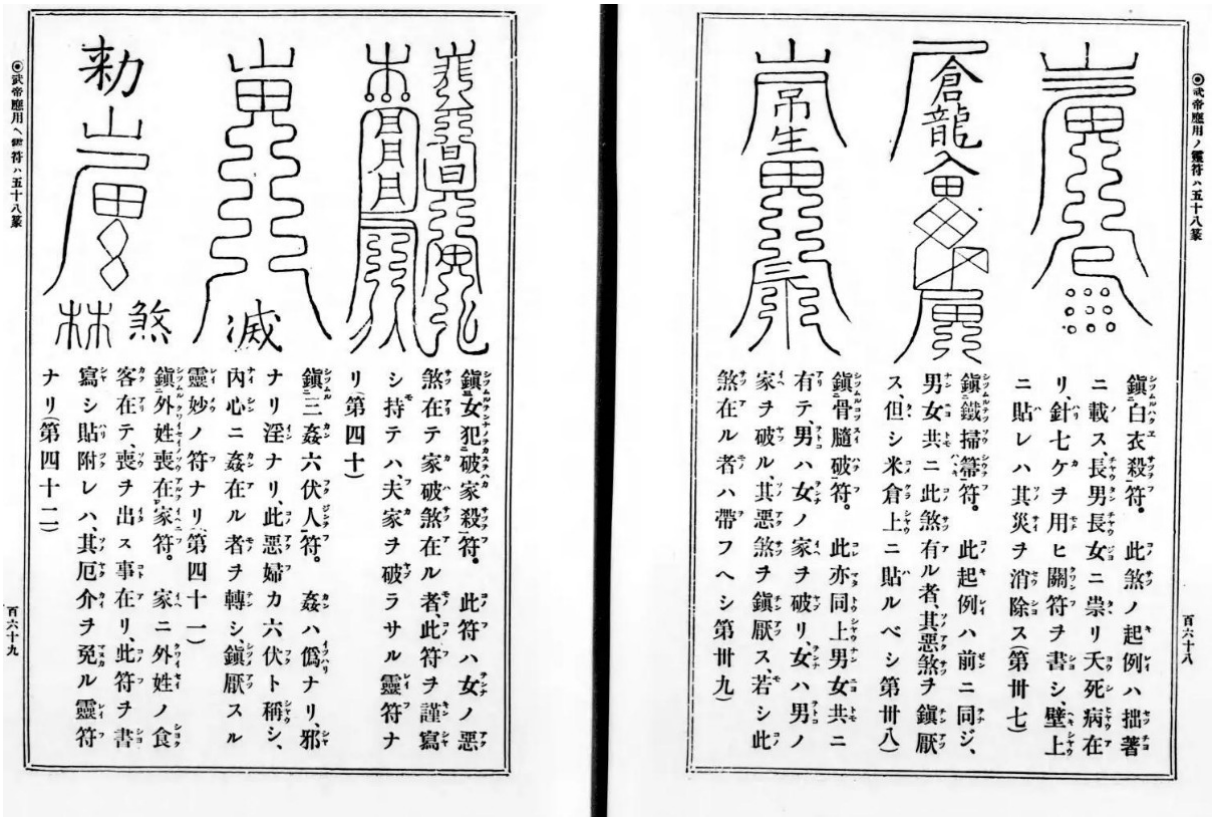
鎭白虎符。西方ノ白虎煞ヲ鎭ルニ、是即チ靈妙ノ符ナリ、煞方ハ西方ヲ犯スヲ云（第卅五）

鎭劍鋒殺符。此煞ハ毎年毎月ニ循ル、之ヲ犯ス者ハ此煞重喪ト同シ、故ニ木ヲ刻シ人形ヲ作リ外函ニ盛リ、此符ヲ墓ニ埋入ヘシ（第卅六）

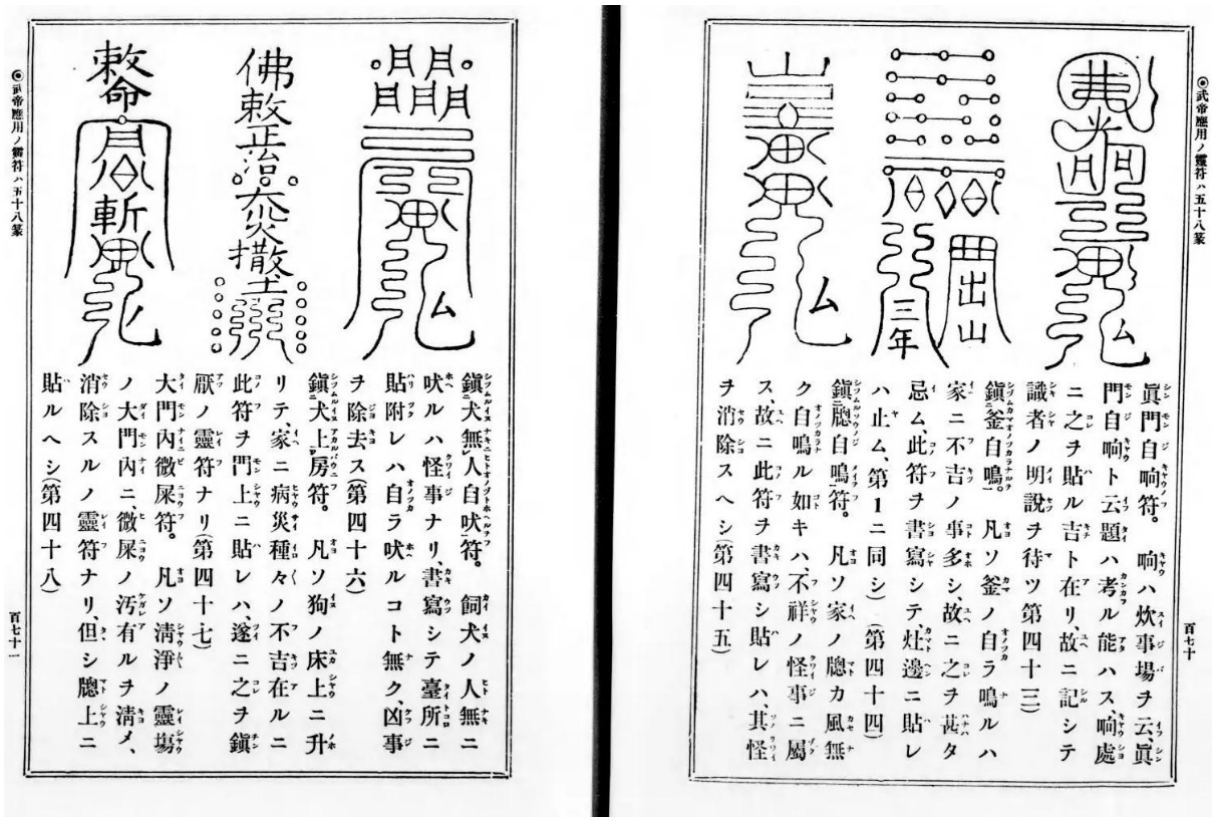




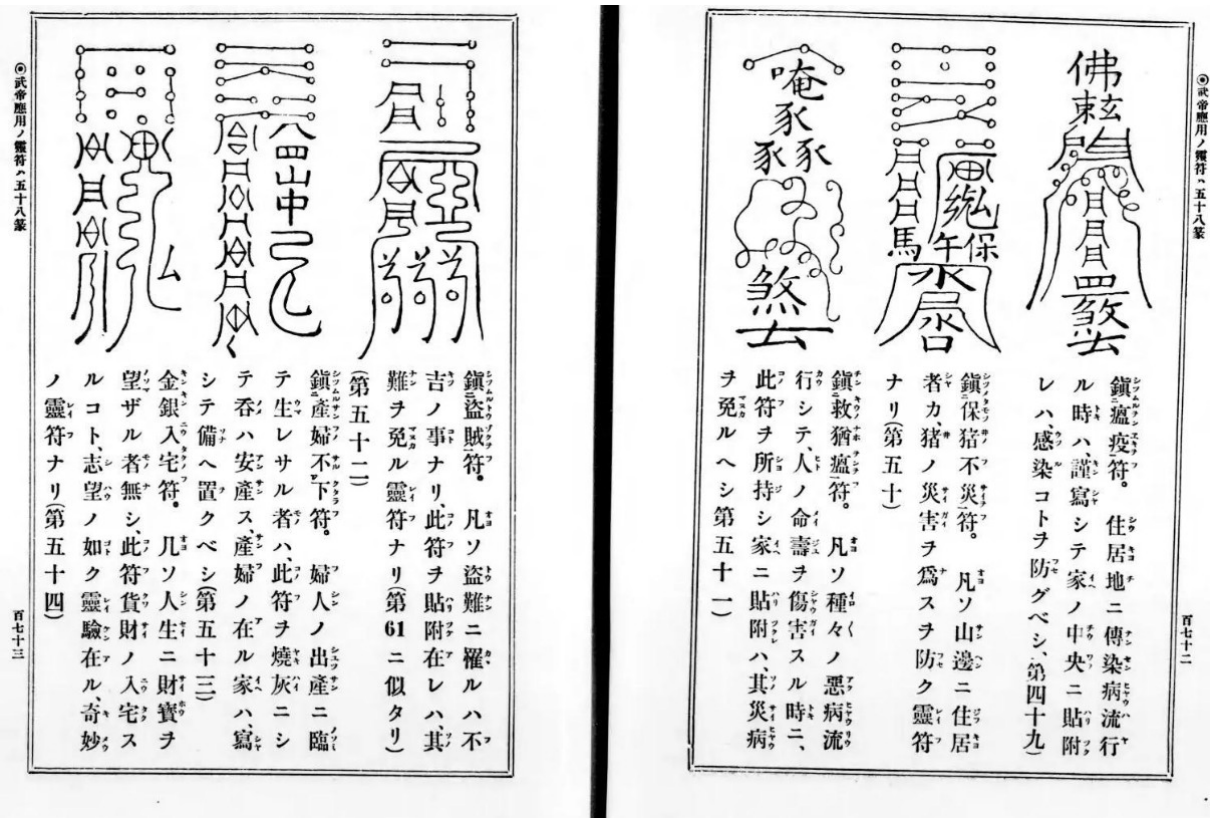

- Purpose is for **strong protection, warding off evil influences, and ensuring stability** by invoking the Great Emperor of Mount Tai.
- Purpose is for **protection against rats and other pests.**
- Purpose is for **strong protection against fire and other calamities.**
- Purpose is for **strong protection against fire and other calamities.**
- Purpose is for **domestic peace, safety, and the protection of the household.**
- Purpose is for **protection against contagious illnesses and to ward off epidemics.**



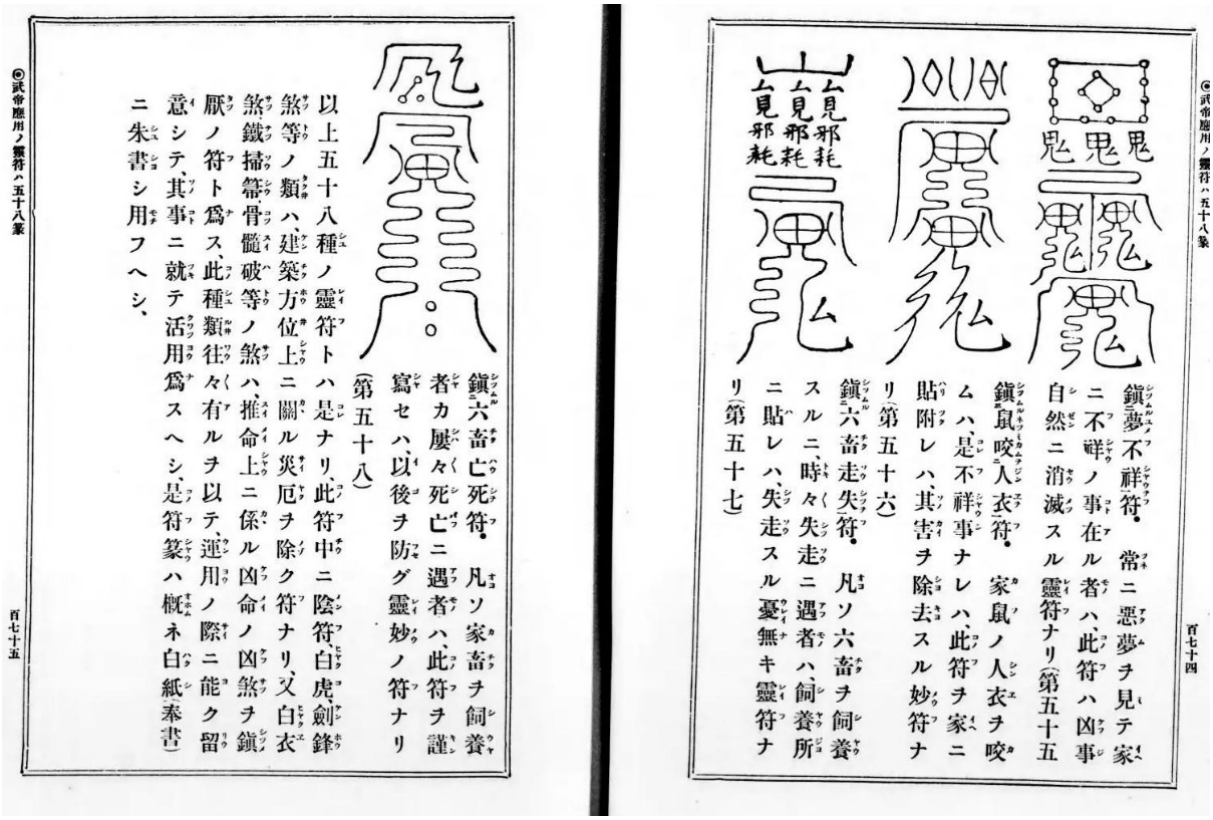
- Purpose is to **stabilize the land, prevent mountain-related disasters, and ensure tranquility.**
- Purpose is for **protection against wild and aggressive domestic animals.**
- Purpose is to **ward off or dispel malevolent influences and evil spirits.**
- Purpose is for **domestic peace, safety, and the protection of the household.**
- Purpose is to **protect storehouses, ensure abundance, and bring good fortune to resources.**
- Purpose is to act as a **powerful deterrent against malevolent spirits and harmful supernatural entities.**



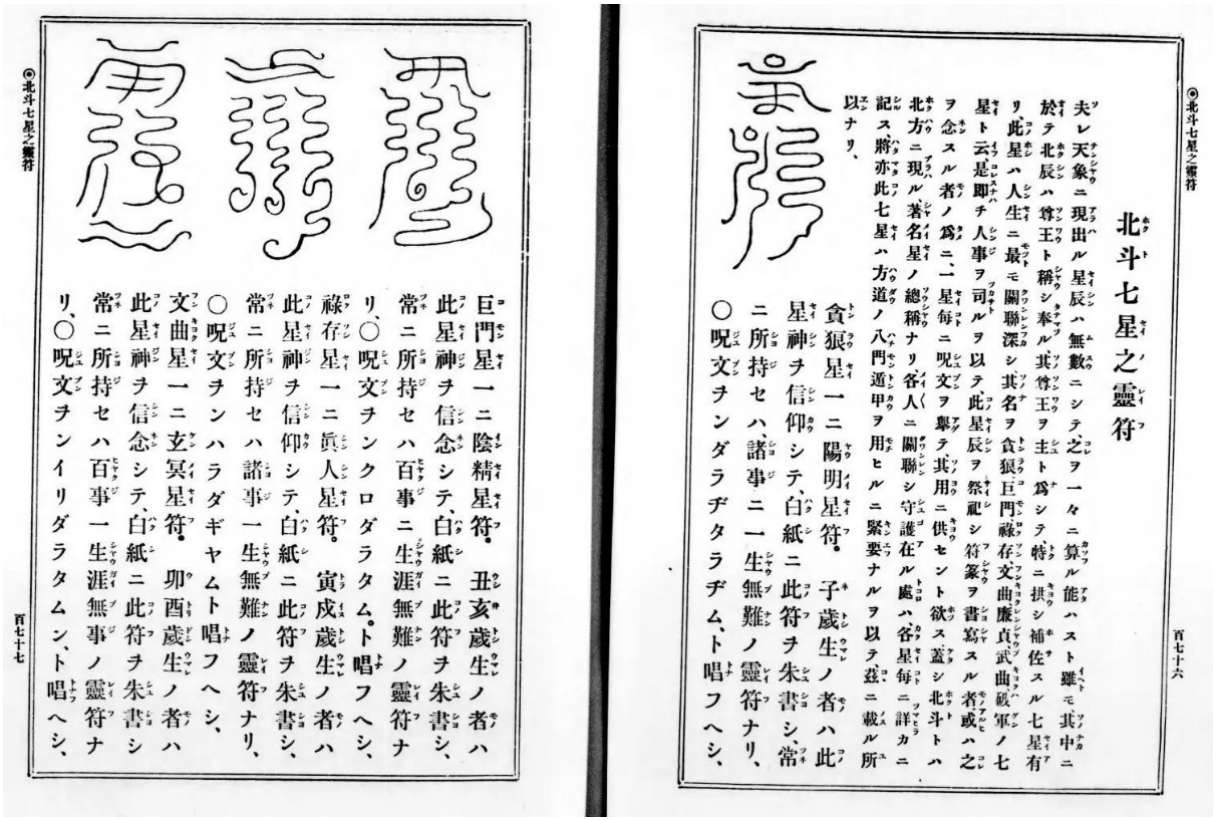
- Purpose is for **protection from death or serious harm in dangerous situations.**
- Purpose is for **protection, insight, and the power to ward off evil** through the compassionate gaze of the **Buddha Eye.**
- Purpose is to **purify from negative influences, impurities, or defilement.**
- Purpose is to **prevent or stop nightmares and ensure peaceful sleep.**
- Purpose is to ensure **safety during travel in mountainous regions.**
- Purpose is for **relief from coughs and respiratory ailments.**



- Purpose is to invoke the **protective power and blessings of the Buddha.**
- Purpose is for **domestic peace, safety, and the protection of the household.**
- Purpose is for **attracting wealth, increasing savings, and ensuring financial prosperity.**
- Purpose is to **ward off contagious diseases and protect against epidemics.**
- Purpose is for the **safety and well-being of domestic animals.**
- Purpose is to **prevent robbery and protect belongings from being stolen.**



- Purpose is likely **either to inflict curses or to protect against them.**
- Purpose is to **invoke the power of the wind, potentially for good weather or protection from harmful winds.**
- Purpose is to **prevent seeing ghosts or being harmed by evil influences, protect against loss of belongings, and prevent running away/escaping.**
- Purpose is to **invoke the power of the wind, potentially for good weather or protection from harmful winds.**



北斗七星之靈符

夫レ天象ニ現出ル星辰ハ無數ニシテ之ヲ一々ニ算ル能ハスト雖モ其中ニ於テ北辰ハ尊王ト稱シ奉ル其尊王ヲ主ト爲シテ特ニ摂シ補佐スル七星有リ、此星ハ人生ニ最モ關聯深シ其名ヲ貪狼巨門祿存文曲廉貞武曲破軍ノ七星ト云是即チ人事ヲ司ルヲ以テ此星辰ヲ祭祀シ符籙ヲ書寫スル者或ハ之ヲ念スル者ノ爲ニ一星毎ニ呪文ヲ擧テ其用ニ供セントス蓋シ北斗トハ北方ニ現ル著名星ノ總稱ナリ各人ニ關聯シ守護在ル處ハ各星毎ニ詳カニ記ス將亦此七星ハ方道ノ八門遁甲ヲ用ヒルニ緊要ナルヲ以テ茲ニ載ル所以ナリ、

貪狼星一ニ陽明星符。子歳生ノ者ハ此星神ヲ信仰シテ、白紙ニ此符ヲ朱書シ、常ニ所持セハ、諸事ニ一生無難ノ靈符ナリ、

○呪文チンダラヂタラヂム、ト唱フヘシ、

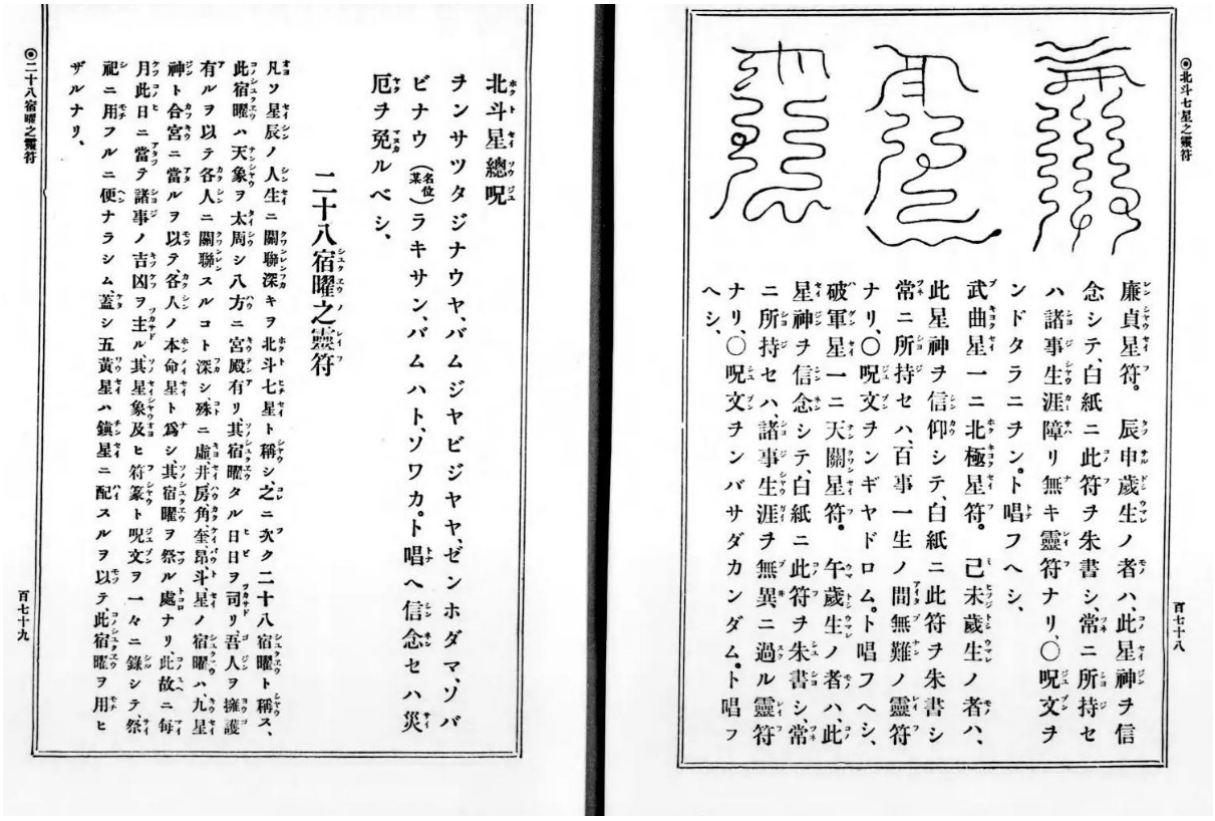
巨門星一ニ陰精星符。丑亥歳生ノ者ハ此星神ヲ信念シテ、白紙ニ此符ヲ朱書シ、常ニ所持セハ百事ニ生涯無難ノ靈符ナリ、○呪文チンクロダラタム。ト唱フヘシ、

祿存星一ニ眞人星符。寅戌歳生ノ者ハ此星神ヲ信仰シテ、白紙ニ此符ヲ朱書シ、常ニ所持セハ諸事一生無難ノ靈符ナリ、

○呪文チンハラダギヤムト唱フヘシ、

文曲星一ニ玄冥星符。卯酉歳生ノ者ハ此星神ヲ信念シテ、白紙ニ此符ヲ朱書シ常ニ所持セハ百事一生涯無事ノ靈符ナリ、○呪文チンイリダラタムン、ト唱ヘシ、

- **咒詛 厭魅 符 (Jusō Enmi Fu):** Talisman for Curses and Malevolent Charms (could be for inflicting or protection).
- **常 此呪 常 (Tsune Kono Ju Tsune):** Always This Spell Always (emphasizes constant magical power).
- **北斗七星之符 (Hokuto Shichisei no Fu):** Talisman of the Big Dipper (invokes the astrological and spiritual significance of these stars).
- **常 此厭魅 常 (Tsune Kono Enmi Tsune):** Always This Malevolent Charm Always (deals with constant protection against or manipulation of negative spiritual forces).



廉貞星符。辰申歳生ノ者ハ、此星神ヲ信念シテ、白紙ニ此符ヲ朱書シ、常ニ所持セハ諸事生涯障リ無キ靈符ナリ、〇呪文チンドタラニチン。ト唱フヘシ、

武曲星一ニ北極星符。巳未歳生ノ者ハ、此星神ヲ信仰シテ、白紙ニ此符ヲ朱書シ常ニ所持セハ、百事一生ノ間無難ノ靈符ナリ、〇呪文チンギヤドロム。ト唱フヘシ、

破軍星一ニ天關星符。午歳生ノ者ハ、此星神ヲ信念シテ、白紙ニ此符ヲ朱書シ、常ニ所持セハ、諸事生涯ヲ無異ニ過ル靈符ナリ、〇呪文チンバサダカンダム。ト唱フヘシ、

◎北斗七星之鎮符　百七十八

北斗星總呪

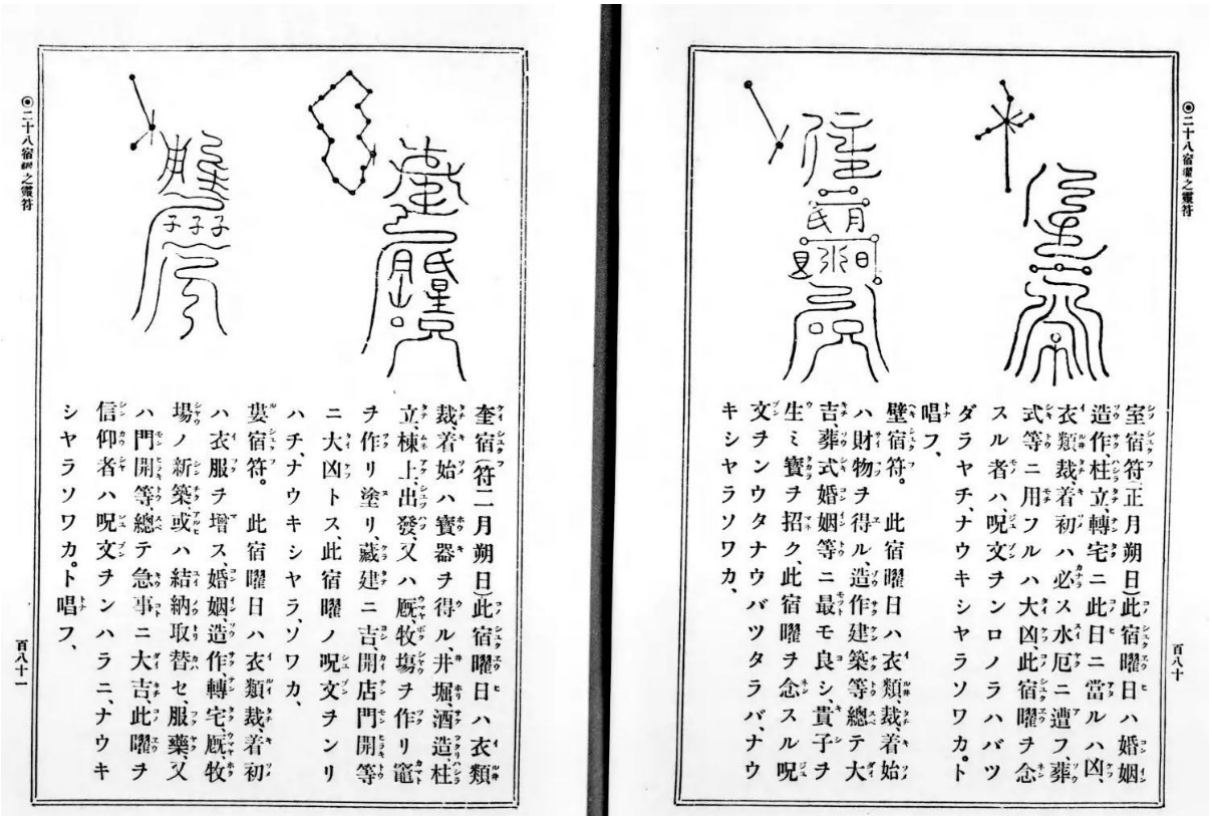
チンサツタジナウヤ、バムジヤビジヤヤ、ゼンホダマ、ゾバビナウ（某位）ラキサン、バムハト、ソワカ。ト唱ヘ信念セハ災厄ヲ免ルベシ、

## 二十八宿曜之靈符

凡ソ星辰ノ人生ニ關聯深キヲ北斗七星ト稱シ之ニ次ク二十八宿曜ト稱ス、此宿曜ハ天象ヲ太周シ八方ニ宮殿有リ其宿曜タル日日ヲ司リ吾人ヲ擁護有ルヲ以テ各人ニ關聯スルコト深シ殊ニ虛井房角奎昴斗星ノ宿曜ハ九星神ト合宮ニ當ルヲ以テ各人ノ本命星ト爲シ其宿曜ヲ祭ル處ナリ此故ニ毎月此日ニ當テ諸事ノ吉凶ヲ主ル其星象及ヒ符籙ト呪文ヲ一々ニ錄シテ祭祀ニ用フルニ便ナラシム蓋シ五黃星ハ鎭星ニ配スルヲ以テ此宿曜ヲ用ヒザルナリ、

◎二十八宿曜之靈符　百七十九

- **鎮宅 (Chintaku):** Pacify the Household / Stabilize the Home (for domestic peace and safety).
- **二十八宿之鎮符 (Nijūhasshuku no Chinpu):** Talisman to Pacify the Twenty-Eight Mansions (to harmonize celestial influences).
- **鎮宅 (Chintaku):** Pacify the Household / Stabilize the Home (for domestic peace and safety).



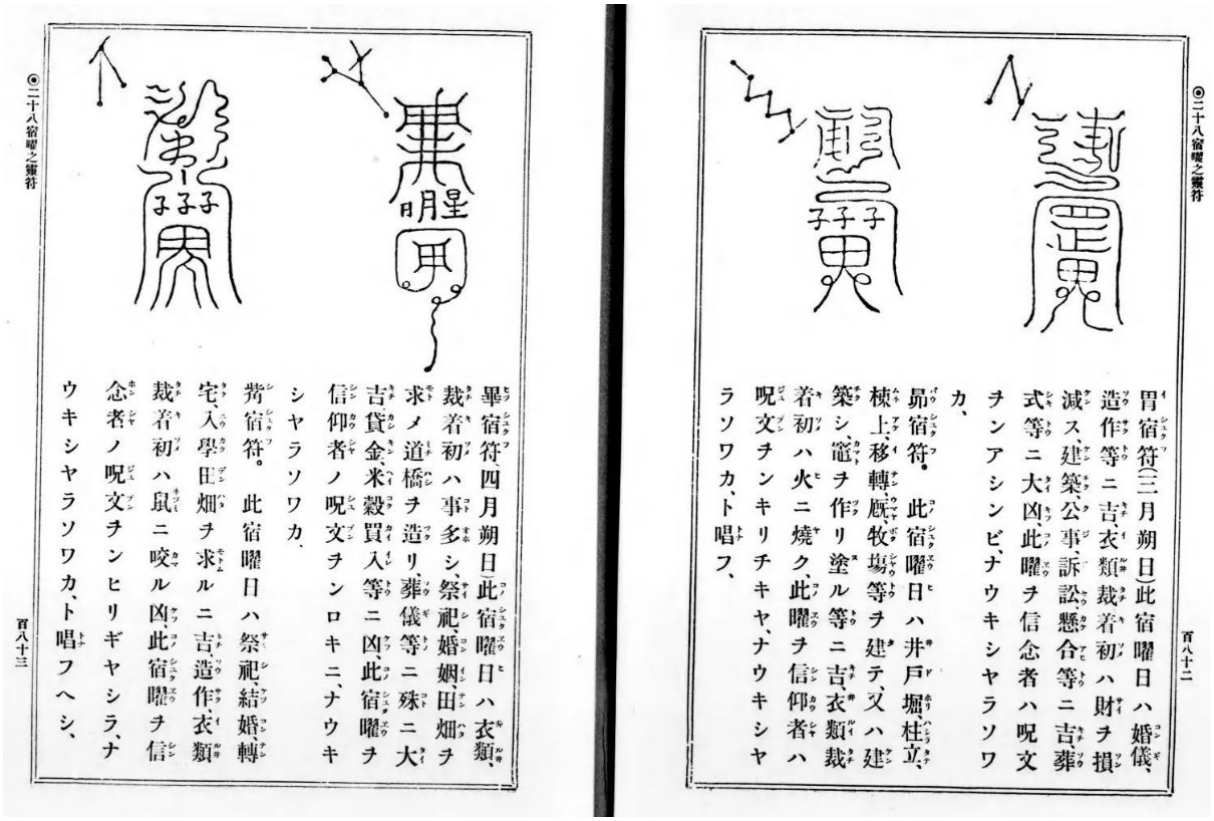
室宿符（正月朔日）此宿曜日ハ婚姻、造作、柱立、轉宅ニ此日ニ當ルハ凶、衣類裁着初ハ必ス水厄ニ遭フ葬式等ニ用フルハ大凶、此宿曜ヲ念スル者ハ、呪文チンロノラハバツダラヤチ、ナウキシヤラソワカ。ト唱フ、

壁宿符。此宿曜日ハ衣類、裁着始ハ財物ヲ得ル、造作建築等總テ大吉、葬式婚姻等ニ最モ良シ、貴子ヲ生ミ寶ヲ招ク、此宿曜ヲ念スル呪文チンウタナウバツタラバ、ナウキシヤラソワカ、

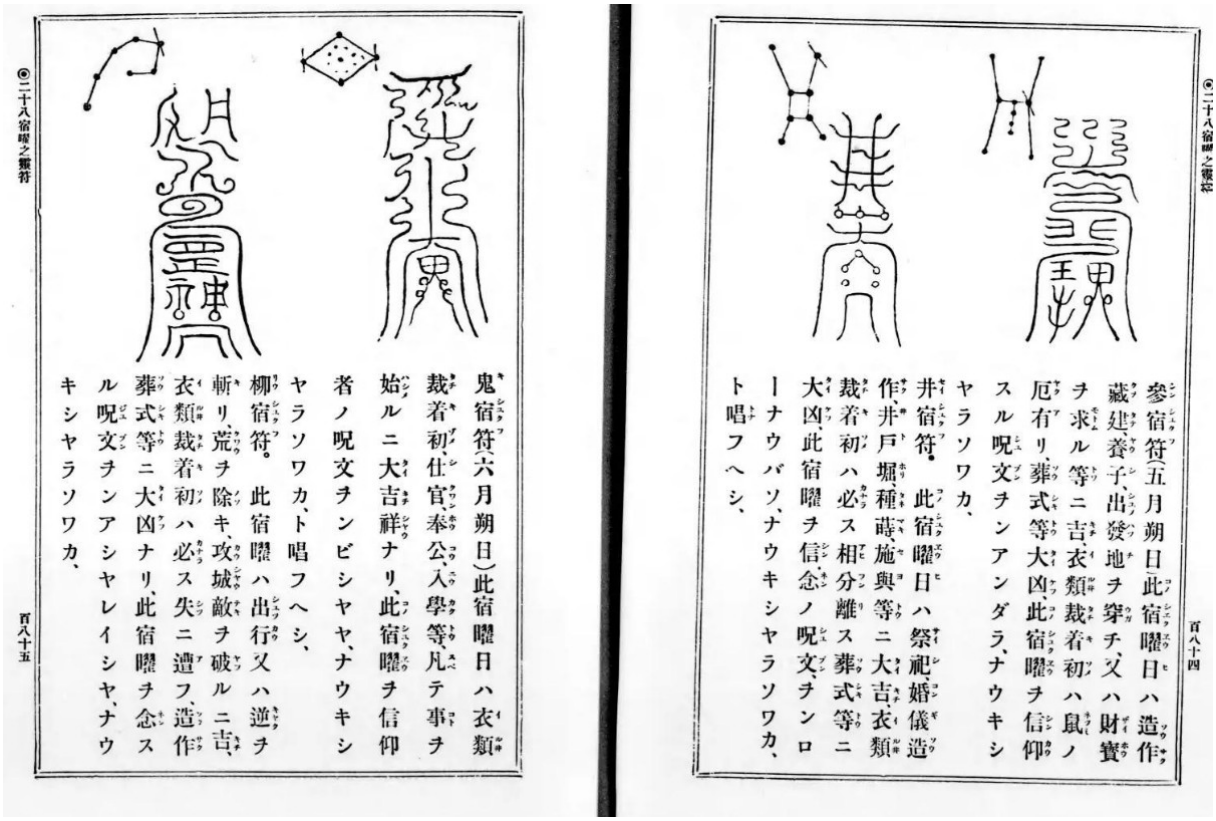
奎宿符（二月朔日）此宿曜日ハ衣類裁着始ハ寶器ヲ得ル、井堀、酒造、柱立、棟上、出發又ハ厩、牧場ヲ作リ竈ヲ作リ塗リ、藏建ニ吉、開店門開等ニ大凶トス、此宿曜ノ呪文チンリハチ、ナウキシヤラ、ソワカ、

婁宿符。此宿曜日ハ衣類裁着初ハ衣服ヲ增ス、婚姻造作、轉宅、厩牧場ノ新築、或ハ結納取替セ、服藥又ハ門開等總テ急事ニ大吉、此曜ヲ信仰者ハ呪文チンハラニ、ナウキシヤラソワカ。ト唱フ、

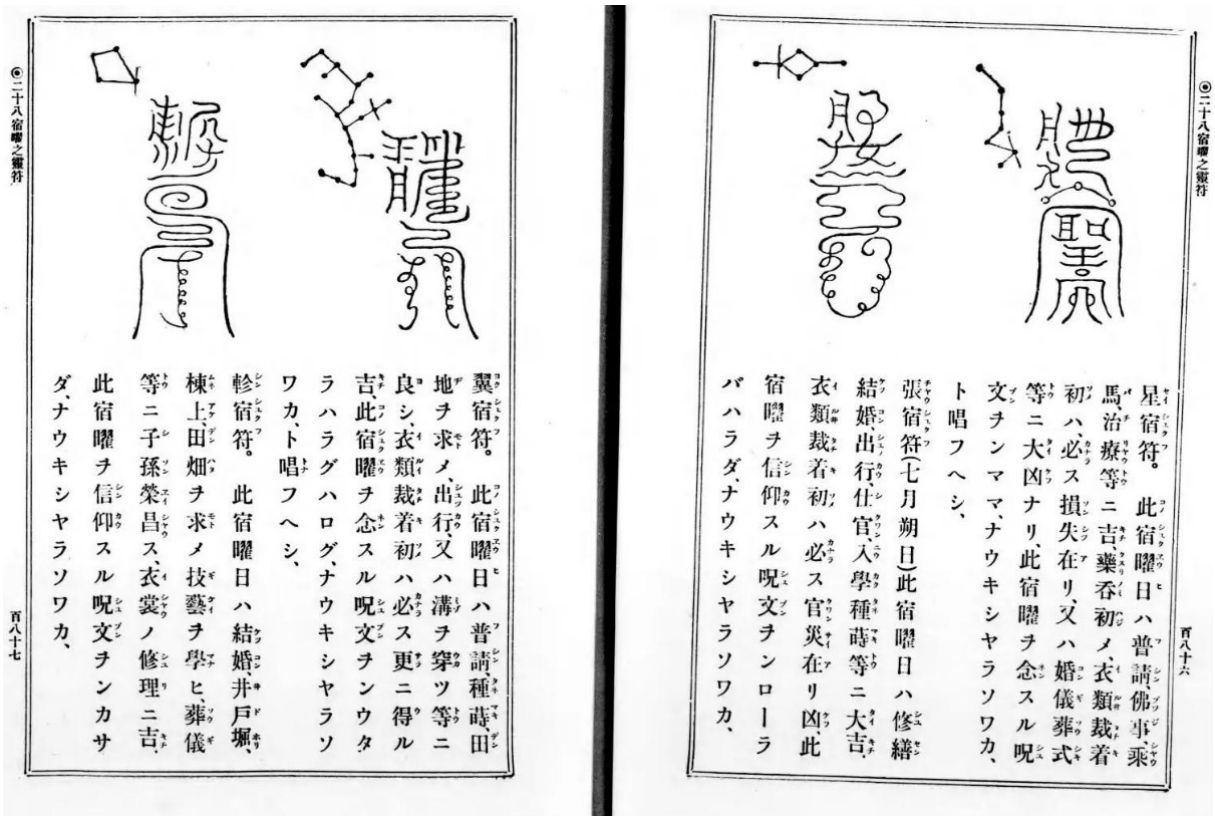
- **鎮宅 (Chintaku):** Pacify the Household / Stabilize the Home (for domestic peace and safety).
- **達屋堅固 (Tatsuya Kenko):** Solidify the Reaching House / Firm Residence (to strengthen and protect the home).
- **鎮宅 (Chintaku):** Pacify the Household / Stabilize the Home (for domestic peace and safety).
- **嫁娶良緣 (Kashu Ryōen):** Good Match for Marriage / Auspicious Marriage Alliance (to bring favorable marital connections).



- **鎮宅 (Chintaku):** Pacify the Household / Stabilize the Home (for domestic peace and safety).
- **黒闇明道 (Kokuan Myōdō):** Darkness, Bright Path / Obscurity, Clear Way (for guidance in difficult situations).
- **鎮宅 (Chintaku):** Pacify the Household / Stabilize the Home (for domestic peace and safety).
- **鎮宅 (Chintaku):** Pacify the Household / Stabilize the Home (for domestic peace and safety).



- **鎮宅 (Chintaku):** Pacify the Household / Stabilize the Home (for domestic peace and safety).
- **鬼魅退散 (Kimō Taisan):** Drive Away Evil Spirits / Banish Evil Spirits (for exorcism and spiritual protection).
- **鎮宅 (Chintaku):** Pacify the Household / Stabilize the Home (for domestic peace and safety).
- **参宿直日 (Shinshuku Chokujitsu):** Auspicious Day of the Three Stars (to harness the positive energies of this specific day).



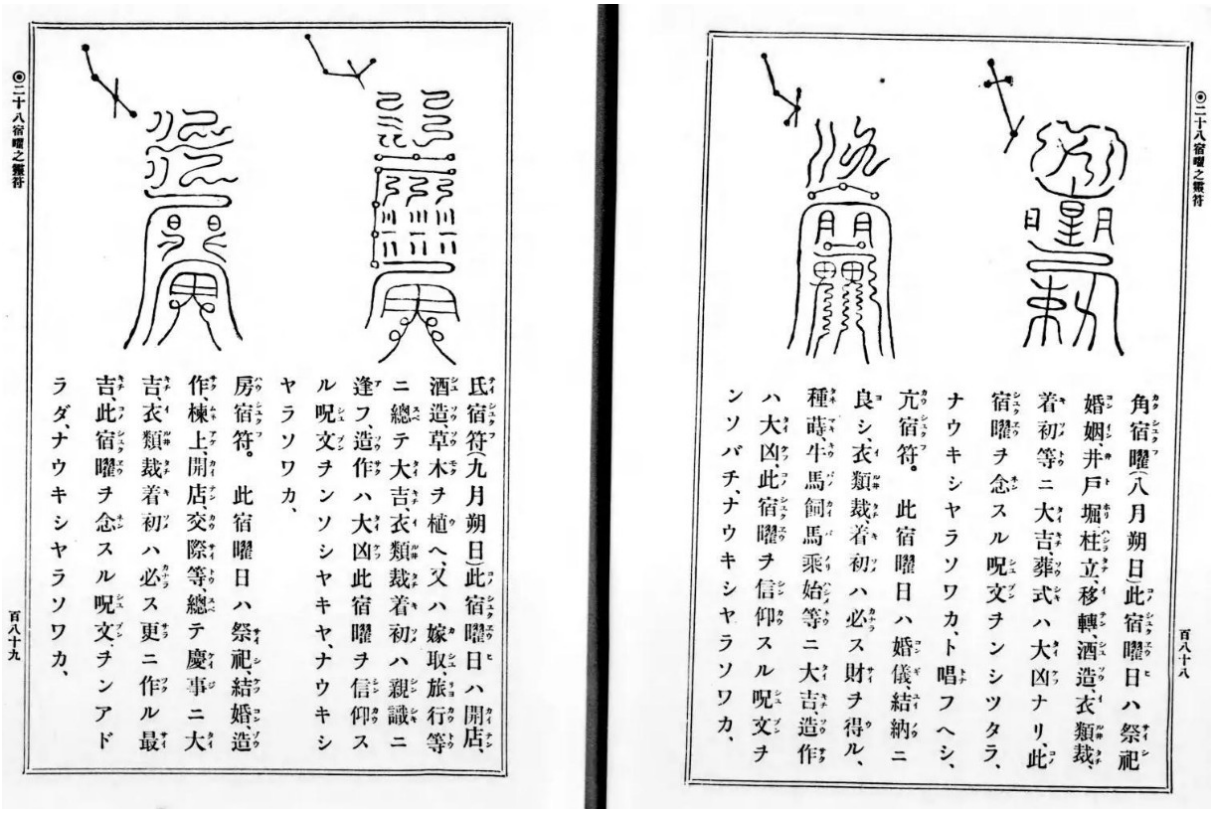
星宿符。此宿曜日ハ普請、佛事、乘馬、治療等ニ吉、藥呑初メ、衣類裁着初ハ、必ス損失在リ、又ハ婚儀葬式等ニ大凶ナリ、此宿曜ヲ念スル呪文チンママ、ナウキシヤラソワカ、ト唱フヘシ、

張宿符(七月朔日)此宿曜日ハ修繕結婚出行仕官入學種蒔等ニ大吉、衣類裁着初ハ必ス官災在リ凶、此宿曜ヲ信仰スル呪文チンローラバハラダ、ナウキシヤラソワカ、

翼宿符。此宿曜日ハ普請種蒔田地ヲ求メ、出行又ハ溝ヲ穿ツ等ニ良シ、衣類裁着初ハ必ス更ニ得ル吉、此宿曜ヲ念スル呪文チンウタラハラダハロダ、ナウキシヤラソワカ、ト唱フヘシ、

軫宿符。此宿曜日ハ結婚、井戸堀、棟上、田畑ヲ求メ技藝ヲ學ヒ、葬儀等ニ子孫榮昌ス、衣裳ノ修理ニ吉、此宿曜ヲ信仰スル呪文チンカサダ、ナウキシヤラソワカ、

- **鎮宅 (Chintaku):** Pacify the Household / Stabilize the Home (for domestic peace and safety).
- **龍神 (Ryūjin):** Dragon God (invokes the power of the Dragon God for blessings or protection).
- **鎮宅 (Chintaku):** Pacify the Household / Stabilize the Home (for domestic peace and safety).
- **星宿直日 (Seishuku Chokujitsu):** Auspicious Day of a Celestial Mansion (to harness the positive energies of this specific day).

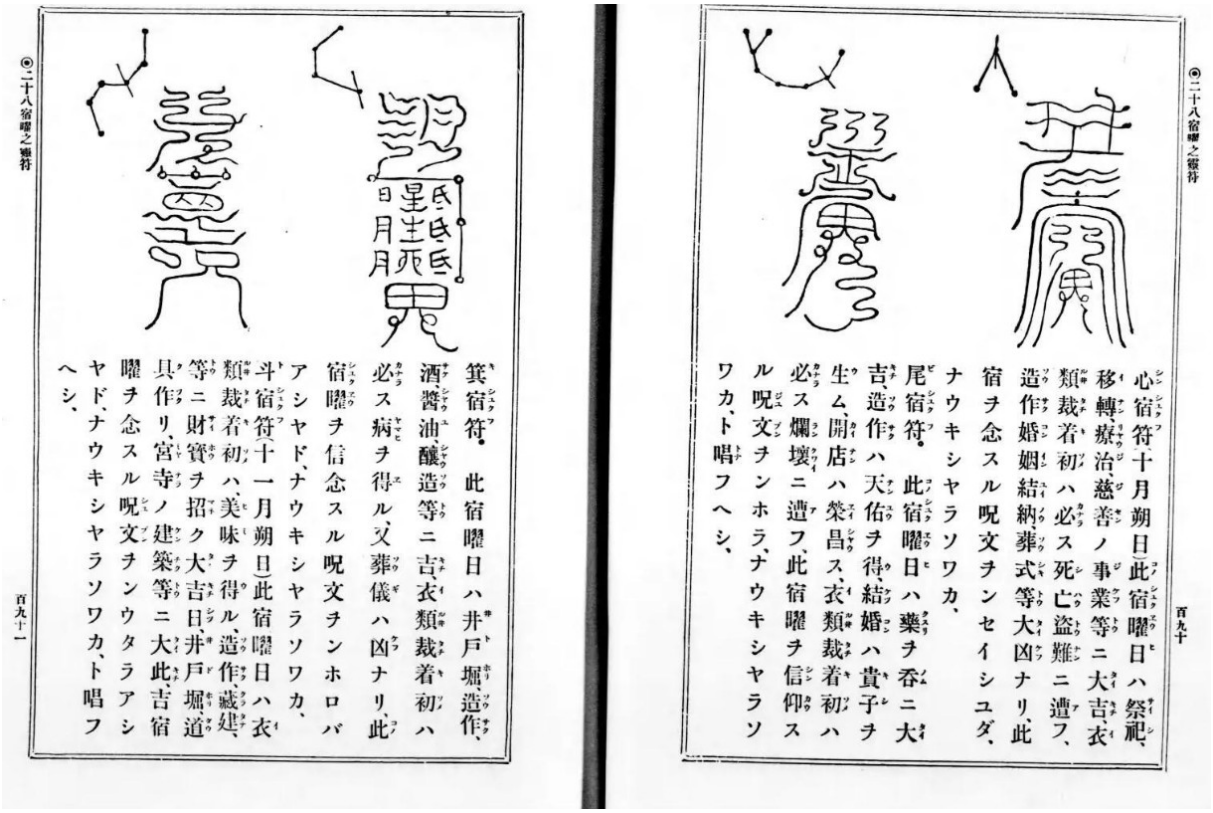


角宿曜（八月朔日此宿曜日ハ祭祀婚姻、井戸堀、柱立、移轉、酒造、衣類裁着初等ニ大吉、葬式ハ大凶ナリ、此宿曜ヲ念スル呪文チンシツタラ、ナウキシヤラソワカ、ト唱フヘシ、亢宿符。此宿曜日ハ婚儀、結納ニ良シ、衣類裁着初ハ必ス財ヲ得ル、種蒔、牛馬飼馬乗始等ニ大吉、造作ハ大凶、此宿曜ヲ信仰スル呪文チンソバチ、ナウキシヤラソワカ、

氐宿符、九月朔日此宿曜日ハ開店、酒造、草木ヲ植ヘ、又ハ嫁取、旅行等ニ總テ大吉、衣類裁着初ハ親識ニ逢フ、造作ハ大凶、此宿曜ヲ信仰スル呪文チンソシヤキヤ、ナウキシヤラソワカ、

房宿符。此宿曜日ハ祭祀、結婚、造作、棟上、開店、交際等、總テ慶事ニ大吉、衣類裁着初ハ必ス更ニ作ル最吉、此宿曜ヲ念スル呪文チンアドラダ、ナウキシヤラソワカ、

- **鎮宅 (Chintaku):** Pacify the Household / Stabilize the Home (for domestic peace and safety).
- **河伯 (Kahaku):** River Lord / Count of the River (invokes power for blessings or water-related protection).
- **鎮宅 (Chintaku):** Pacify the Household / Stabilize the Home (for domestic peace and safety).
- **魁罡 (Kaikō):** Kaikō (harnesses the potent positive energies of this astrological configuration).



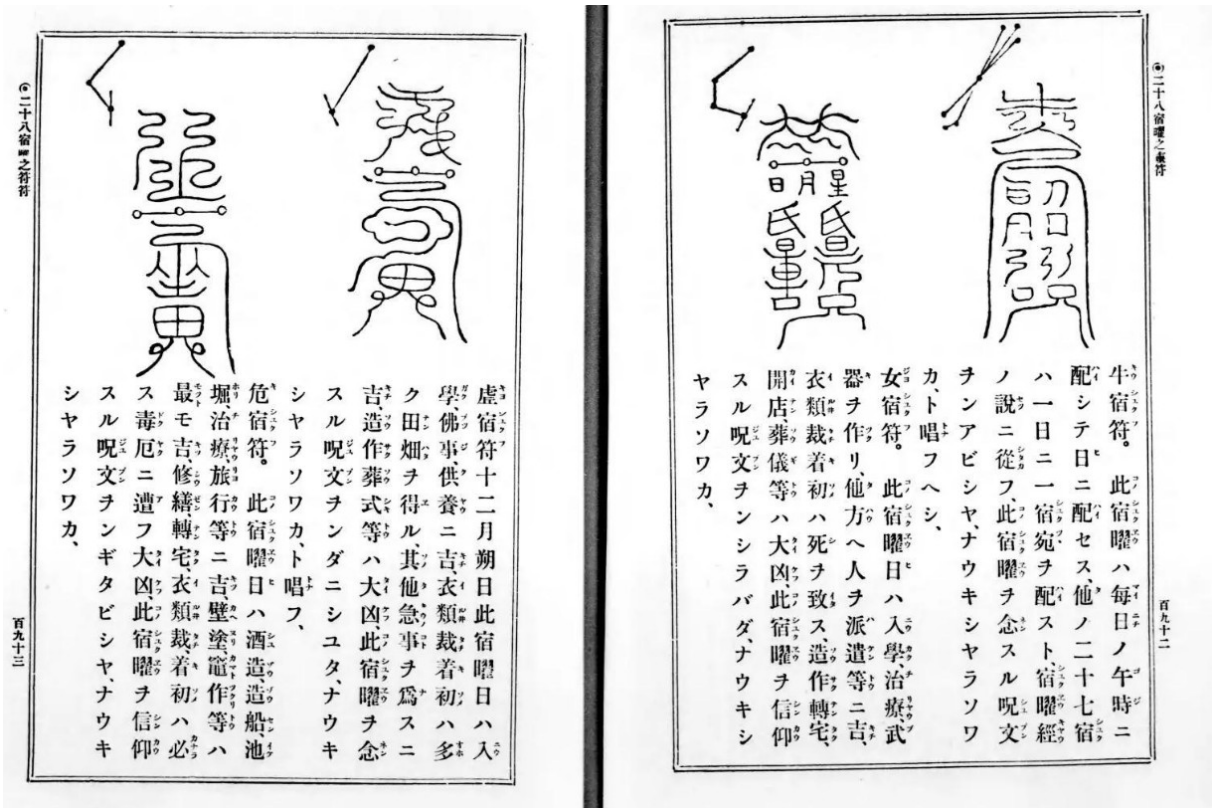
心宿符十月朔日ニ此宿曜日ハ祭祀、移轉、療治、慈善ノ事業等ニ大吉、衣類裁着初ハ必ス死亡盜難ニ遭フ、造作婚姻結納葬式等大凶ナリ、此宿ヲ念スル呪文チンセイシユダ、ナウキシヤラソワカ、

尾宿符此宿曜日ハ藥ヲ呑ニ大吉、造作ハ天佑ヲ得、結婚ハ貴子ヲ生ム、開店ハ榮昌ス、衣類裁着初ハ必ス爛壞ニ遭フ、此宿曜ヲ信仰スル呪文チンホラ、ナウキシヤラソワカ、ト唱フヘシ、

箕宿符此宿曜日ハ井戸堀造作、酒醬油醸造等ニ吉、衣類裁着初ハ必ス病ヲ得ル、又葬儀ハ凶ナリ、此宿曜ヲ信念スル呪文チンホロバアシヤド、ナウキシヤラソワカ、

斗宿符十一月朔日ニ此宿曜日ハ衣類裁着初ハ美味ヲ得ル、造作藏建等ニ財寶ヲ招ク大吉日、井戸堀道具作リ、宮寺ノ建築等ニ大此、吉宿曜ヲ念スル呪文チンウタラアシヤド、ナウキシヤラソワカ、ト唱フヘシ、

- **鎮宅 (Chintaku):** Pacify the Household / Stabilize the Home (for domestic peace and safety).
- **明星長庚 (Myōjō Chōkō):** Venus as Morning and Evening Star (invokes positive influences of love, beauty, harmony).
- **鎮宅 (Chintaku):** Pacify the Household / Stabilize the Home (for domestic peace and safety).
- **吉生 (Kisshō):** Auspicious Birth / Lucky Life (to bring good fortune and positive outcomes).



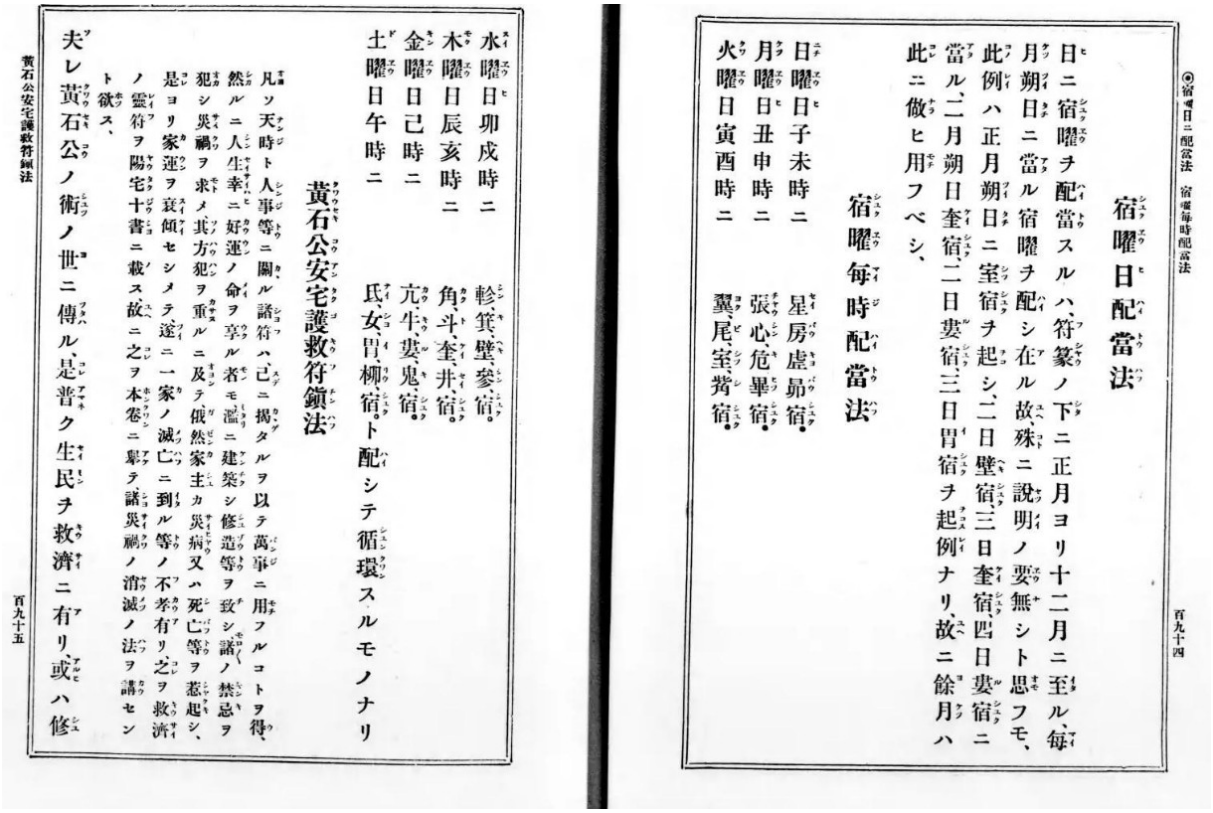
牛宿符。此宿曜ハ毎日ノ午時ニ配シテ日ニ配セス、他ノ二十七宿ハ一日ニ一宿宛ヲ配スト宿曜經ノ説ニ從フ、此宿曜ヲ念スル呪文チンアビシヤ、ナウキシヤラソワカ、ト唱フヘシ、

女宿符。此宿曜日ハ入學治療武器ヲ作リ、他方ヘ人ヲ派遣等ニ吉、衣類裁着初ハ死ヲ致ス、造作轉宅、開店葬儀等ハ大凶、此宿曜ヲ信仰スル呪文チンシラバダ、ナウキシヤラソワカ、

虚宿符十二月朔日此宿曜日ハ入學、佛事供養ニ吉、衣類裁着初ハ多ク田畑ヲ得ル、其他急事ヲ爲スニ吉、造作葬式等ハ大凶、此宿曜ヲ念スル呪文チンダニシユタ、ナウキシヤラソワカ、ト唱フ、

危宿符。此宿曜日ハ酒造、造船、池堀治療、旅行等ニ吉、壁塗、竈作等ハ最モ吉、修繕轉宅、衣類裁着初ハ必ス毒厄ニ遭フ大凶、此宿曜ヲ信仰スル呪文チンギタビシヤ、ナウキシヤラソワカ、

- **鎮宅 (Chintaku):** Pacify the Household / Stabilize the Home (for domestic peace and safety).
- **辟兵 (Hekihei):** Ward Off Soldiers / Avert War (for protection from conflict and violence).

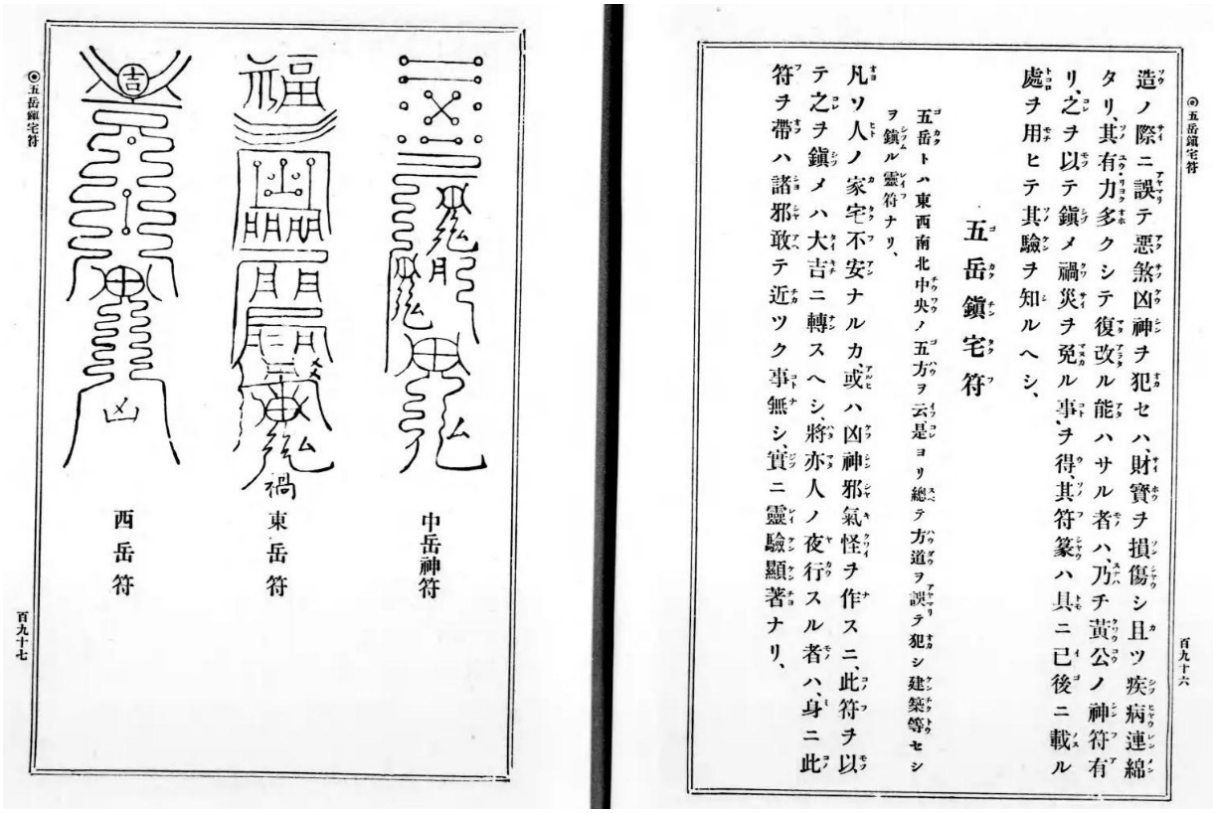


## Right Page:

- **Method of Assigning to Lunar Mansions**
- **(Detailed explanation involving dates, lunar mansions, and their astrological correspondences.)**

## Left Page:

- **Method of the Talisman for Protecting the Residence of Huang Shigong**
- **(Instructions and details related to this specific talisman.)**
- Saturday, Dragon Hour (around 7-9 AM)
- Friday, Ox Hour (around 1-3 AM)
- Thursday, Rabbit Hour (around 5-7 AM)
- Wednesday, Tiger Hour (around 3-5 AM)
- Tuesday, Dog Hour (around 7-9 PM)
- Monday, Monkey Hour (around 3-5 PM)
- Sunday, Rat-Sheep Hours (around 11 PM-1 AM and 1-3 PM)
- Huang Shigong Residence Protection Talisman
- This Huang Shigong Residence Protection [Talisman] is passed down in the world and is beneficial for the salvation of the residents; or, [it] governs/manages.




造ノ際ニ誤テ悪煞凶神ヲ犯セハ、財寶ヲ損傷シ且ツ疾病連綿タリ、其有力多クシテ復改ル能ハサル者ハ、乃チ黄公ノ神符有リ、之ヲ以テ鎮メ禍災ヲ免ル事ヲ得、其符篆ハ具ニ已後ニ載ル處ヲ用ヒテ其驗ヲ知ルヘシ、

## 五岳鎮宅符

五岳トハ東西南北中央ノ五方ヲ云是ヨリ總テ方道ヲ誤テ犯シ建築等セシヲ鎮ル靈符ナリ、

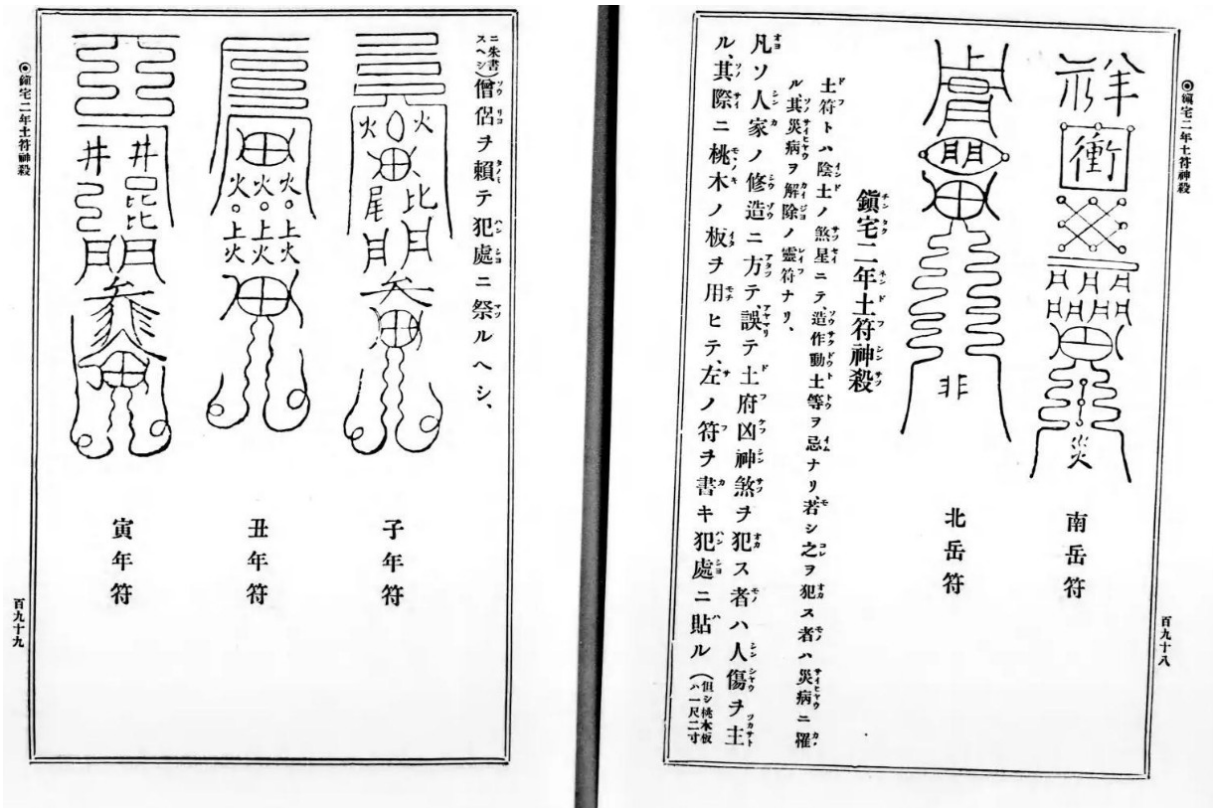
凡ソ人ノ家宅不安ナルカ、或ハ凶神邪氣怪ヲ作スニ、此符ヲ以テ之ヲ鎮メハ大吉ニ轉スヘシ、將亦人ノ夜行スル者ハ、身ニ此符ヲ帶ハ諸邪敢テ近ツク事無シ、實ニ靈驗顯著ナリ、

**Right Page:**

- **五嶽 宅符 (Gogaku Taku Fu):** Talisman of the Five Sacred Mountains for the Residence
- (The following text is a detailed explanation describing the power and efficacy of this talisman. It mentions the five sacred mountains, their directional correspondences (East, West, South, North, Center), and the various benefits the talisman provides, such as protection from evil spirits, preventing calamities, ensuring peace, and bringing good fortune to the household. It also mentions the process of using the talisman.)

**Left Page (titles below each talisman image):**

- **西岳符 (Seigaku Fu):** West Sacred Mountain Talisman
- **中岳神符 (Chūgaku Shinpu):** Central Sacred Mountain Divine Talisman
- **東岳神符 (Tōgaku Shinpu):** East Sacred Mountain Divine Talisman

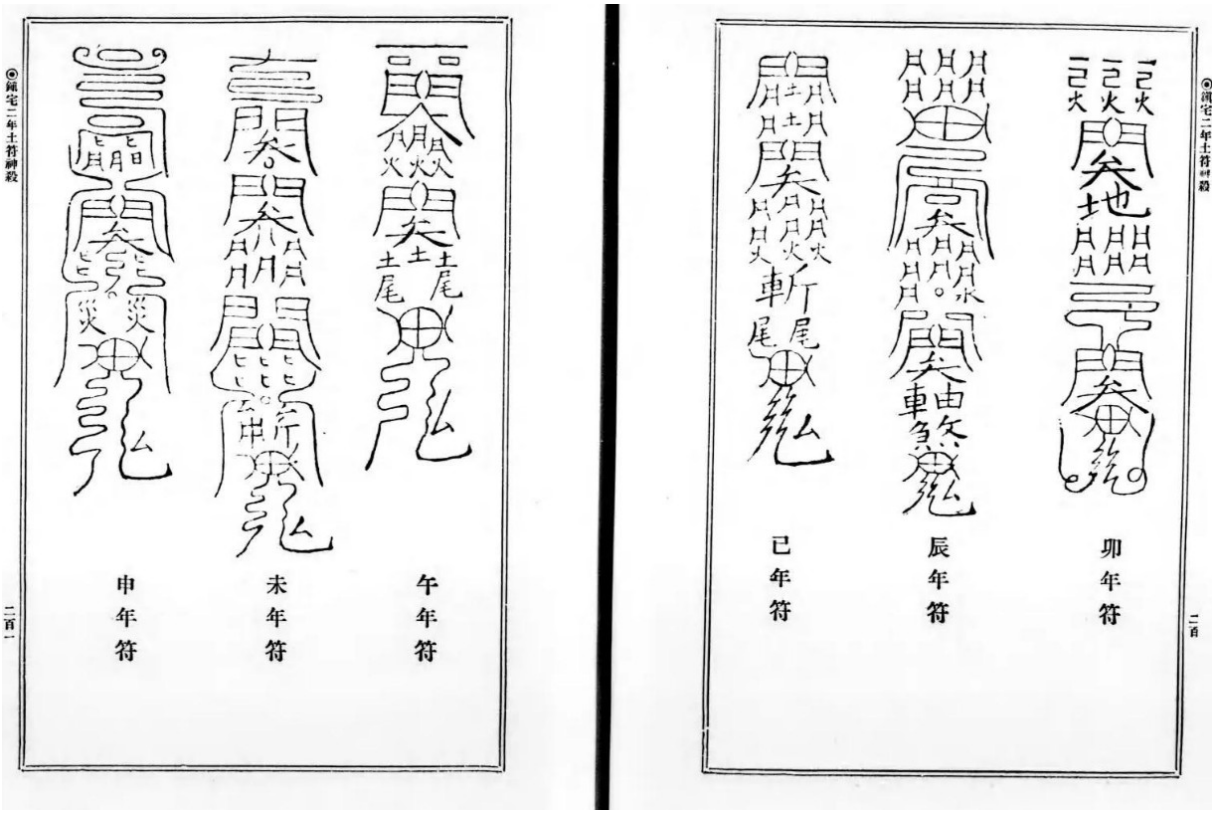


**Right Page:**

- **鎮宅 二十有七神殺 (Chintaku Nijūshichi Shin Satsu):** Pacifying the Household - Twenty-Seven Gods and Evil Influences
- (The following text is a detailed explanation discussing various malevolent spirits and influences that can affect a household. It describes methods for pacifying or warding them off, often involving specific rituals or the placement of talismans. It mentions different types of spirits and the potential harm they can cause.)
- **北岳符 (Hokugaku Fu):** North Sacred Mountain Talisman
- **南岳符 (Nangaku Fu):** South Sacred Mountain Talisman

**Left Page (titles below each talisman image):**

- **寅年符 (Tora-doshi Fu):** Tiger Year Talisman
- **丑年符 (Ushi-doshi Fu):** Ox Year Talisman
- **子年符 (Ne-doshi Fu):** Rat Year Talisman

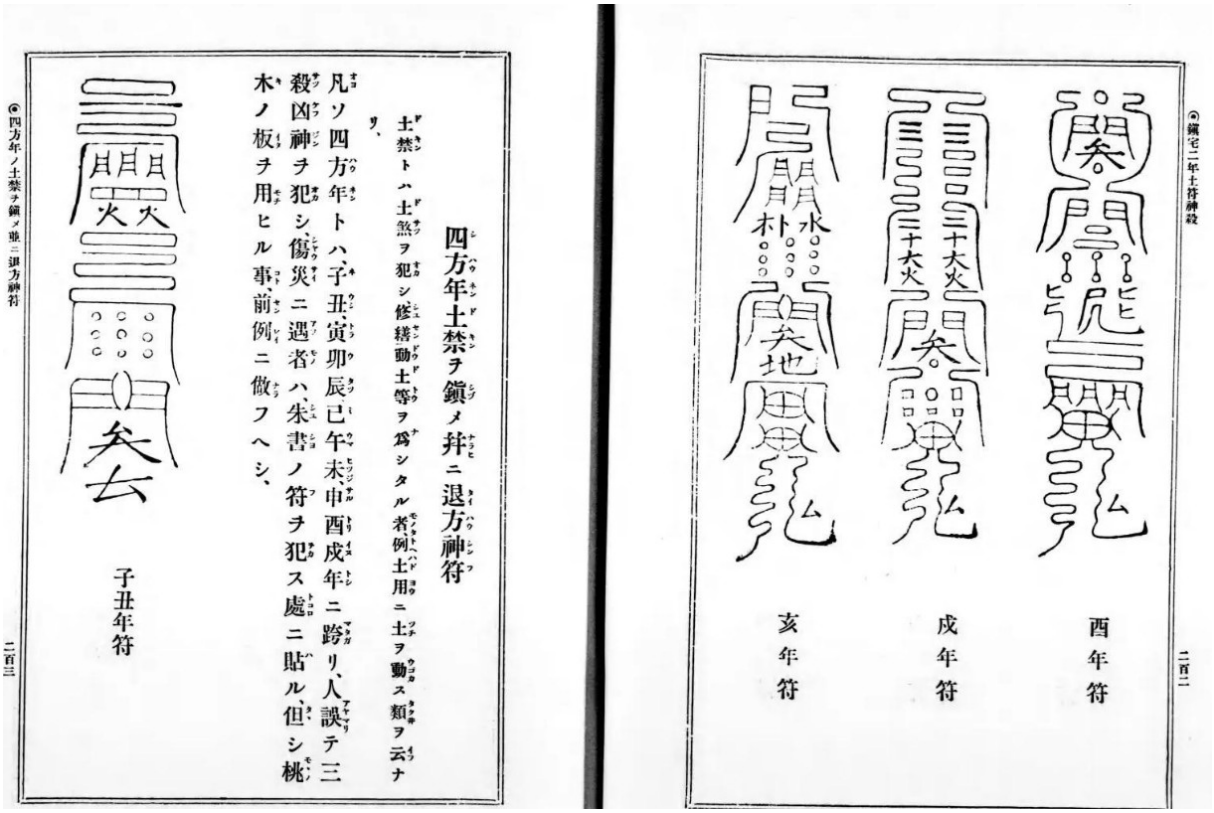



**Left Page:**

1. **(Top Left - Larger Talisman):** This appears to be a more elaborate **鎮宅 (Chintaku)** or "Pacify the Household" talisman, based on the partially visible text.
2. **(Middle Left):** This talisman is associated with the **未年符 (Hitsuji-doshi Fu):** Sheep Year Talisman.
3. **(Bottom Left):** This talisman is associated with the **申年符 (Saru-doshi Fu):** Monkey Year Talisman.

**Right Page:**

4. **(Top Right):** This talisman is associated with the **卯年符 (U-doshi Fu):** Rabbit Year Talisman.
5. **(Middle Right):** This talisman is associated with the **辰年符 (Tatsu-doshi Fu):** Dragon Year Talisman.
6. **(Bottom Right):** This talisman is associated with the **巳年符 (Mi-doshi Fu):** Snake Year Talisman.

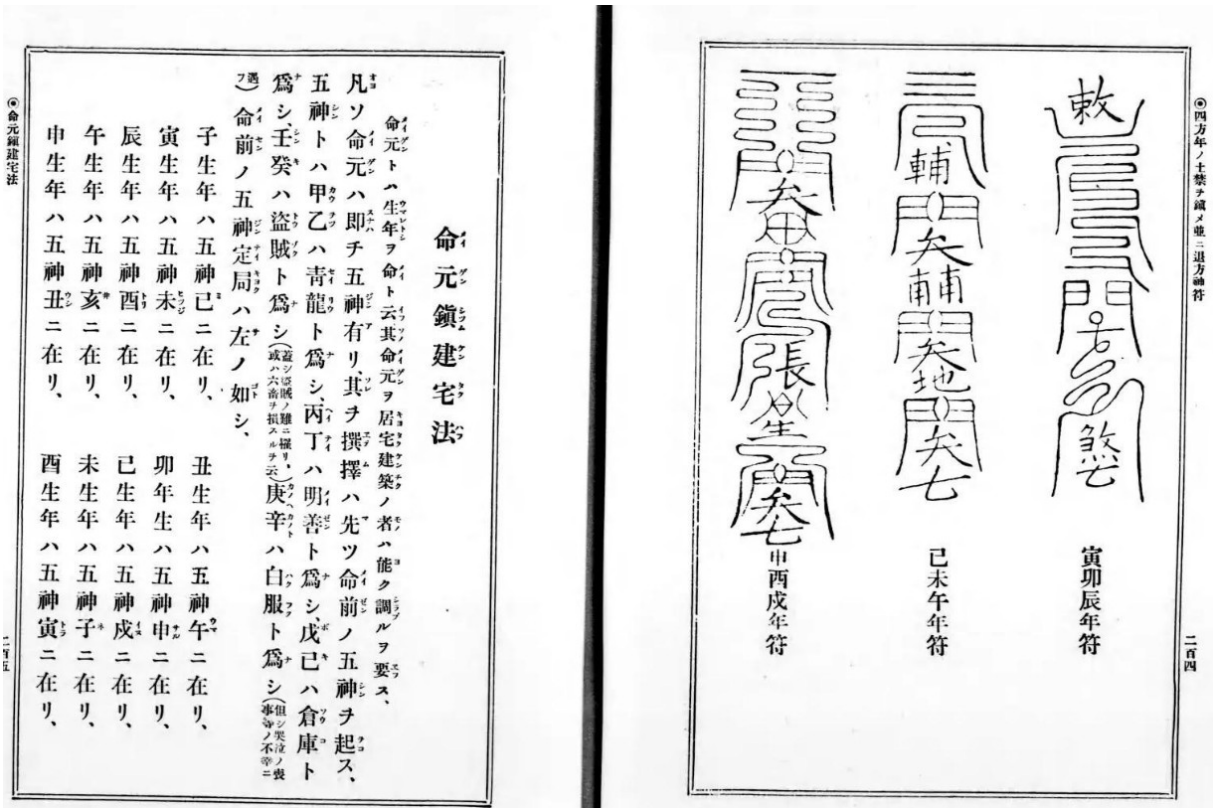



**Left Page:**

1. **(Large Talisman):** This talisman is associated with **子丑寅卯辰巳年符 (Ne-Ushi-Tora-U-Tatsu-Mi-doshi Fu):** Rat, Ox, Tiger, Rabbit, Dragon, and Snake Year Talisman. This talisman encompasses a broad range of years, offering general protection or blessings associated with those zodiac signs.

**Right Page:**

2. **(Top Right):** This talisman is associated with **午未年符 (Uma-Hitsuji-doshi Fu):** Horse and Sheep Year Talisman. The Horse and Sheep are the 7th and 8th signs of the Chinese Zodiac, respectively.
3. **(Middle Right):** This talisman is associated with **申酉年符 (Saru-Tori-doshi Fu):** Monkey and Rooster Year Talisman. The Monkey and Rooster are the 9th and 10th signs of the Chinese Zodiac, respectively.
4. **(Bottom Right):** This talisman is associated with **戌亥年符 (Inu-I-doshi Fu):** Dog and Boar Year Talisman. The Dog and Boar are the 11th and 12th signs of the Chinese Zodiac, respectively.

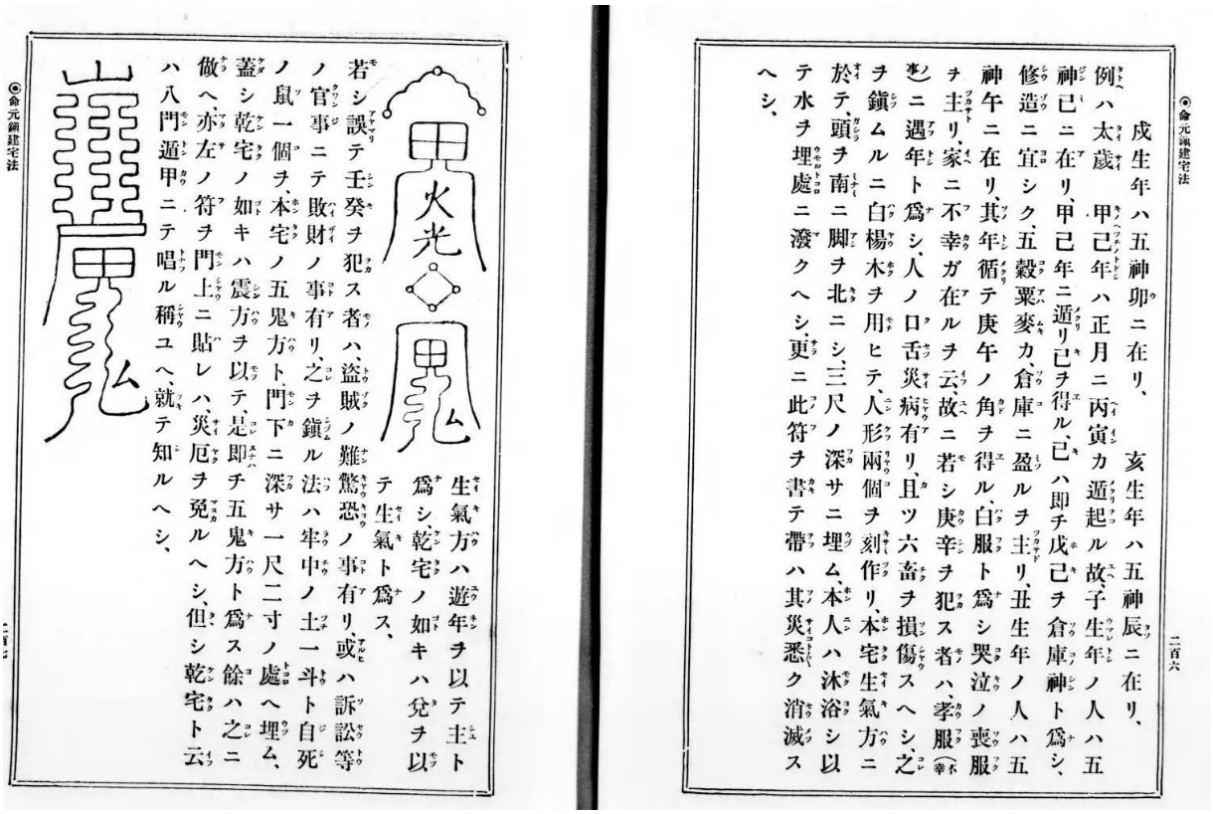



1. **(Top Right Talisman): 寅卯辰年符 (Tora-U-Tatsu-doshi Fu)**
2. **(Middle Right Talisman): 巳未年符 (Mi-Hitsuji-doshi Fu)**
3. **(Bottom Right Talisman): 戌亥年符 (Inu-I-doshi Fu)**

These indicate that the talismans are associated with the following zodiac years: Tiger, Rabbit, and Dragon; Snake and Sheep; and Dog and Boar.

"Regarding the origin of life and building a residence, it is fundamentally important to choose an auspicious time. When building a new residence or moving, one should carefully select an auspicious day and time according to their birth year and destiny. If this is done correctly, the household will be prosperous, and disasters will be avoided.

Furthermore, for those whose destiny is lacking or whose residence is not peaceful, one can create and use talismans based on their birth year and the principles of yin and yang and the five elements. By sincerely believing in and utilizing these talismans, one can supplement their destiny, pacify their residence, and ensure the well-being of the family."



戊生年ハ五神卯ニ在リ、　亥生年ハ五神辰ニ在リ、
例ハ太歳　甲己年ハ正月ニ丙寅カ遁起ル故、子生年ノ人ハ五神已ニ在リ、甲己年ニ遁リ已ヲ得ル、已ハ即チ戊已ヲ倉庫神ト爲シ、修造ニ宜シク、五穀粟麥カ、倉庫ニ盈ルヲ主リ、丑生年ノ人ハ五神午ニ在リ、其年循テ庚午ノ角ヲ得ル、白服ト爲シ哭泣ノ喪服ヲ主リ、家ニ不幸ガ在ルヲ云、故ニ若シ庚辛ヲ犯ス者ハ、孝服(喪)ニ遇年ト爲シ、人ノ口舌災病有リ、且ツ六畜ヲ損傷スヘシ、之ヲ鎭ムルニ白楊木ヲ用ヒテ、人形兩個ヲ刻作リ、本宅生氣方ニ於テ、頭ヲ南ニ脚ヲ北ニシ、三尺ノ深サニ埋ム、本人ハ沐浴シ以テ水ヲ埋處ニ潑クヘシ、更ニ此符ヲ書テ帶ハ其災悉ク消滅スヘシ、

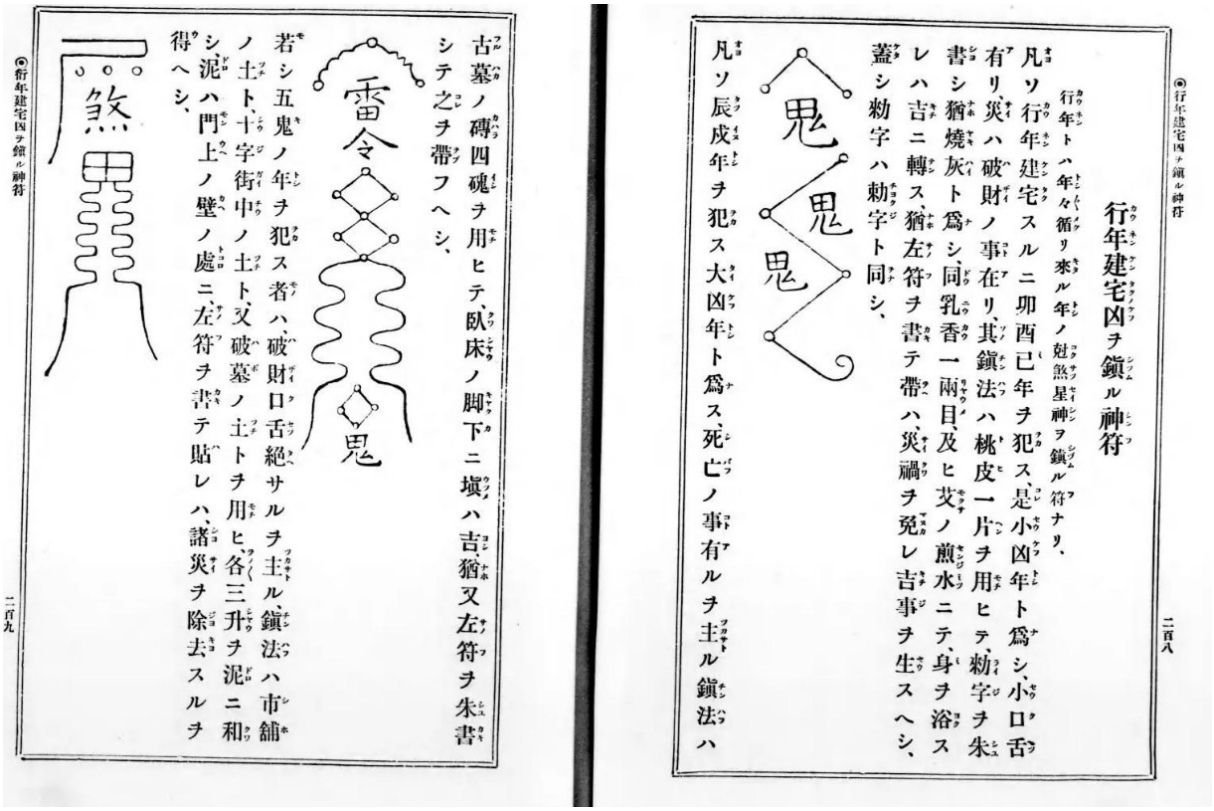




生氣方ハ遊年ヲ以テ主ト爲シ乾宅ノ如キハ兌ヲ以テ生氣ト爲ス、
若シ誤テ壬癸ヲ犯ス者ハ盜賊ノ難驚恐ノ事有リ、或ハ訴訟等ノ官事ニテ敗財ノ事有リ、之ヲ鎭ル法ハ半中ノ土一斗ト自死ノ鼠一個ヲ、本宅ノ五鬼方ト門下ニ深サ一尺二寸ノ處ヘ埋ム、蓋シ乾宅ノ如キハ震方ヲ以テ、是即チ五鬼方ト爲ス餘ハ之ニ倣ヘ、亦左ノ符ヲ門上ニ貼レハ、災厄ヲ免ルヘシ、但シ乾宅ト云ハ八門遁甲ニテ唱ル稱ユヘ、就テ知ルヘシ、



- **(Left Talisman):** Titled **山嶽精魅 (Sangaku Seimei)**, which translates to **"Mountain and Forest Spirits/Monsters."** This talisman is meant for **protection against harmful supernatural entities residing in mountainous or forested areas.**
- **(Right Talisman):** Titled **火光 (Kakō)**, which translates to **"Fire Light / Blaze."** This talisman is likely related to **protection against fire** or dealing with fire-related issues. It could be for preventing fires, extinguishing them, or offering general safety in relation to fire.



## 行年建宅凶ヲ鎮ル神符

行年トハ年々循リ來ル年ノ尅煞星神ヲ鎮ル符ナリ、

凡ソ行年建宅スルニ卯酉巳年ヲ犯ス、是小凶年ト爲シ、小口舌有リ、災ハ破財ノ事在リ、其鎮法ハ桃皮一片ヲ用ヒテ、勅字ヲ朱書シ猶燒灰ト爲シ、同乳香一兩目、及ヒ艾ノ煎水ニテ、身ヲ浴スレハ吉ニ轉ス、猶左符ヲ書テ帶ハ、災禍ヲ免レ吉事ヲ生スヘシ、



凡ソ辰戌年ヲ犯ス大凶年ト爲ス、死亡ノ事有ルヲ主ル鎮法ハ

古墓ノ磚四塊ヲ用ヒテ、臥床ノ脚下ニ壙ハ吉猶又左符ヲ朱書シテ之ヲ帶フヘシ、



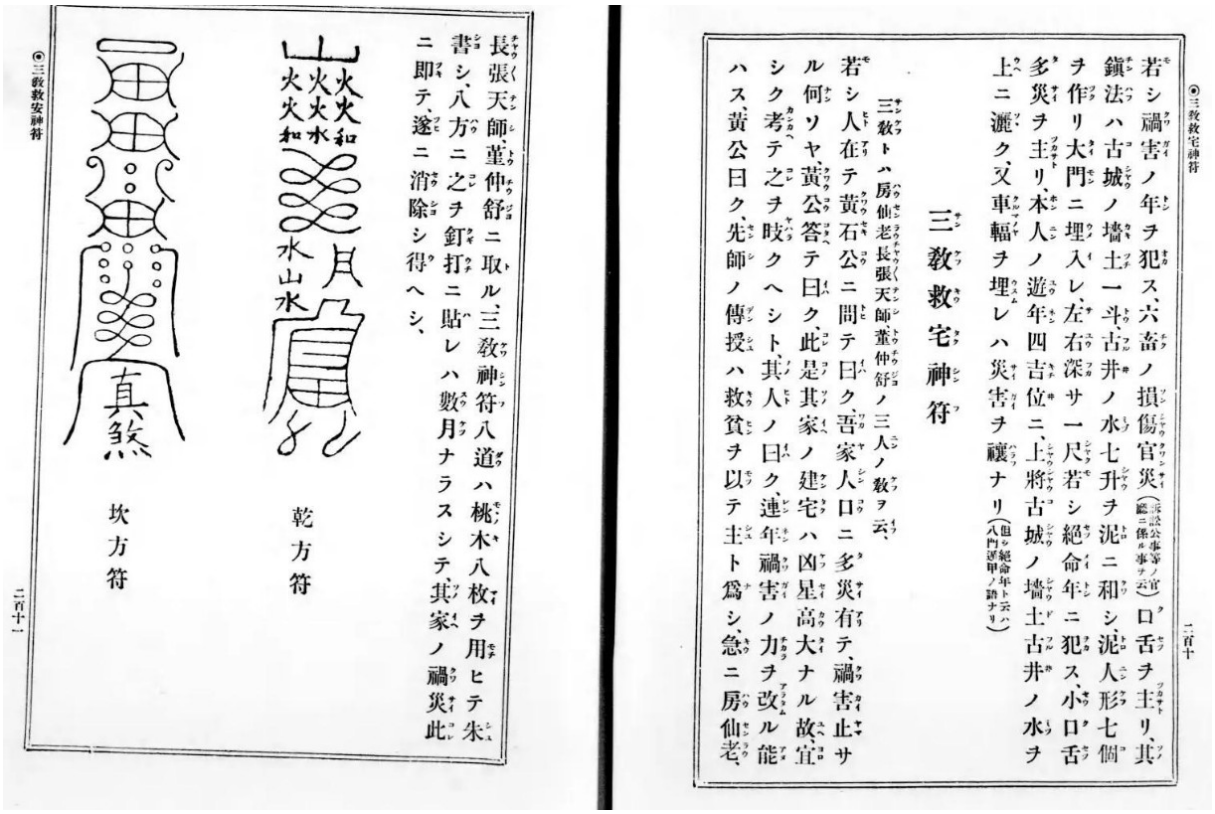
若シ五鬼ノ年ヲ犯ス者ハ、破財口舌絶サルヲ主ル、鎮法ハ市舖ノ土ト、十字街中ノ土ト、又破墓ノ土トヲ用ヒ、各三升ヲ泥ニ和シ泥ハ門上ノ壁ノ處ニ、左符ヲ書テ貼レハ、諸災ヲ除去スルヲ得ヘシ、







- **行年建宅凶方鎮符 (Kōnen Kenchiku Kyōhō Chinpu):** Talisman to pacify inauspicious directions for building a house based on the annual cycle.
- **鬼 (Oni):** Demon / Spirit (for exorcism or protection from evil spirits).
- **思 (Shi):** Thought / Consideration / Mind (for clarity of thought or calming the mind).



長張天師董仲舒ニ取ル三教神符八道ハ桃木八枚ヲ用ヒテ朱書シ八方ニ之ヲ釘打ニ貼レハ數月ナラスシテ其家ノ禍災此ニ即テ遂ニ消除シ得ヘシ、

火火和
火火水
水山水

乾方符

坎方符

三教救宅神符

三教トハ房仙老長張天師董仲舒ノ三人ノ教ヲ云、

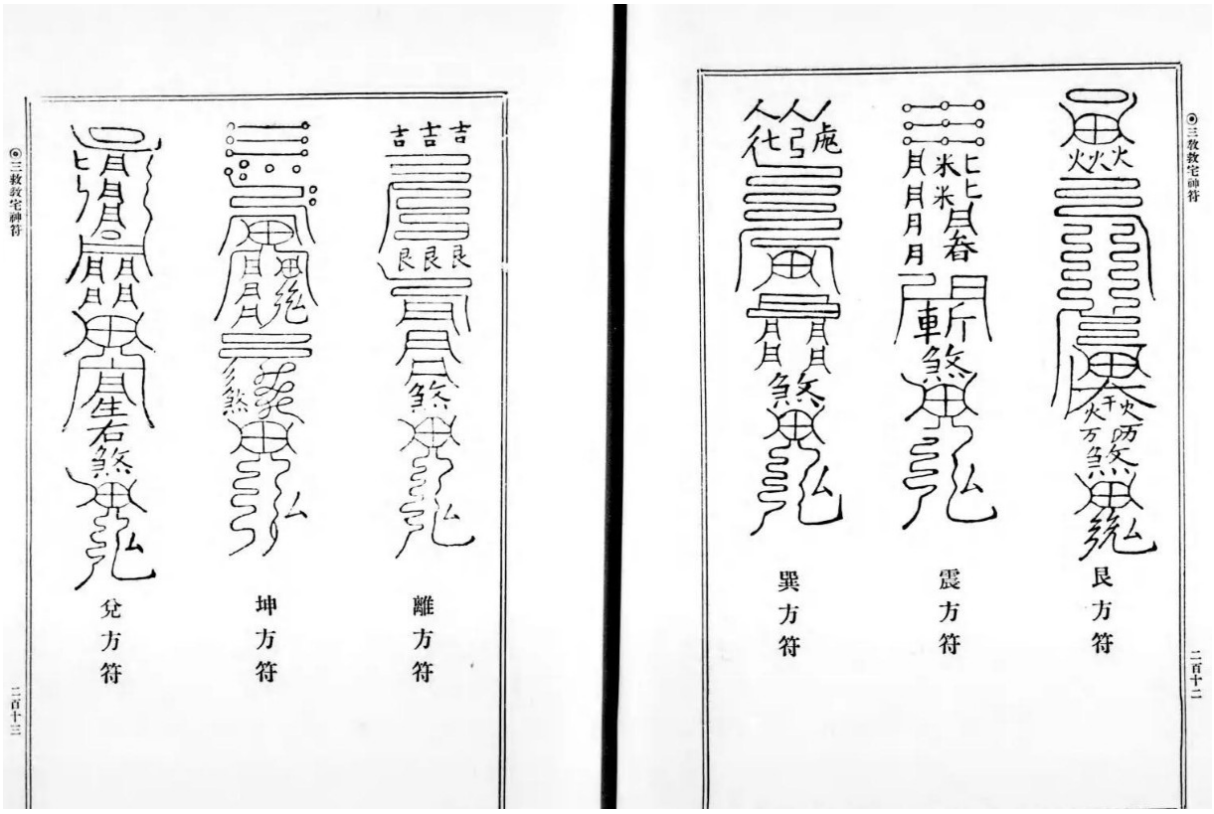
若シ人在テ黄石公ニ問テ曰ク吾家人口ニ多災有テ禍害止サル何ソヤ黄公答テ曰ク此是其家ノ建宅ハ凶星高大ナル故宜シク考テ之ヲ改クヘシト其人ノ曰ク連年禍害ノ力ヲ改ル能ハス黄公曰ク先師ノ傳授ハ救貧ヲ以テ主ト爲シ急ニ房仙老

若シ禍害ノ年ヲ犯ス六畜ノ損傷官災（孫公事等ノ官ノ總ニ係ル事ナリト云）口舌ヲ主リ其鎮法ハ古城ノ墻土一斗古井ノ水七升ヲ泥ニ和シ泥人形七個ヲ作リ大門ニ埋入レ左右深サ一尺若シ絶命年ニ犯ス小口舌多災ヲ主リ本人ノ遊年四吉位ニ上將古城ノ墻土古井ノ水ヲ上ニ灑ク又車轅ヲ埋レハ災害ヲ禳ナリ（但シ絶命年ト云ハ八門逆甲ノ詩ナリ）

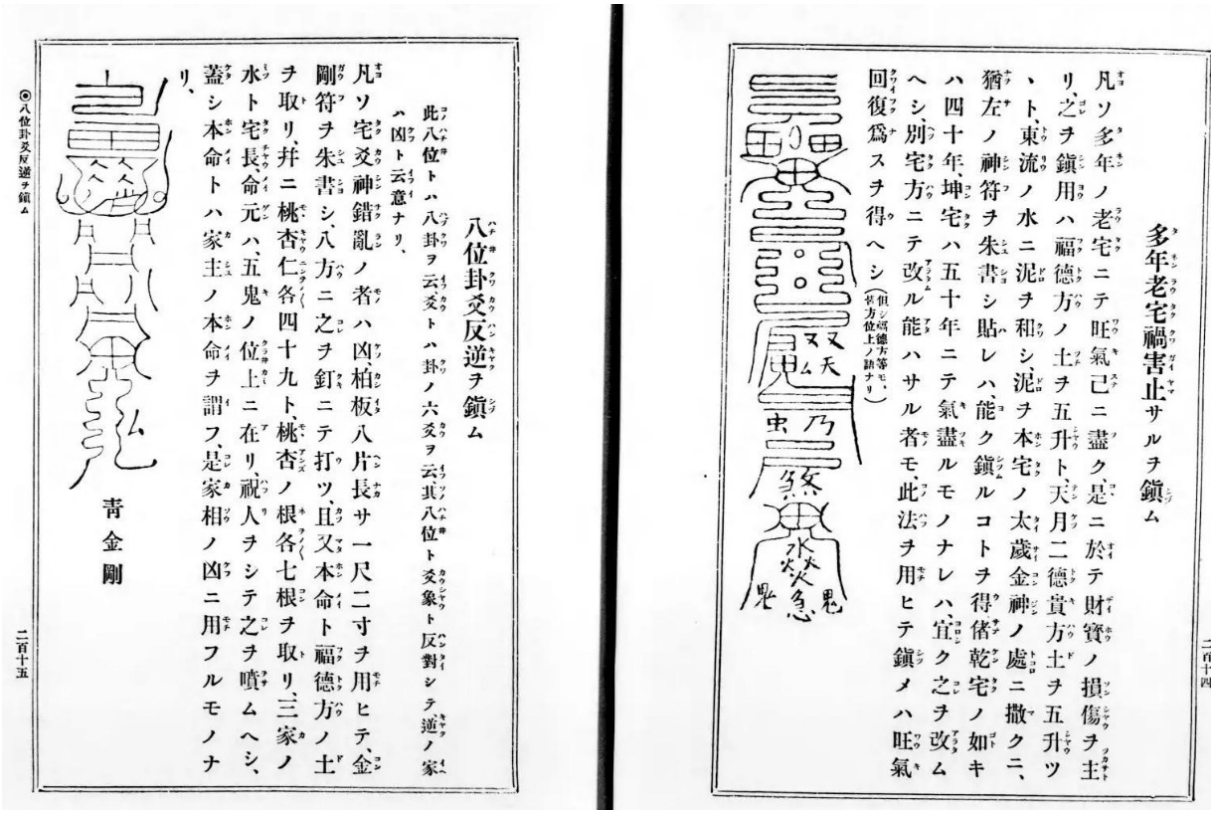





- **Left Talisman (真氣 坎方符):** For invigorating vital energy and potentially harmonizing energies of the north.
- **Right Talisman (火火水水 乾方符):** For balance, resolving conflicts, and potentially harmonizing energies of the northwest.




- **兌方符 (Dafang Fu) - 吉 (Kichi):** Talisman of the West for good luck.
- **坤方符 (Kon-hō Fu) - 吉良 (Kichi Ryō):** Talisman of the Southwest for excellent good fortune.
- **艮方符 (Gon-hō Fu) - 吉 (Kichi):** Talisman of the Northeast for good luck.
- **巽方符 (Son-hō Fu) - 良 (Ryō):** Talisman of the Southeast for good outcomes.
- **震方符 (Shin-hō Fu) - 異 (I):** Talisman of the East, possibly to avert unusual events.
- **離方符 (Ri-hō Fu) - 畏 (I):** Talisman of the South, possibly to command respect or ward off fear.



## 多年老宅禍害止サルヲ鎮ム

凡ソ多年ノ老宅ニテ旺氣已ニ盡ク是ニ於テ財寶ノ損傷ヲ主リ之ヲ鎮用ハ福德方ノ土ヲ五升ト天月二德貴方土ヲ五升ツヽト東流ノ水ニ泥ヲ和シ泥ヲ本宅ノ太歲金神ノ處ニ撒クニ猶左ノ神符ヲ朱書シ貼レハ能ク鎮ルコトヲ得偖乾宅ノ如キハ四十年坤宅ハ五十年ニテ氣盡ルモノナレハ宜ク之ヲ改ムヘシ別宅方ニテ改ル能ハサル者モ此法ヲ用ヒテ鎮メハ旺氣回復爲スヲ得ヘシ（但シ凶德方等モ、若方位上ノ訣ナリ）

## 八位卦爻反逆ヲ鎮ム

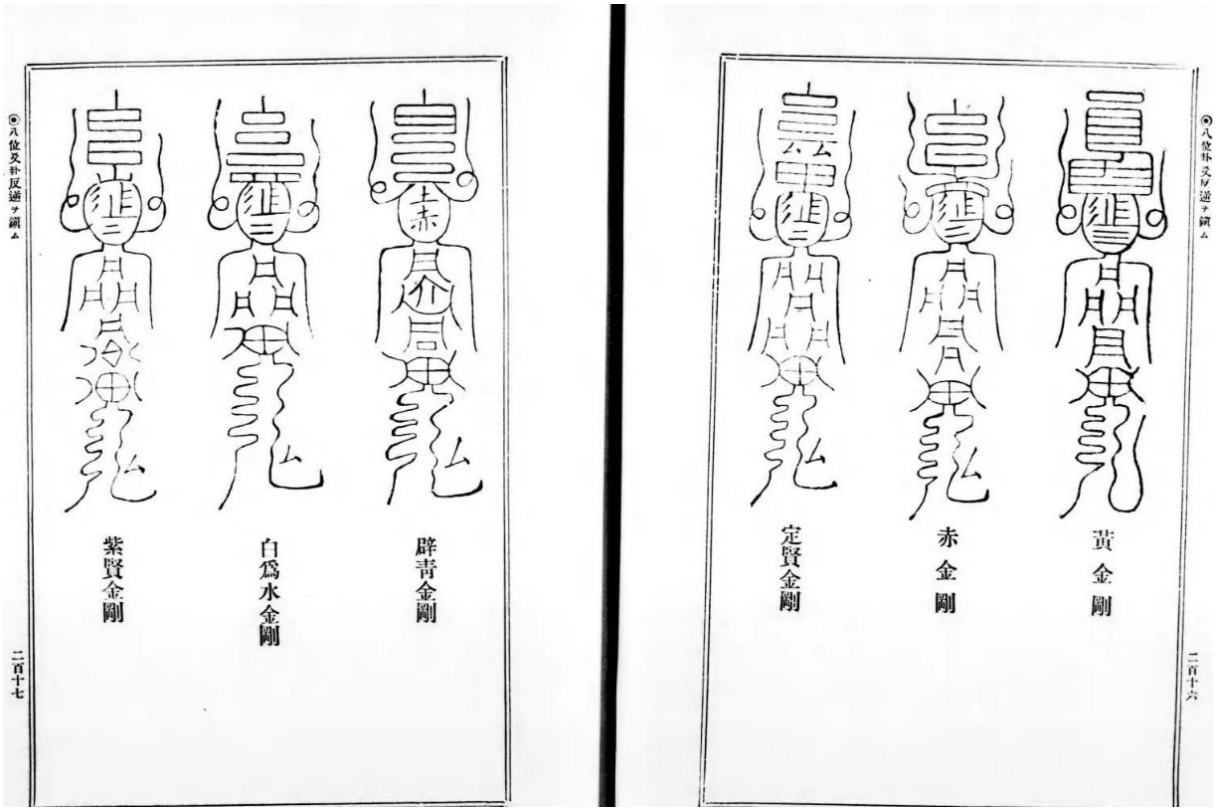
此八位トハ八卦ヲ云爻トハ卦ノ六爻ヲ云其八位ト爻象ト反對シテ逆ノ家ハ凶ト云意ナリ、

凡ソ宅爻神錯亂ノ者ハ凶柏板八片長サ一尺二寸ヲ用ヒテ、金剛符ヲ朱書シ八方ニ之ヲ釘ニテ打ツ且又本命ト福德方ノ土ヲ取リ、幷ニ桃杏仁各四十九ト桃杏ノ根各七根ヲ取リ、三家ノ水ト宅長命元ハ五鬼ノ位上ニ在リ祝人ヲシテ之ヲ噴ムヘシ、蓋シ本命トハ家主ノ本命ヲ謂フ、是家相ノ凶ニ用フルモノナリ、

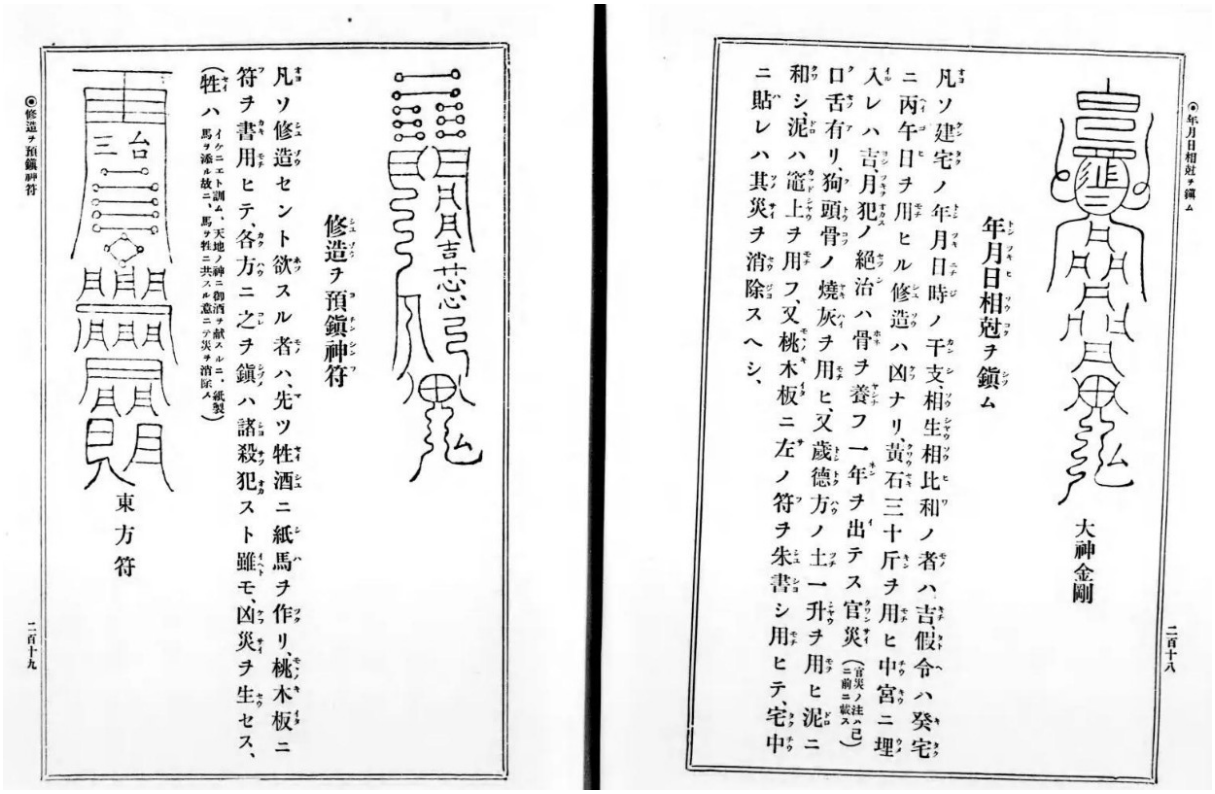


青金剛

- **青金剛 (Sei Kongō):** Blue Vajra - For strong protection and spiritual power.
- **多病老少 厭悪 札 (Tabyō Rōshō En'o Fuda):** Talisman to repel illnesses of old and young - For healing and preventing sickness.




- **紫賢金剛 (Shiken Kongō):** Purple Wise Vajra - Strong spiritual protection and wisdom.
- **白鳥水金剛 (Hakuchō Sui Kongō):** White Bird Water Vajra - Purification and strong protection.
- **辟毒金剛 (Hekidoku Kongō):** Avert Poison Vajra - Warding off harmful influences.
- **定賢金剛 (Jōken Kongō):** Stable Wise Vajra - Steadfast spiritual protection and wisdom.
- **赤賢金剛 (Sekiken Kongō):** Red Wise Vajra - Powerful spiritual protection and wisdom.
- **黃賢金剛 (Ōken Kongō):** Yellow Wise Vajra - Grounding spiritual protection and wisdom.



大神金剛

年月日相尅ヲ鎮ム

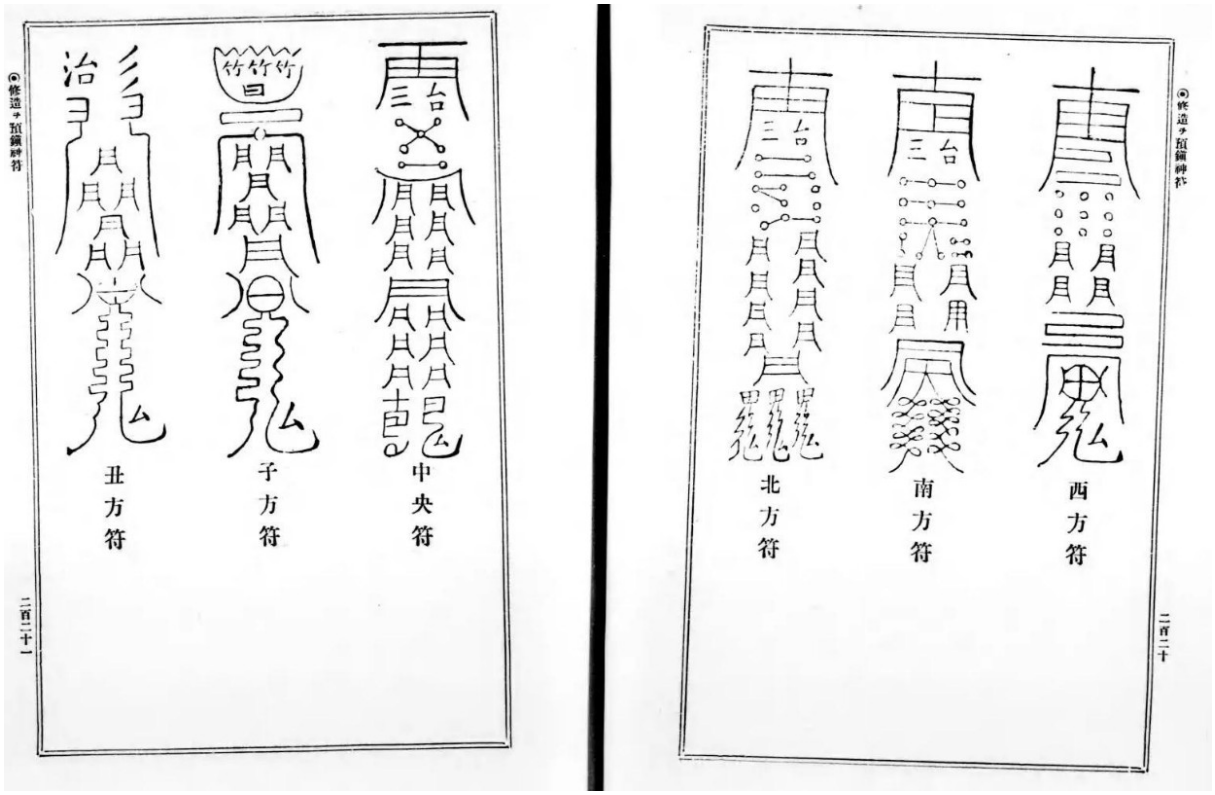
凡ソ建宅ノ年月日時ノ干支相生相比和ノ者ハ吉假令ハ癸宅ニ丙午日ヲ用ヒル修造ハ凶ナリ黄石三十斤ヲ用ヒ中宮ニ埋入レハ吉月犯ノ絕治ハ骨ヲ養フ一年ヲ出テス官災（官災ノ注ハ前ニ載ス）口舌有リ狗頭骨ノ燒灰ヲ用ヒ又歲德方ノ土一升ヲ用ヒ泥ニ和シ泥ハ竈上ヲ用フ又桃木板ニ左ノ符ヲ朱書シ用ヒテ宅中ニ貼レハ其災ヲ消除スヘシ、

修造ヲ預鎭神符

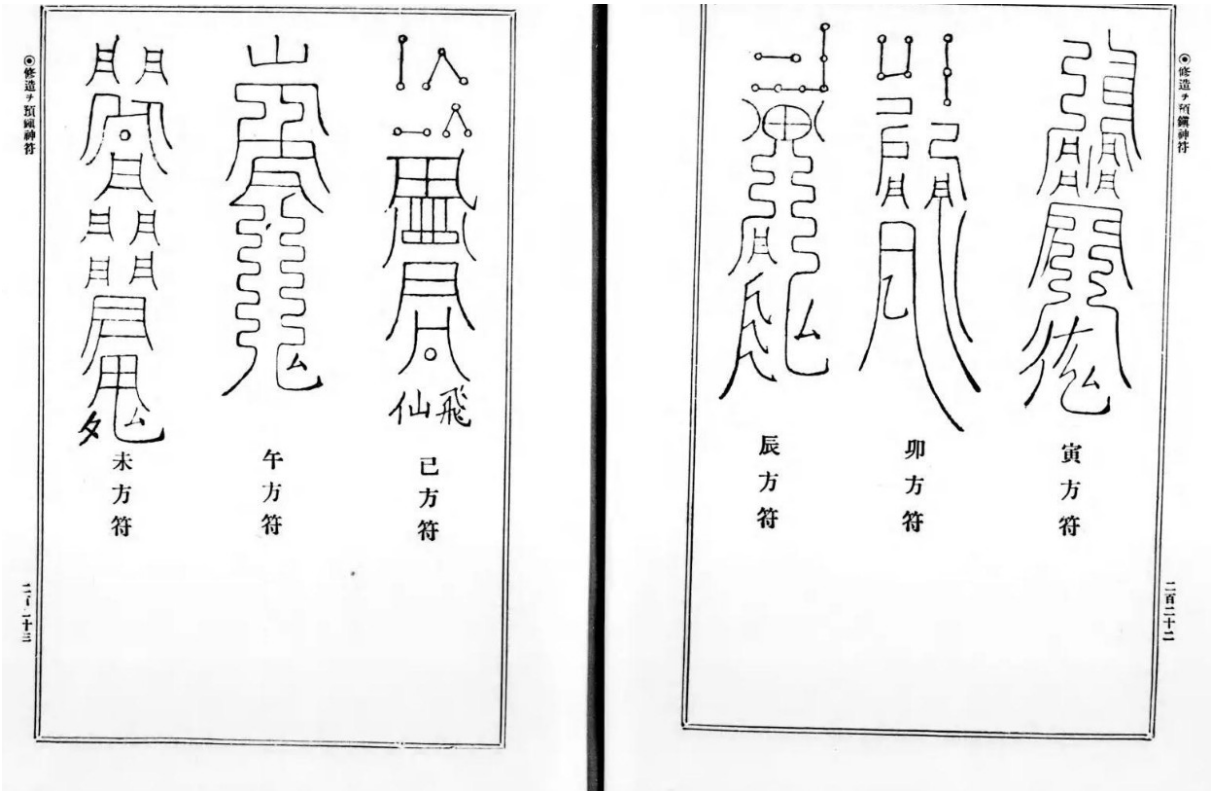
凡ソ修造セント欲スル者ハ、先ツ牲酒ニ紙馬ヲ作リ、桃木板ニ符ヲ書用ヒテ、各方ニ之ヲ鎭ノハ諸殺犯スト雖モ、凶災ヲ生セス、（牲ハ（イケニエト訓ム、天地ノ神ニ御酒ヲ献スルニ、紙製）馬ヲ添ル故ニ、馬ヲ牲ニ共スル意ニテ災ヲ消除ス）

東方符

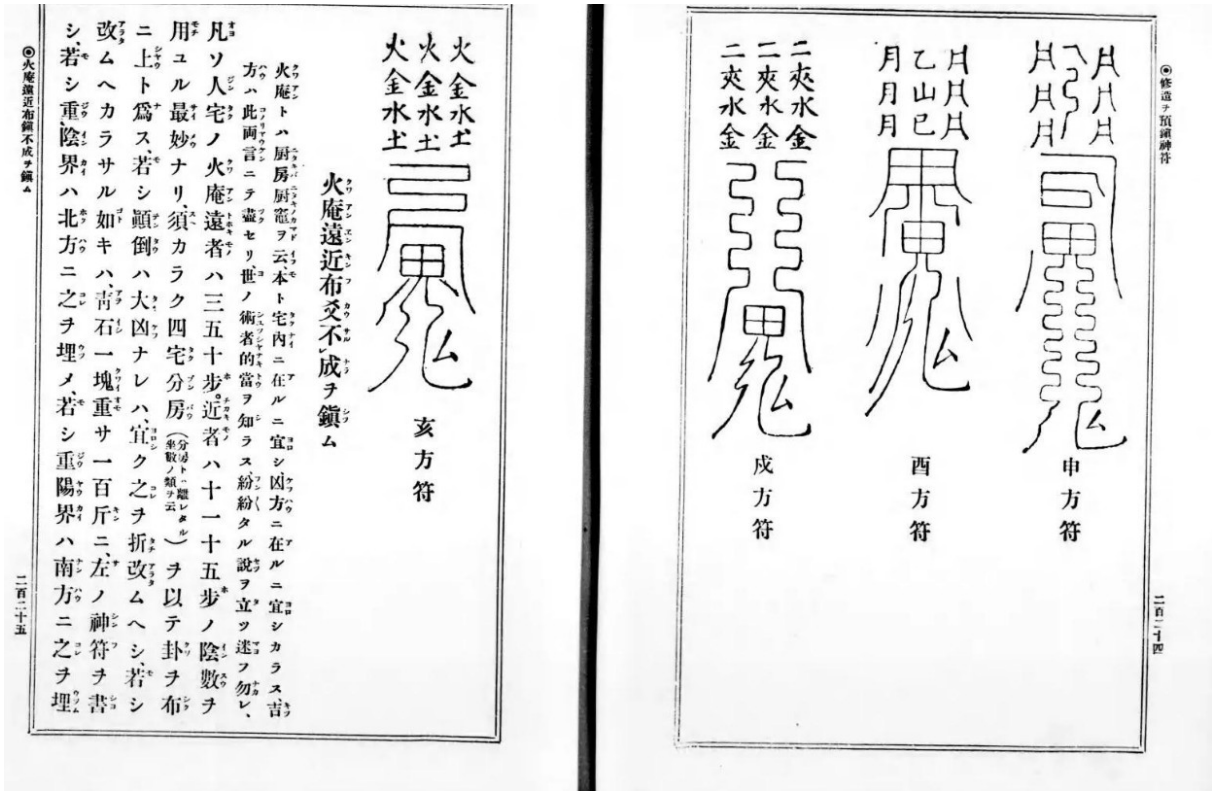
- **大神通 (Dai Jintsū):** Great Spiritual Power (for protection or achieving goals).
- **鎮宅 (Chintaku):** Pacify the Household / Stabilize the Home (for domestic peace and safety).
- **鎮方符 (東方符) (Chinhō Fu (Tōhō Fu)):** Pacify the Direction Talisman (East Direction) (to harmonize or protect the East).



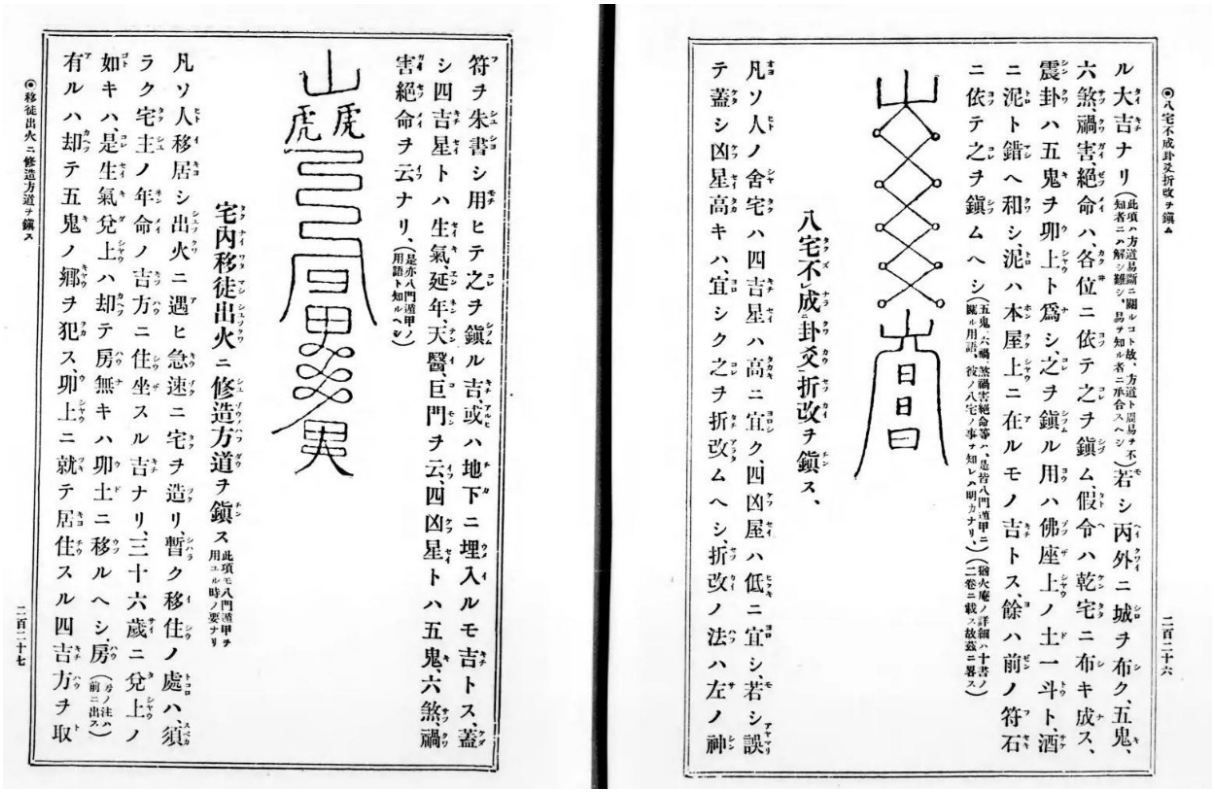

- **丑方符 (Ushihō Fu) - 治病 (Chibyō):** Northeast-by-North Talisman for curing illness.
- **子方符 (Nezumi-hō Fu):** North Talisman for protection or influence.
- **中央符 (Chūō Fu):** Central Talisman for balance or harmony.
- **北方符 (Hoppō Fu):** North Talisman for protection or influence.
- **南方符 (Nanpō Fu):** South Talisman for protection or influence.
- **西方符 (Seihō Fu):** West Talisman for protection or influence.



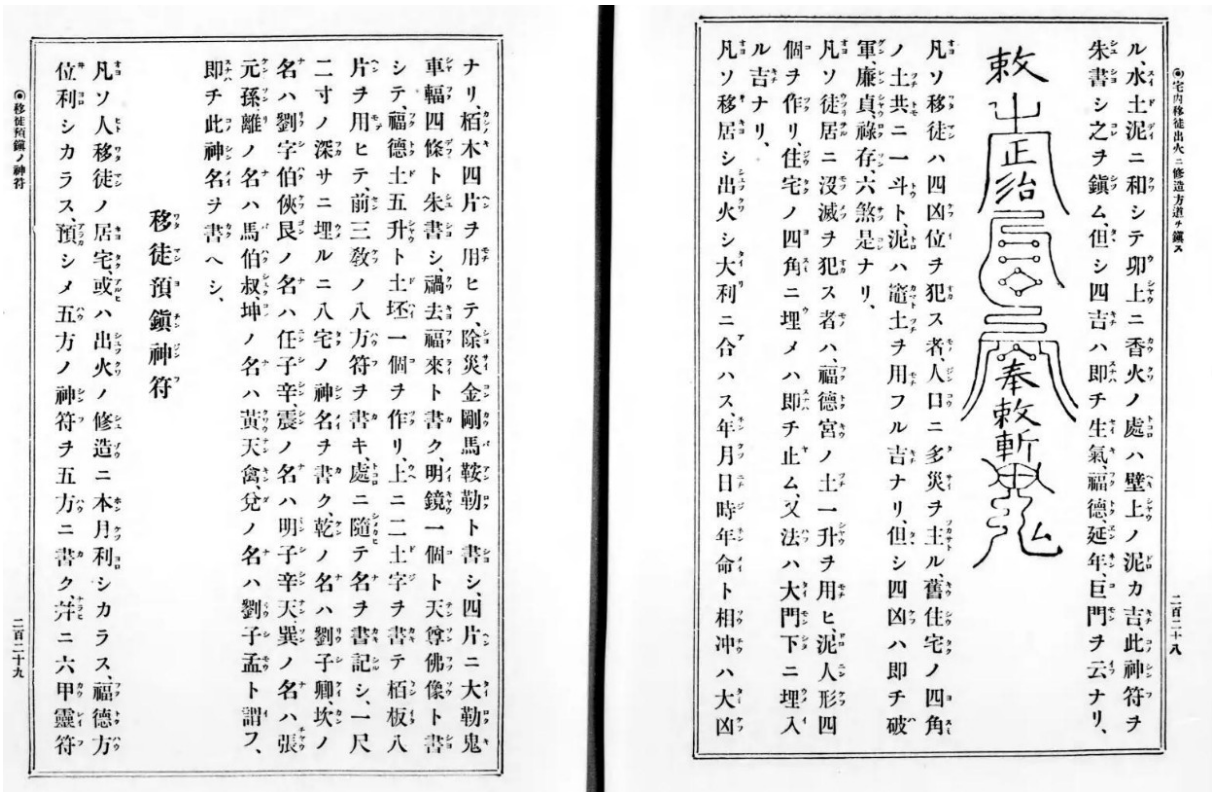

- **未方符 (Hitsujihō Fu):** Southwest Talisman.
- **午方符 (Umahō Fu):** South Talisman.
- **巳方符 (Mihō Fu) - 飛仙 (Hisen):** Southeast Talisman - Flying Immortal.
- **寅方符 (Torahō Fu):** Northeast-by-East Talisman.
- **卯方符 (Uhō Fu):** East Talisman.
- **辰方符 (Tatsuhō Fu):** East-by-Southeast Talisman.




- **申方符 (Saruhō Fu):** Southwest-by-West Talisman.
- **酉方符 (Torihō Fu):** West Talisman.
- **戌方符 (Inuhō Fu):** West-by-Northwest Talisman.
- **亥方符 (Ihō Fu):** Northwest Talisman.



- **(Left Talisman):** This talisman features the characters **寅方符 (Torahō Fu)**. Based on my search, this translates to **"Talisman of the Northeast-by-East Direction."** It likely aims to provide protection or influence related to that specific direction.
- **(Right Talisman):** This talisman features the characters **丑方符 (Ushihō Fu)**. Based on my search, this translates to **"Talisman of the Northeast-by-North Direction."** It likely aims to provide protection or influence associated with that specific direction.



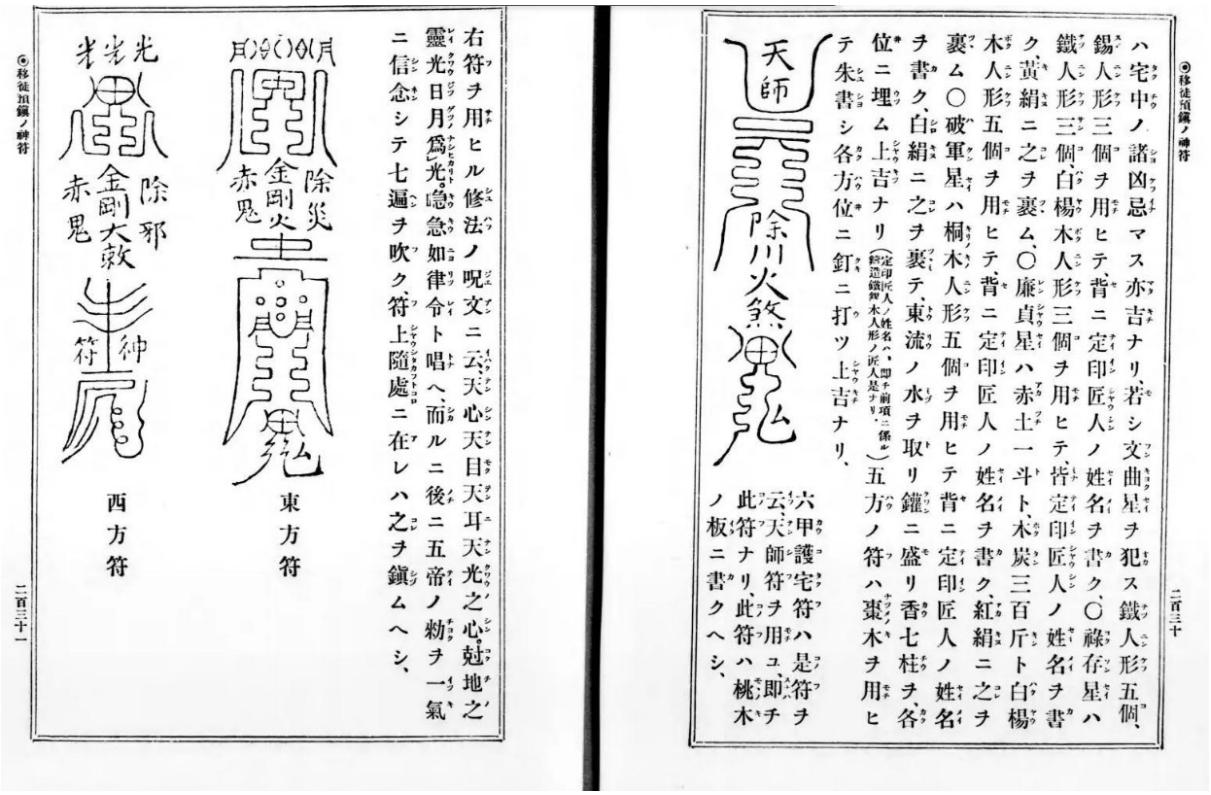
**五方大神符 (Gohō Daijin Fu):** A talisman invoking the powerful deities who govern the five cardinal directions (North, South, East, West, and Center) for protection, blessings, or overall harmony.

For any household where the residence is not peaceful, one should affix this talisman in the five directions of the residence. That household will immediately obtain peace and great good fortune.

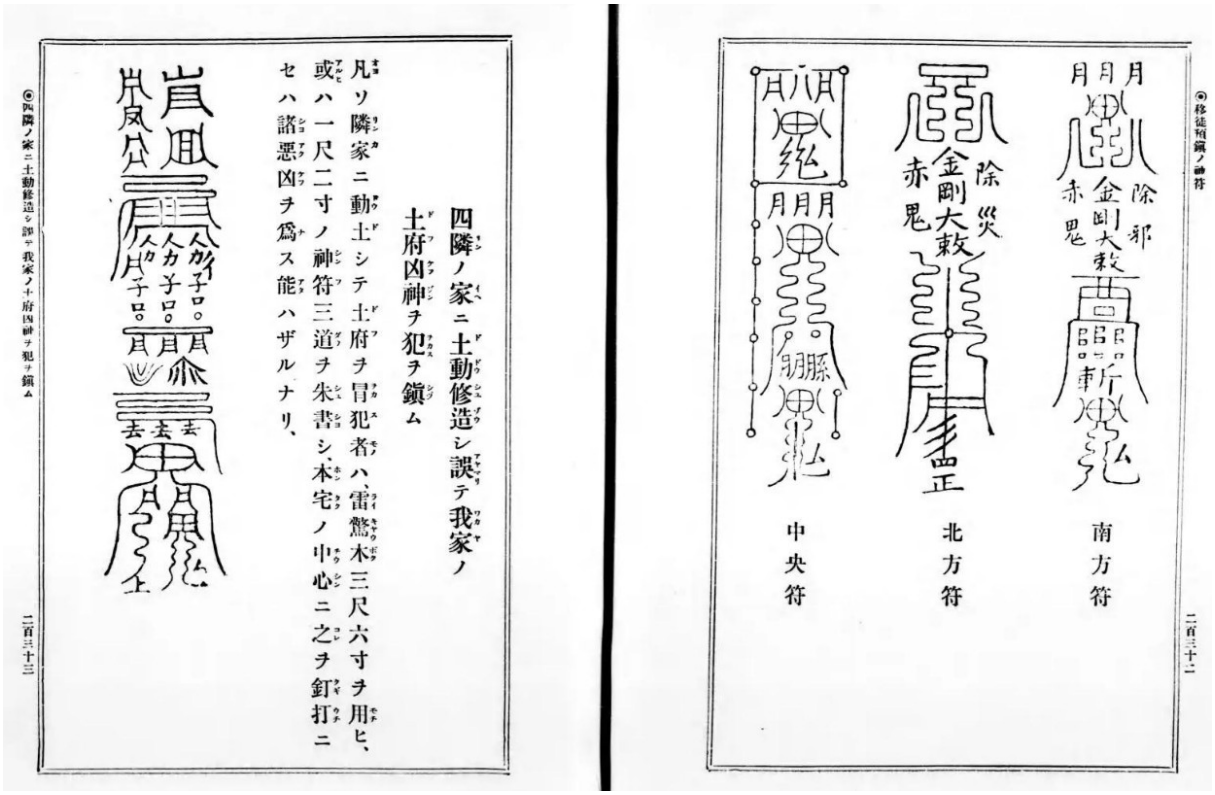
If [the house] is afflicted by the Five Ghosts and Six Harms, if the door gods are not proper, if the foundation is unstable, if evil spirits cause trouble, if strange phenomena appear, if nightmares are frequent, or if there are various kinds of inauspiciousness, affix this [talisman] and its efficacy will be seen immediately.

For any person moving residence and feeling uneasy after entering the new house, one should affix this talisman in the five directions of the residence. That household will immediately obtain peace and great good fortune.

If [the house] is afflicted by the Five Ghosts and Six Harms, if the door gods are not proper, if the foundation is unstable, if evil spirits cause trouble, if strange phenomena appear, if nightmares are frequent, or if there are various kinds of inauspiciousness, affix this [talisman] and its efficacy will be seen immediately.



- **(Top Right): 天師 余川大将 (Tenshi Yokawa Taishō):** Celestial Master and General Yokawa (for protection, guidance, or granting wishes).
- **(Middle Right): 除災 (Josai):** Ward off Calamities (for protection against disasters and ensuring peace).
- **(Bottom Right): 鎮宅 (Chintaku):** Pacify the Household (for domestic peace and safety).

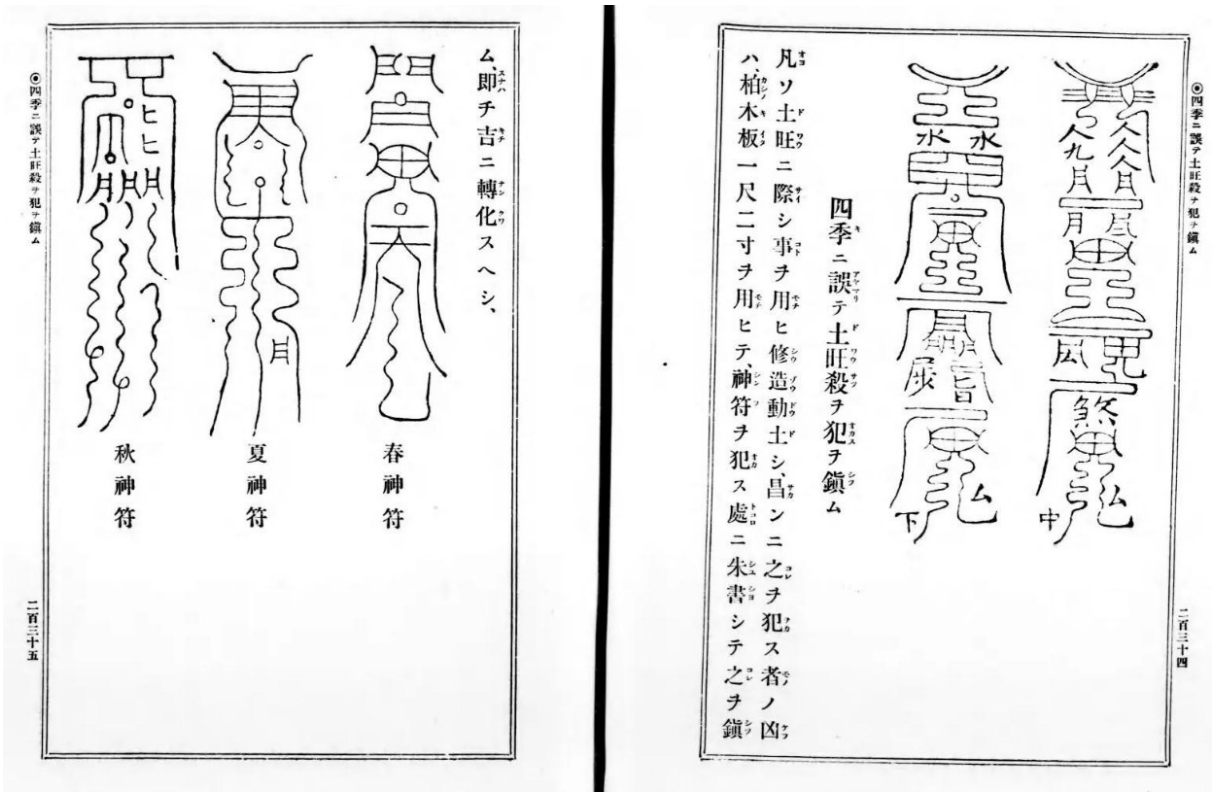



**Right Page:**

1. **(Top Right): 除邪 (Josai):** This translates to **"Eliminate Evil"** or **"Exorcise Demons."** This talisman is intended to ward off evil spirits and negative influences.
2. **(Middle Right): 北方符 (Hoppō Fu):** This translates to **"North Direction Talisman."** This talisman likely provides protection or influence associated with the North direction.
3. **(Bottom Right): 中央符 (Chūō Fu):** This translates to **"Central Talisman."** This talisman likely has a general purpose related to balance, harmony, or stabilizing the center.

**Left Page:**

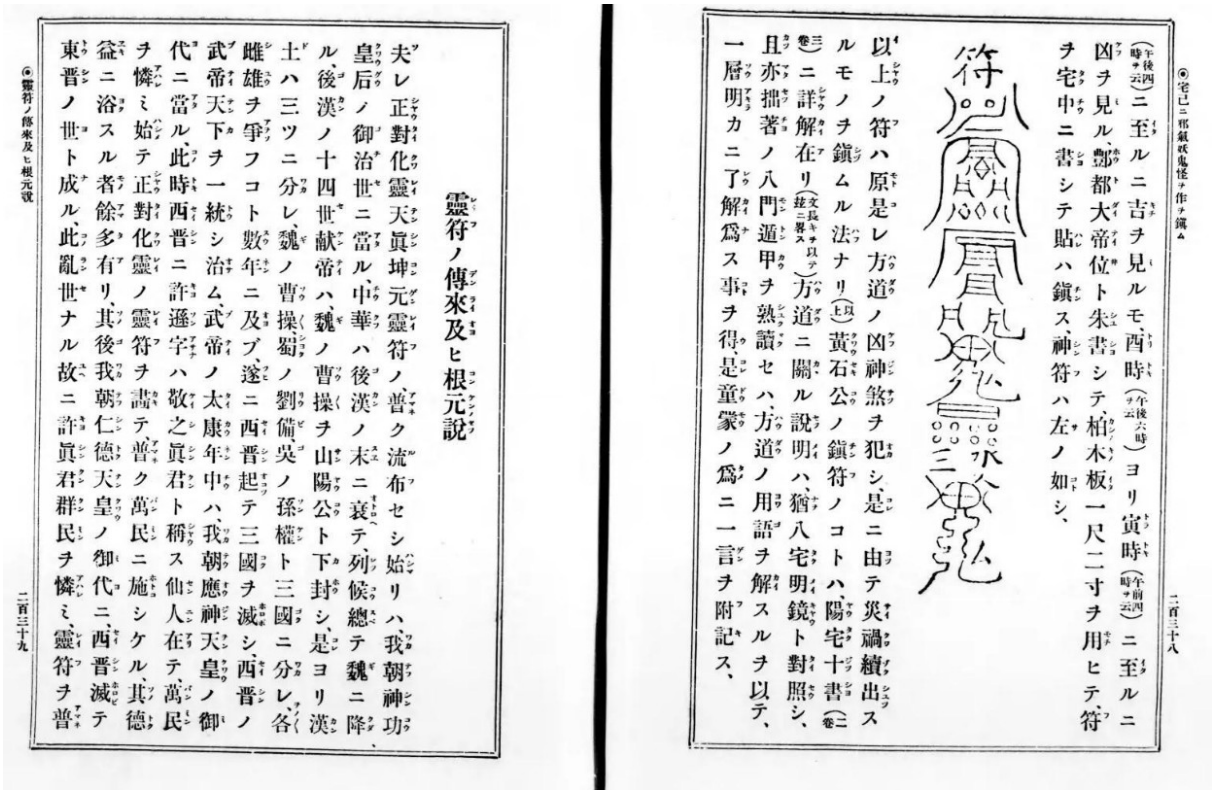
4. **(Bottom Left): 巽方符 (Sonpō Fu):** This translates to **"Southeast Direction Talisman."** This talisman likely provides protection or influence associated with the Southeast direction.




- **春神符 (Shunshin Fu):** Spring God Talisman.
- **水厄消除符 (Suiyaku Joshofu):** Talisman to Eliminate Water Calamities.
- **夏神符 (Kashin Fu):** Summer God Talisman.
- **四季盗賊土煞殺符 (Shiki Tōzoku Dosatsu Satsu Fu):** Talisman to Kill Earth Evil and Thieves of the Four Seasons.
- **中宮符 (Chūgū Fu):** Central Palace Talisman.



- **敕令符 (Chokusai Fu):** Imperial Command Talisman (invokes high authority for strong protection).
- **起土符 (Kido Fu):** Raising Earth Talisman (related to construction and stability).
- **冬神符 (Tōshin Fu):** Winter God Talisman (invokes blessings of winter deity).
- **東方青龍符 (Tōhō Seiryū Fu):** East Azure Dragon Talisman (invokes protection of the Azure Dragon).



**鎮宅中黄符 (Chintaku Chūō Fu):** A "Pacifying the Household" talisman associated with the center (Yellow being the color of the center in traditional Chinese cosmology). It is intended to bring peace, stability, and protection to the home by focusing on the central energy.

The origin of spirit talismans lies in their use as tools to control malevolent deities and evil spirits through ritualistic methods. Therefore, ancient sages, those who were well-versed in these ways, would make vows to the divine, pour their sincere spirit into writing the talismanic characters, and by wearing them, evil influences would naturally disperse, and disasters would be avoided. This is the reason for the spiritual efficacy of talismans.

Indeed, if [evil influences] are not sealed away, their eerie energy will become increasingly severe, causing great harm. Therefore, sages, aligning with the principles of the heavenly way and harmonizing with the energies of yin and yang, created talismans and caused people to wear them.

The uses of spirit talismans are said to be fourfold: first, to cure illnesses; second, to control evil spirits; third, to save from the calamities of fire and water; and fourth, to ward off thieves.

Emperors of successive generations deeply revered and believed in these talismans. Therefore, the realm was peaceful, the people lived in security, and the five grains were abundant. This is due to the divine power of the talismans.

If one disregards talismans and does not believe in them, there is no doubt that the consequences will swiftly befall their person. Therefore, noble individuals should respect and value talismans.

Explanation of the Twelve Earthly Branches and their Corresponding Divine Generals.

The twelve earthly branches each have a corresponding divine general who governs and protects that particular time and direction. Understanding these generals and their attributes is important for divination and aligning oneself with auspicious energies.

The first branch, Zi (子), corresponds to the divine general Jiang Guang (將光). Zi represents the north, the eleventh month, and the period from eleven o'clock at night to one o'clock in the morning. Jiang Guang is associated with wisdom and water.

The second branch, Chou (丑), corresponds to the divine general Meng Zhang (孟章). Chou represents the northeast, the twelfth month, and the period from one o'clock to three o'clock in the morning. Meng Zhang is associated with stability and earth.

The third branch, Yin (寅), corresponds to the divine general Jian Bing (監兵). Yin represents the northeast, the first month, and the period from three o'clock to five o'clock in the morning. Jian Bing is associated with courage and wood.

The fourth branch, Mao (卯), corresponds to the divine general Li Zhong (李仲). Mao represents the east, the second month, and the period from five o'clock to seven o'clock in the morning. Li Zhong is associated with benevolence and wood.

The fifth branch, Chen (辰), corresponds to the divine general Wu Mu (吳穆). Chen represents the southeast, the third month, and the period from seven o'clock to nine o'clock in the morning. Wu Mu is associated with adaptability and earth.

The sixth branch, Si (巳), corresponds to the divine general Yu Qi (余祈). Si represents the southeast, the fourth month, and the period from nine o'clock to eleven o'clock in the morning. Yu Qi is associated with insight and fire.

The seventh branch, Wu (午), corresponds to the divine general Wen Liang (文良). Wu represents the south, the fifth month, and the period from eleven o'clock in the morning to one o'clock in the afternoon. Wen Liang is associated with passion and fire.

The eighth branch, Wei (未), corresponds to the divine general Er Long (二龍). Wei represents the southwest, the sixth month, and the period from one o'clock to three o'clock in the afternoon. Er Long is associated with nurturing and earth.

The ninth branch, Shen (申), corresponds to the divine general Sun Hou (孫侯). Shen represents the southwest, the seventh month, and the period from three o'clock to five o'clock in the afternoon. Sun Hou is associated with cleverness and metal.

The tenth branch, You (酉), corresponds to the divine general Zang Yuan (藏元). You represents the west, the eighth month, and the period from five o'clock to seven o'clock in the evening. Zang Yuan is associated with righteousness and metal.

The eleventh branch, Xu (戌), corresponds to the divine general Zhao Gong (趙公). Xu represents the northwest, the ninth month, and the period from seven o'clock to nine o'clock in the evening. Zhao Gong is associated with loyalty and earth.

The twelfth branch, Hai (亥), corresponds to the divine general Wei Yu (魏于). Hai represents the northwest, the tenth month, and the period from nine o'clock to eleven o'clock at night. Wei Yu is associated with compassion and water.

Explanation of the Twelve Earthly Branches and their Corresponding Divine Generals (Continued).

The divine general of Zi (子), Jiang Guang, is in charge of the affairs of the northern quarter and governs the flow of rivers and watercourses. He is responsible for dispelling darkness and bringing forth wisdom.

The divine general of Chou (丑), Meng Zhang, is in charge of the affairs of the northeastern quarter and governs the mountains and land. He is responsible for ensuring stability and nurturing growth.

The divine general of Yin (寅), Jian Bing, is in charge of the affairs of the northeastern quarter and governs forests and trees. He is responsible for upholding justice and inspiring courage.

The divine general of Mao (卯), Li Zhong, is in charge of the affairs of the eastern quarter and governs the growth of vegetation. He is responsible for promoting benevolence and harmony.

The divine general of Chen (辰), Wu Mu, is in charge of the affairs of the southeastern quarter and governs the soil and marshes. He is responsible for facilitating transformation and adaptability.

The divine general of Si (巳), Yu Qi, is in charge of the affairs of the southeastern quarter and governs fire and heat. He is responsible for illuminating truth and fostering insight.

The divine general of Wu (午), Wen Liang, is in charge of the affairs of the southern quarter and governs the sun and fire. He is responsible for inspiring passion and vitality.

The divine general of Wei (未), Er Long, is in charge of the affairs of the southwestern quarter and governs the fields and grains. He is responsible for nurturing life and ensuring abundance.

The divine general of Shen (申), Sun Hou, is in charge of the affairs of the southwestern quarter and governs metal and stones. He is responsible for promoting cleverness and resourcefulness.

The divine general of You (酉), Zang Yuan, is in charge of the affairs of the western quarter and governs metal and implements. He is responsible for upholding righteousness and order.

The divine general of Xu (戌), Zhao Gong, is in charge of the affairs of the northwestern quarter and governs the hills and mounds. He is responsible for ensuring loyalty and trustworthiness.

The divine general of Hai (亥), Wei Yu, is in charge of the affairs of the northwestern quarter and governs the seas and oceans. He is responsible for promoting compassion and understanding.

Explanation of the Twelve Earthly Branches and their Corresponding Divine Generals (Concluded).

When one encounters difficulties or seeks blessings related to a particular time or direction, one can invoke the corresponding divine general through prayer and ritual. Talismans bearing the image or name of the general are also used to seek their protection and assistance. The specific rituals and incantations vary depending on the tradition and the desired outcome.

The cycle of the twelve earthly branches and their divine generals also reflects the cyclical nature of time and the changing influences throughout the year. Understanding this cycle allows one to align their actions with the prevailing energies and make informed decisions.

The study of the twelve earthly branches and their divine generals is a complex and multifaceted aspect of traditional Chinese cosmology and metaphysics. It is a system that seeks to understand the interconnectedness of time, space, and the spiritual realm, and to provide guidance for living in harmony with the universe.

Diagram of the Eight Trigrams and their Corresponding Images and Months.

The first trigram, Qian (☰), represents Heaven, the creative force, and the father. It corresponds to the ninth and tenth months.

The second trigram, Dui (☱), represents Lake, joy, and the youngest daughter. It corresponds to the eighth month.

The third trigram, Li (☲), represents Fire, clarity, and the middle daughter. It corresponds to the fifth month.

The fourth trigram, Zhen (☳), represents Thunder, movement, and the eldest son. It corresponds to the second month.

The fifth trigram, Xun (☴), represents Wind, gentleness, and the eldest daughter. It corresponds to the fourth month.

The sixth trigram, Kan (☵), represents Water, peril, and the middle son. It corresponds to the eleventh month.

The seventh trigram, Gen (☶), represents Mountain, stillness, and the youngest son. It corresponds to the twelfth and first months.

The eighth trigram, Kun (☷), represents Earth, receptivity, and the mother. It corresponds to the sixth and seventh months.

Diagram of the Eight Trigrams and their Corresponding Images and Months (Continued).

The arrangement of the trigrams in the Later Heaven sequence illustrates the dynamic interplay of these forces in the manifested world. The movement and interaction of qi (vital energy) are represented by the cyclical flow between the trigrams.

Understanding the relationships between the trigrams, their associated images, and the corresponding months allows for a deeper understanding of the energetic influences at different times of the year and in different aspects of life. This knowledge is applied in various practices such as Feng Shui, divination, and Traditional Chinese Medicine.

Explanation of the Twenty-Eight Mansions.

The twenty-eight mansions are divided into four groups of seven, each associated with one of the Four Celestial Emblems: the Azure Dragon of the East, the Black Tortoise of the North, the White Tiger of the West, and the Vermilion Bird of the South.

The Eastern Quarter (Azure Dragon) comprises the mansions: Horn (角), Neck (亢), Root (氐), Room (房), Heart (心), Tail (尾), and Winnowing Basket (箕).

The Northern Quarter (Black Tortoise) comprises the mansions: Dipper (斗), Ox (牛), Woman (女), Emptiness (虛), Danger (危), Rooftop (室), and Wall (壁).

The Western Quarter (White Tiger) comprises the mansions: Legs (奎), Binding (婁), Stomach (胃), Hairy Head (昴), Net (畢), Turtle Beak (觜), and Orion (參).

The Southern Quarter (Vermilion Bird) comprises the mansions: Well (井), Ghosts (鬼), Willow (柳), Star (星), Extended Net (張), Wings (翼), and Chariot (軫).

Each mansion governs specific days and is associated with particular influences on human affairs. Almanacs detail which days are auspicious or inauspicious for various activities based on the ruling mansion.

Explanation of the Twenty-Eight Mansions (Continued).

For example, days ruled by the mansion of Horn (角) are considered auspicious for starting new ventures and construction. Days ruled by the mansion of Heart (心) are favorable for marriage and celebrations. Conversely, days ruled by the mansion of Emptiness (虛) are considered inauspicious for important undertakings.

The selection of auspicious dates based on the twenty-eight mansions was a crucial aspect of traditional Chinese life, influencing decisions related to agriculture, commerce, travel, and personal matters.

Explanation of the Twenty-Eight Mansions (Concluded).

The Twenty-Eight Mansions also have associations with specific deities and spirits, further influencing their energetic qualities. Understanding these associations adds another layer of complexity to their interpretation.

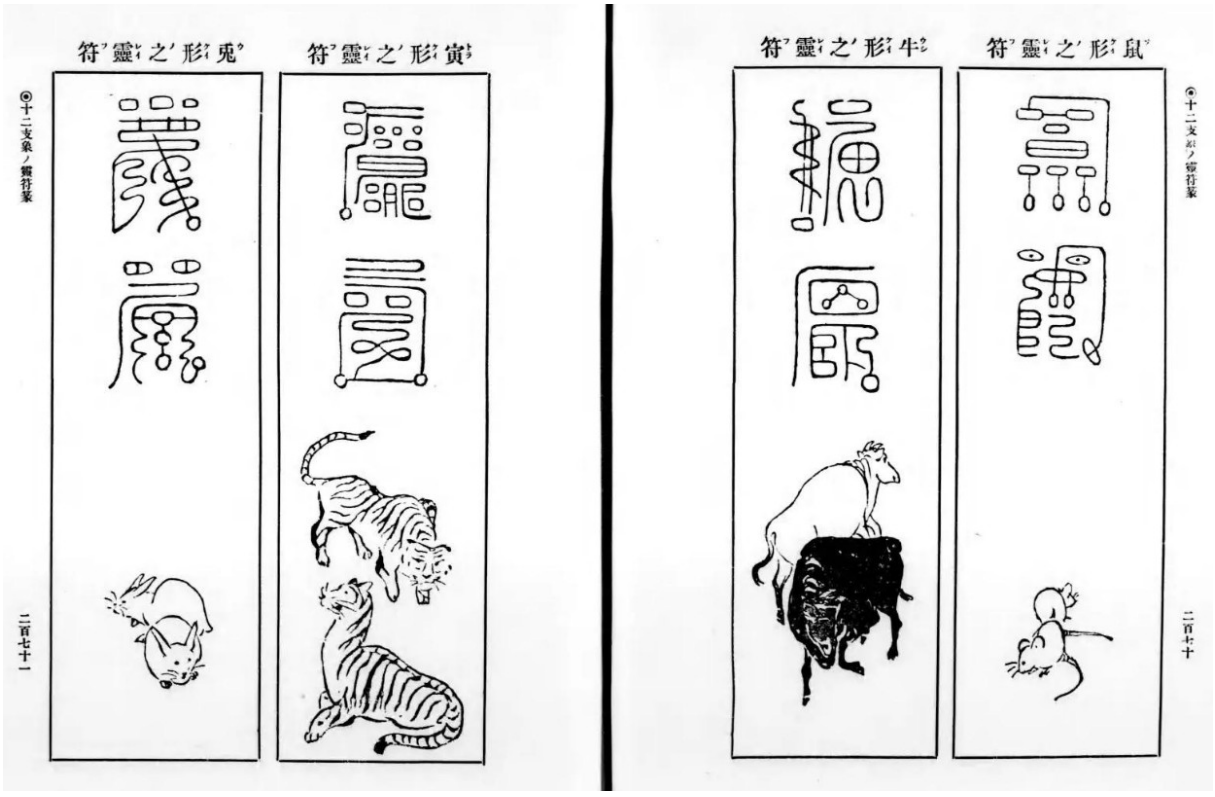
The system of the Twenty-Eight Mansions, while complex, provided a detailed framework for understanding celestial influences and their connection to the earthly realm. It remains a significant part of traditional Chinese cosmology and continues to be consulted in some practices today.

Explanation of Auspicious and Inauspicious Days Based on the Twenty-Eight Mansions.

When the Horn (角) mansion governs the day, it is auspicious for building and starting new things. When the Heart (心) mansion governs the day, it is auspicious for weddings and celebrations. When the Dipper (斗) mansion governs the day, it is good for storage and guarding. When the Room (房) mansion governs the day, it is good for renovations and building.

When the Winnowing Basket (箕) mansion governs the day, it is inauspicious for building. When the Ox (牛) mansion governs the day, it is inauspicious for travel. When the Woman (女) mansion governs the day, it is inauspicious for major events. When the Emptiness (虛) mansion governs the day, it is inauspicious for opening businesses.

[ here are some zodiacal talismans ]



龍形之靈符



蛇形之靈符







馬形之靈符



羊形之靈符







猴形之靈符



鷄形之靈符







狗形之靈符



猪形之靈符



The method for treating various eye diseases:

Regarding various eye diseases, the symptoms are many and varied. Generally speaking, there are conditions of the heart and liver channels stirring and ascending, leading to blood deficiency and the eyes losing nourishment, thus causing blurred vision. There are also conditions of wind-heat attacking the upper body, causing the eyes to become red and swollen. Furthermore, there are deficiencies of kidney essence and insufficient liver blood, leading to dry eyes. Liver heat ascending can cause itchy eyes. External invasion of wind-heat or internal heat accumulation can cause painful eyes. Deficiency of liver and kidney yin leads to night blindness. Obstruction by nebula and liver heat ascending can cause cataracts. Liver wind stirring internally can lead to glaucoma.

Therefore, in treating these various eye diseases, one must first discern the root cause. For conditions of blood deficiency and insufficient nourishment, tonify the heart and liver, and replenish blood. For wind-heat attacking the upper body, dispel wind and clear heat. For deficiency of kidney essence and insufficient liver blood, nourish the kidneys and replenish the liver. For liver heat ascending, clear liver heat. For external invasion of wind-heat or internal heat accumulation, dispel wind, clear heat, and resolve toxins. For deficiency of liver and kidney yin, nourish liver and kidney yin. For obstruction by nebula and liver heat ascending, dispel nebula and clear liver heat. For liver wind stirring internally, extinguish wind and calm the liver.

Moreover, during treatment, one should avoid consuming pungent and hot foods, and ensure adequate rest to aid recovery.

The method for treating various ear, nose, and throat diseases:

Regarding various diseases of the ears, nose, and throat, the causes and symptoms are also diverse. Generally speaking, wind-heat invading the exterior can cause earaches. Deficiency of kidney essence and stirring of liver yang can lead to tinnitus. Obstruction by phlegm-fire or deficiency of kidney qi can cause deafness. External invasion of wind-heat or blood heat ascending can lead to nosebleeds. Invasion of wind-cold or lung heat can cause a stuffy nose. External invasion of wind-cold or lung heat can lead to a runny nose. Wind-heat attacking the throat or deficiency of kidney yin and empty fire ascending can cause a sore throat. External contraction of wind-cold or lung heat failing to descend can lead to coughs.

Therefore, in treating these various ear, nose, and throat diseases, one must also differentiate the underlying patterns. For wind-heat invading the exterior, dispel wind and clear heat. For deficiency of kidney essence and stirring of liver yang, nourish kidney essence and calm liver yang. For obstruction by phlegm-fire or deficiency of kidney qi, resolve phlegm, clear fire, and tonify kidney qi. For external invasion of wind-heat or blood heat ascending, dispel wind, clear heat, and cool blood. For invasion of wind-cold or lung heat, dispel wind and scatter cold, or clear lung heat and descend qi. For wind-heat attacking the throat or deficiency of kidney yin and empty fire ascending, clear heat and resolve toxins, or nourish kidney yin and descend empty fire. For external contraction of wind-cold or lung heat failing to descend, dispel wind and scatter cold, or clear lung heat and descend rebellious qi.

Moreover, during treatment, one should avoid exposure to wind and cold, and maintain a light and easily digestible diet to aid recovery.

The method for treating various skin diseases:

Regarding various skin diseases, their manifestations are numerous. Generally speaking, accumulation of heat and toxins in the skin can lead to boils and carbuncles. Damp-heat or blood deficiency leading to wind-dryness can cause eczema and dermatitis. Damp-heat or blood stasis can result in ringworm. Invasion of damp-heat toxins can cause scabies. Fire toxins or external burns can lead to burns. Exposure to extreme cold can cause frostbite.

Therefore, in treating these various skin diseases, one must differentiate the pathogenic factors. For accumulation of heat and toxins in the skin, clear heat and resolve toxins. For damp-heat or blood deficiency leading to wind-dryness, clear heat, dry dampness, nourish blood, and moisten dryness. For damp-heat or blood stasis, clear heat, dry dampness, and promote blood circulation. For invasion of damp-heat toxins, clear heat, dry dampness, and resolve toxins. For fire toxins or external burns, clear heat and promote healing. For frostbite, warm and promote blood circulation.

Moreover, during treatment, one should avoid scratching the affected areas and maintain proper hygiene to prevent further infection and promote healing.

The method for treating various mental and emotional disorders:

Regarding various mental and emotional disorders, their causes are complex. Generally speaking, imbalance of heart and kidney can lead to insomnia. Deficiency of heart qi and blood can cause anxiety and palpitations. Liver qi stagnation can lead to depression. Deficiency of heart and spleen can result in forgetfulness. Liver qi stagnation or heart fire stirring can cause irritability.

Therefore, in treating these various mental and emotional disorders, one must regulate the mind and body. For imbalance of heart and kidney, harmonize heart and kidney. For deficiency of heart qi and blood, tonify heart qi and nourish blood. For liver qi stagnation, soothe the liver and regulate qi. For deficiency of heart and spleen, tonify heart and spleen. For liver qi stagnation or heart fire stirring, soothe the liver and clear heart fire.

Moreover, maintaining a balanced lifestyle, engaging in appropriate physical activity, and seeking emotional support are also crucial for recovery.

The method for treating various pediatric diseases:

Regarding various pediatric diseases, their characteristics are different from those of adults. Generally speaking, indigestion and accumulation of damp-heat can lead to infantile colic. External invasion of wind-heat or internal heat accumulation can cause fever in children. Lung heat or improper nursing can lead to childhood coughs. Weakness of the spleen and stomach can result in loss of appetite in children. Deficiency of kidney qi or improper toilet training can cause bedwetting.

Therefore, in treating these various pediatric diseases, one must consider the unique physiological characteristics of children. For infantile colic, regulate qi and harmonize the stomach. For fever in children, dispel wind and clear heat, or clear heat and resolve toxins. For childhood coughs, clear lung heat and resolve phlegm, or regulate lung qi and stop coughing. For loss of appetite in

children, strengthen the spleen and promote digestion. For bedwetting, tonify kidney qi and strengthen the bladder.

Moreover, ensuring adequate warmth, proper nutrition, and sufficient rest are essential for the recovery of children.

The method for treating various gynecological diseases:

Regarding various gynecological diseases, their causes are often related to blood and qi. Generally speaking, stagnation of qi and blood or cold congealing in the lower abdomen can lead to menstrual pain. Deficiency of liver blood or stagnation of liver qi can cause irregular menstruation. Downward flow of dampness or deficiency of spleen qi can result in leucorrhea. Deficiency of qi and blood after childbirth can lead to postpartum weakness.

Therefore, in treating these various gynecological diseases, one must regulate qi and blood, and warm and dispel cold. For menstrual pain, regulate qi and blood, and warm the meridians and dispel cold. For irregular menstruation, nourish liver blood and soothe liver qi. For leucorrhea, strengthen the spleen and dry dampness. For postpartum weakness, tonify qi and nourish blood.

Moreover, maintaining emotional well-being and avoiding overexertion are also important for women's health.

The method for treating various external injuries:

Regarding various external injuries, their treatment principles differ from internal diseases. Generally speaking, trauma can lead to cuts and wounds. Blood stasis can cause bruises. Injury to tendons and ligaments can result in sprains. External force can cause fractures. Fire or heat can lead to burns. Exposure to severe cold can cause frostbite.

Therefore, in treating these various external injuries, the primary focus is on promoting healing and restoring function. For cuts and wounds, stop bleeding, cleanse the wound, and apply medication. For bruises, promote blood circulation and reduce swelling. For sprains, reduce swelling, relieve pain, and gradually restore movement. For fractures, immobilize the injured area and seek medical attention. For burns, cool the affected area and protect it from infection. For frostbite, gradually warm the affected area and prevent further cold exposure.

Moreover, rest and proper care are essential for the recovery of external injuries.

The method for treating various diseases of the five internal organs (heart, liver, spleen, lungs, kidneys):

The treatment of diseases of the five internal organs must be based on a thorough differentiation of syndromes according to the principles of traditional Chinese medicine. The heart governs blood circulation and spirit; the liver governs the free flow of qi and stores blood; the spleen governs digestion and the transportation of fluids; the lungs govern respiration and qi; and the kidneys store essence and govern water metabolism. Imbalances in these organs manifest in diverse symptoms. Treatment typically involves herbal formulas that tonify deficiencies, regulate qi, resolve

stagnation, clear heat, dispel dampness, and nourish blood and yin/yang, tailored to the specific organ and pattern of disharmony. Acupuncture and dietary therapy are often used as adjunctive therapies. Accurate diagnosis by a qualified traditional Chinese medicine practitioner is crucial for effective treatment.

The method for treating various diseases of the six extraordinary organs (gallbladder, stomach, small intestine, large intestine, bladder, triple burner):

Similar to the treatment of the five internal organs, the treatment of diseases of the six extraordinary organs in traditional Chinese medicine requires a precise differentiation of syndromes. The gallbladder stores and excretes bile; the stomach receives and digests food; the small intestine further digests food and absorbs nutrients; the large intestine absorbs water and eliminates waste; the bladder stores and excretes urine; and the triple burner regulates the flow of qi and fluids throughout the body. Disharmony in these organs leads to various symptoms. Treatment strategies involve herbal formulas aimed at regulating their specific functions, such as promoting digestion, resolving dampness, clearing heat, and regulating the flow of qi. Acupuncture and dietary adjustments are often integral to the treatment plan. Accurate diagnosis by a qualified traditional Chinese medicine practitioner is essential for effective management.

The method for treating various miscellaneous diseases:

This category encompasses a wide array of conditions that do not fall neatly into the previous classifications. The treatment principles for these miscellaneous diseases are highly variable and depend entirely on the specific nature of the ailment and the underlying traditional Chinese medicine pattern diagnosis. Examples might include certain types of pain, neurological disorders, or other less common conditions. Treatment approaches can involve herbal medicine, acupuncture, tui na (therapeutic massage), dietary therapy, and lifestyle recommendations, all tailored to address the specific imbalances identified in the individual case. Accurate diagnosis and personalized treatment by a qualified traditional Chinese medicine practitioner are paramount for managing these diverse conditions effectively.

The Imperial Decree on the Auspicious Selection of Days (Excerpt):

By imperial decree, it is hereby proclaimed that the selection of auspicious days is of paramount importance for the well-being of the state and its people. Observing the celestial phenomena, the movements of the sun, the moon, and the stars, is the fundamental basis for determining propitious times for all significant undertakings. Therefore, all officials and commoners shall diligently consult the official calendar and adhere to the guidance provided therein.

The auspiciousness of a day is determined by the confluence of various celestial and earthly influences. The positions of the constellations, the phases of the moon, the cyclical movements of the five planets, and their relationships to the heavenly stems and earthly branches all contribute to the overall energetic quality of a particular day. Activities undertaken on auspicious days are more likely to yield favorable outcomes, while those commenced on inauspicious days may encounter obstacles and difficulties.

For matters of great importance, such as imperial ceremonies, state affairs, military campaigns, the construction of palaces and temples, and the appointment of high officials, the selection of an especially auspicious day is of utmost necessity. Careful consideration must be given to the specific nature of the event and the celestial influences that are most conducive to its success.

Furthermore, for the common people, the selection of auspicious days for important personal events, such as marriages, burials, moving residences, starting businesses, and undertaking long journeys, is also of significant consequence for ensuring harmony and good fortune. Therefore, diligent reference to the official calendar is strongly advised.

The Bureau of Astronomy shall be responsible for the accurate observation of celestial phenomena, the precise calculation of auspicious and inauspicious days, and the timely dissemination of this information through the official calendar. All local officials shall ensure that this information is readily accessible to the people within their jurisdictions. Disregard for the guidance provided in the official calendar may lead to unfavorable consequences and is therefore to be strictly avoided.

The Imperial Decree on the Auspicious Selection of Days (Continued):

In determining the auspiciousness of a day, particular attention must be paid to the Twenty-Eight Lunar Mansions, which are specific constellations along the ecliptic traversed by the moon. Each mansion governs a particular segment of the sky and is associated with distinct energetic influences that can affect various earthly activities. The official calendar meticulously records the ruling mansion for each day, along with its corresponding auspicious and inauspicious attributes.

For instance, days governed by certain auspicious mansions are deemed favorable for commencing new ventures, undertaking construction projects, entering into marital unions, and conducting religious ceremonies. Conversely, days ruled by inauspicious mansions are to be avoided for such significant undertakings, as they may bring about obstacles, delays, or unfavorable outcomes.

The cyclical interaction of the Heavenly Stems and Earthly Branches also plays a crucial role in determining the auspiciousness of a day. Each day, month, and year is assigned a specific combination of a heavenly stem and an earthly branch, and the harmonious or discordant relationships between these elements contribute to the overall energetic quality of that time period. The official calendar provides detailed information on these cyclical combinations and their implications for various activities.

Moreover, the influence of the Five Elements – wood, fire, earth, metal, and water – is also carefully considered in the selection of auspicious days. Each day is associated with a particular balance of these elements, and activities that align with the prevailing elemental energies are more likely to be successful. The official calendar indicates the dominant elements for each day to guide people in their choices.

Therefore, in selecting auspicious days for any undertaking, it is essential to consult the official calendar and carefully consider the ruling lunar mansion, the combination of heavenly stems and earthly branches, and the prevailing balance of the five elements. By adhering to these guidelines, one can align their actions with the cosmic order and increase the likelihood of achieving favorable results.

The Imperial Decree on the Auspicious Selection of Days (Continued):

Furthermore, the auspiciousness of a day can also be influenced by the occurrence of specific astronomical events, such as solar and lunar eclipses, the conjunctions and oppositions of planets, and the appearance of comets or other unusual celestial phenomena. These events are often considered to carry particularly potent energetic influences, which can be either auspicious or inauspicious depending on their specific nature and timing. The Bureau of Astronomy is tasked with carefully observing and interpreting these events and providing timely warnings or guidance through special announcements or additions to the official calendar.

In selecting auspicious days for imperial ceremonies and important state affairs, the Emperor himself often consults with the most learned astronomers and diviners, taking into account their expert interpretations of the celestial omens. The selection of the most propitious time is considered crucial for ensuring the success and longevity of the imperial endeavors and the continued prosperity of the realm.

For the common people, while direct consultation with astronomers may not be feasible, diligent attention to the guidance provided in the official calendar, which incorporates these higher-level astrological considerations, is of paramount importance. By following the wisdom of the celestial patterns, individuals can make more informed decisions about the timing of their important activities and strive for greater harmony and good fortune in their lives.

The Imperial Decree on the Auspicious Selection of Days (Concluded):

Therefore, let it be known throughout the land that the careful selection of auspicious days, based on the diligent observation of celestial phenomena and adherence to the official calendar, is a matter of great significance. By aligning our actions with the rhythms of the cosmos, we can foster harmony, prosperity, and well-being for all. All officials are hereby charged with the responsibility of promoting understanding and adherence to these principles among the people. Those who diligently follow this guidance will be blessed with favorable outcomes, while those who disregard it may face unforeseen difficulties. Let this decree be respectfully observed and diligently followed by all.

The Secret Method of the Nine Palaces (Excerpt):

The Nine Palaces, also known as the Magic Square of Nine, is a fundamental framework for understanding the flow of energy and spatial relationships. It is arranged as a three-by-three grid, with each of the nine cells corresponding to a specific direction, element, color, and aspect of life. The central palace represents the Earth element and the number five, serving as the anchor for the other eight palaces.

The eight surrounding palaces are associated with the eight trigrams of the I Ching, each representing a different combination of yin and yang energies and corresponding to a specific direction: North (Kan), Southwest (Kun), East (Zhen), Southeast (Xun), Center (Earth), Northwest (Qian), Northeast (Gen), and South (Li). Each palace also has an associated element (water, earth, wood, wood, earth, metal, earth, fire) and a corresponding color.

Understanding the inherent qualities of each of the Nine Palaces is the first step in applying this secret method. Each palace governs different aspects of life, such as career and social standing (North), relationships and marriage (Southwest), health and family (East), wealth and prosperity (Southeast), overall harmony and stability (Center), helpful people and travel (Northwest), knowledge and self-cultivation (Northeast), and fame and recognition (South).

By analyzing the arrangement of these palaces within a given space, one can gain insights into the energetic influences present and identify areas that may be either supportive or challenging for specific aspects of life.

The Secret Method of the Nine Palaces (Continued):

To apply the Secret Method of the Nine Palaces effectively, one must determine the "natal chart" of a space. This involves aligning the three-by-three grid of the Nine Palaces with the actual layout of the building or environment, taking into account its compass orientation. The center of the grid is placed at the center of the space, and the eight surrounding palaces are aligned with their corresponding directions.

Once the natal chart of the space is established, one can then analyze the energetic qualities of different areas based on the palaces that fall within them. For example, if the entrance of a building falls within the North palace (career), this may indicate a strong influence on the occupants' professional lives. Similarly, if a bedroom is located in the Southwest palace (relationships), this can affect the occupants' romantic connections.

Furthermore, the Secret Method of the Nine Palaces also considers the influence of time. The energies associated with each palace shift and change over time, following cyclical patterns of years, months, and even days. By understanding these temporal influences, one can make adjustments to their environment or activities to align with the prevailing energies and maximize positive outcomes.

The application of this secret method often involves making subtle adjustments to the environment, such as the placement of furniture, the use of colors, the introduction of water features, or the strategic placement of plants or other symbolic objects, to enhance the flow of auspicious energy and mitigate negative influences within each of the Nine Palaces.

The Secret Method of the Nine Palaces (Continued):

A key aspect of the Secret Method of the Nine Palaces is the concept of "flying stars" (Fei Xing). These are numerical representations of the energy associated with each of the nine palaces, and they move in a specific pattern over time, influencing the energetic qualities of different areas within a space on an annual, monthly, and even daily basis.

Each of the nine stars has its own inherent characteristics, some being auspicious and promoting positive outcomes such as wealth, health, and relationships, while others are inauspicious and can bring about challenges or misfortune. By calculating the flying star chart for a particular time period and overlaying it onto the natal chart of a space, one can identify areas that are currently experiencing particularly positive or negative energetic influences.

Based on this analysis, specific remedies or enhancements can be implemented to either activate auspicious energies or neutralize inauspicious ones. This might involve placing specific objects, using certain colors, or even avoiding the use of particular areas during certain times.

The Secret Method of the Nine Palaces, including the application of flying stars, is a complex and nuanced art that requires careful study and practice to master. However, when applied correctly, it is believed to be a powerful tool for creating harmonious and supportive environments that can positively influence various aspects of life.

The Secret Method of the Nine Palaces (Concluded):

In conclusion, the Secret Method of the Nine Palaces provides a comprehensive framework for understanding and influencing the energetic qualities of our surroundings. By analyzing the spatial arrangement according to the nine palaces and considering the temporal influences of the flying stars, we can gain valuable insights into the energetic dynamics of any environment.

The application of this secret method involves making strategic adjustments to the environment to enhance auspicious energies and mitigate inauspicious ones. These adjustments can range from simple changes in furniture placement to more elaborate interventions involving colors, objects, and even structural modifications.

Ultimately, the goal of the Secret Method of the Nine Palaces is to create spaces that are in harmony with the natural flow of energy, thereby promoting well-being, prosperity, and positive outcomes for the occupants. While the principles may seem subtle, their effects are believed to be profound when applied with knowledge and intention. This concludes the explanation of the Secret Method of the Nine Palaces.

The Secret Method for Longevity and Avoiding Premature Death (Excerpt):

The cultivation of longevity and the avoidance of premature death are achieved through the careful nurturing of the body's fundamental energies. Essence (jing) is the vital substance inherited from our parents, the foundation of our physical being and reproductive capacity. It is to be conserved and replenished through proper diet and lifestyle.

Energy (qi) is the vital force that animates the body, supporting all physiological functions. It is cultivated through proper breathing, regular exercise, and a balanced emotional state. Stagnation or depletion of qi can lead to illness and premature aging.

Spirit (shen) encompasses our mental, emotional, and spiritual well-being. It is nurtured through practices such as meditation, mindfulness, and the cultivation of virtuous thoughts and actions. A calm and clear spirit is essential for longevity.

The Secret Method emphasizes the interconnectedness of these three treasures. Nourishing one supports the others. Depleting one negatively impacts the whole. Therefore, a holistic approach that addresses diet, exercise, breathing, emotions, and mental clarity is crucial for achieving longevity.

The Secret Method for Longevity and Avoiding Premature Death (Continued):

Specific practices within the Secret Method include dietary recommendations that emphasize whole, natural foods and the avoidance of excessive or harmful substances. Gentle and consistent exercise, tailored to one's individual constitution, is encouraged to promote the smooth flow of qi and blood.

Breathing exercises, such as deep abdominal breathing, are taught to enhance the intake of vital energy and promote relaxation. Meditation and mindfulness practices are emphasized for calming the mind, reducing stress, and cultivating inner peace.

Furthermore, the Secret Method stresses the importance of living in harmony with the natural world, following the rhythms of the seasons, and avoiding extremes in lifestyle. It also emphasizes the cultivation of positive emotions and the avoidance of negative ones, as emotional imbalances can significantly deplete vital energy.

By diligently practicing these methods, individuals can nourish their essence, regulate their energy, and cultivate their spirit, thereby strengthening their overall health, extending their lifespan, and avoiding premature death. This path requires discipline, consistency, and a deep understanding of the body's innate wisdom.

This ailment is called "Sudden Wind Paralysis." Its symptoms are characterized by a sudden inability to speak, deviation of the eyes and mouth, and paralysis of the limbs. It is also known as "Wind Strike." The treatment method involves immediately puncturing the tip of the middle finger and the tips of the ten fingers to release stagnant blood. Following this, one should administer a decoction of rhinoceros horn, gentian root, and siler root to dispel wind and resolve phlegm. If the patient is unconscious, one should also administer a decoction of borneol to revive consciousness. It is crucial to act swiftly upon the onset of these symptoms. Delay in treatment can lead to severe consequences, including permanent paralysis or even death. During the recovery period, the patient should avoid exposure to wind and cold, and maintain a light and easily digestible diet.

The human body is intricate, illnesses vary. Superficial treatment is insufficient. Examine symptoms, inquire about history, observe condition. Thorough assessment identifies disharmony, formulates treatment. Do not solely rely on theory or memorized formulas. Apply knowledge with discernment, adapt treatment to individual needs. Cultivate observation, intellect, compassion to alleviate suffering and promote healing.

Fever, headache, aversion to wind. Floating, rapid pulse. Red tongue, thin yellow coating. Diagnosis: Wind-Heat. Treatment: dispel wind, clear heat. Prescription: honeysuckle, forsythia, mint, chrysanthemum. Add herbs for headache, sore throat. Dosage, preparation, duration instructions. Dietary restrictions, lifestyle adjustments advised.

The Talisman of the Three Terraces and Nine Stars for Protecting Life. [Stylized drawing with symbols and characters]. Offers protection from harm, promotes longevity. Instructions on creation, consecration, use: carry, place, etc. Astrological/cosmological significance due to Three Terraces and Nine Stars.

Lower abdominal pain, swelling, difficult urination. Diagnosis: Lower Jiao Damp-Heat Accumulation. Treatment: clear heat, drain dampness, promote urination. Apply moxa stick (mugwort, herbs) to lower abdomen, bladder area. Heat dispels dampness, clears heat, improves qi/blood flow, alleviates pain, promotes urination. Specify duration, frequency of moxa application.

Excessive sweating, especially at night. Diagnosis: Night Sweats due to Yin Deficiency. Treatment: nourish yin, reduce heat. Herbal formula: rehmannia root, anemarrhena rhizome, phellodendron bark. Preparation, dosage instructions. Dietary adjustments: avoid spicy, hot foods. Lifestyle: adequate rest.

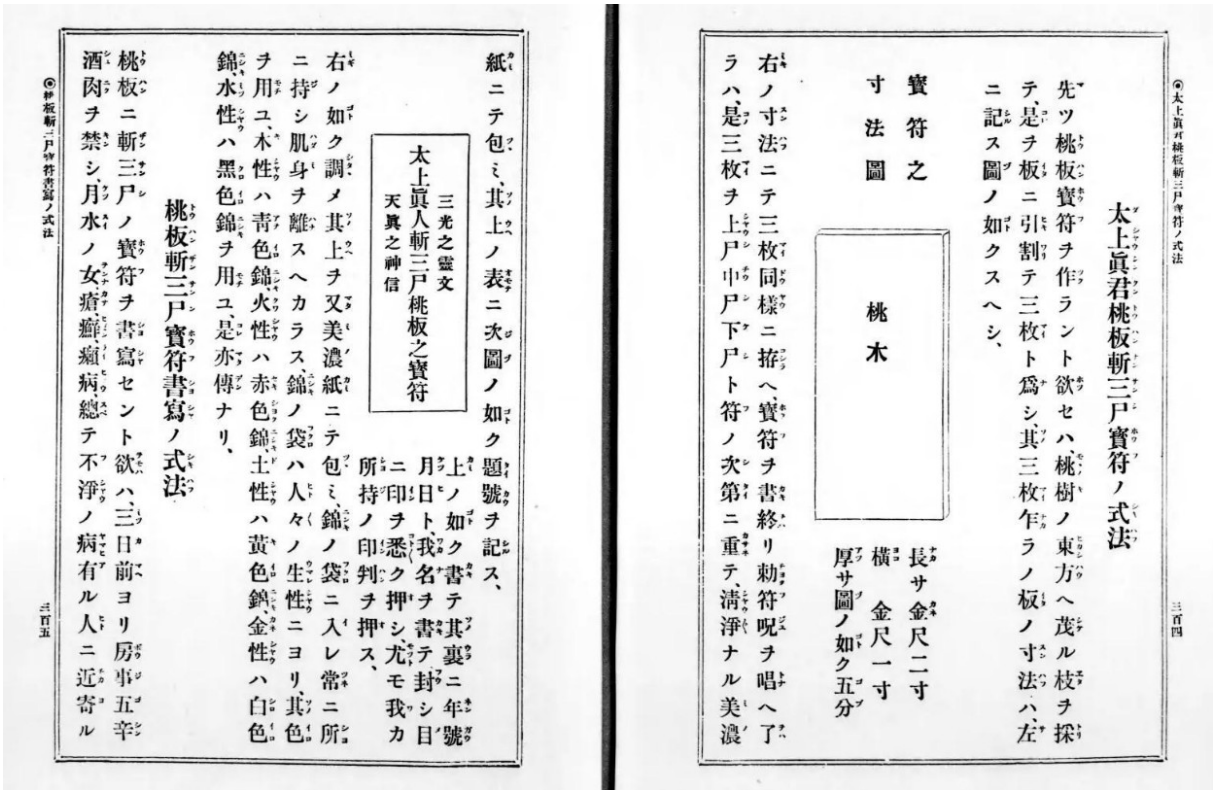
Persistent cough with phlegm. Diagnosis: Chronic Cough due to Phlegm-Damp. Treatment: dry dampness, resolve phlegm, stop coughing. Herbal formula: pinellia tuber, tangerine peel, licorice root. Preparation, dosage instructions. Dietary restrictions: avoid greasy, cold foods. Lifestyle: avoid dampness.

Talisman against evil spirits. [Stylized drawing with abstract characters/symbols]. Offers protection from malevolent entities, ensures peace/safety. Instructions on creation, consecration, use: carry, place at entrance, burn in rituals.

Peach wood talisman preparation. Peach wood length: eight cun, two fen. Width: one cun, five fen. Inscribe specific characters/symbols. Peach wood protects against evil. Inscribed characters enhance power. Details on characters, ritualistic procedures for creation/activation.

Paper talismans are encased/wrapped after writing with cinnabar or special inks. Writing with intention, potent materials imbues power. Wrapping preserves potency for carrying/placement for protection/desired effect. Rituals/incantations during creation/activation.

Mountain ghosts, tree spirits, water ghosts, fire spirits, earth spirits, domestic spirits. Characteristics, habitats, harm they inflict. Methods for appeasing/warding off: rituals, talismans, behaviors. Understanding spirits important for navigating spiritual world, protection.



太上眞君桃板斬三尸寶符ノ式法

先ツ桃板寶符ヲ作ラント欲セハ、桃樹ノ東方ヘ茂ル枝ヲ採テ、是ヲ板ニ引割テ三枚ト爲シ、其三枚乍ラノ板ノ寸法ハ、左ニ記ス圖ノ如クスヘシ、

寶符之寸法圖

桃木

長サ金尺二寸
横　金尺一寸
厚サ圖ノ如ク五分

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三光之靈文
太上眞人斬三尸桃板之寶符
天眞之神信

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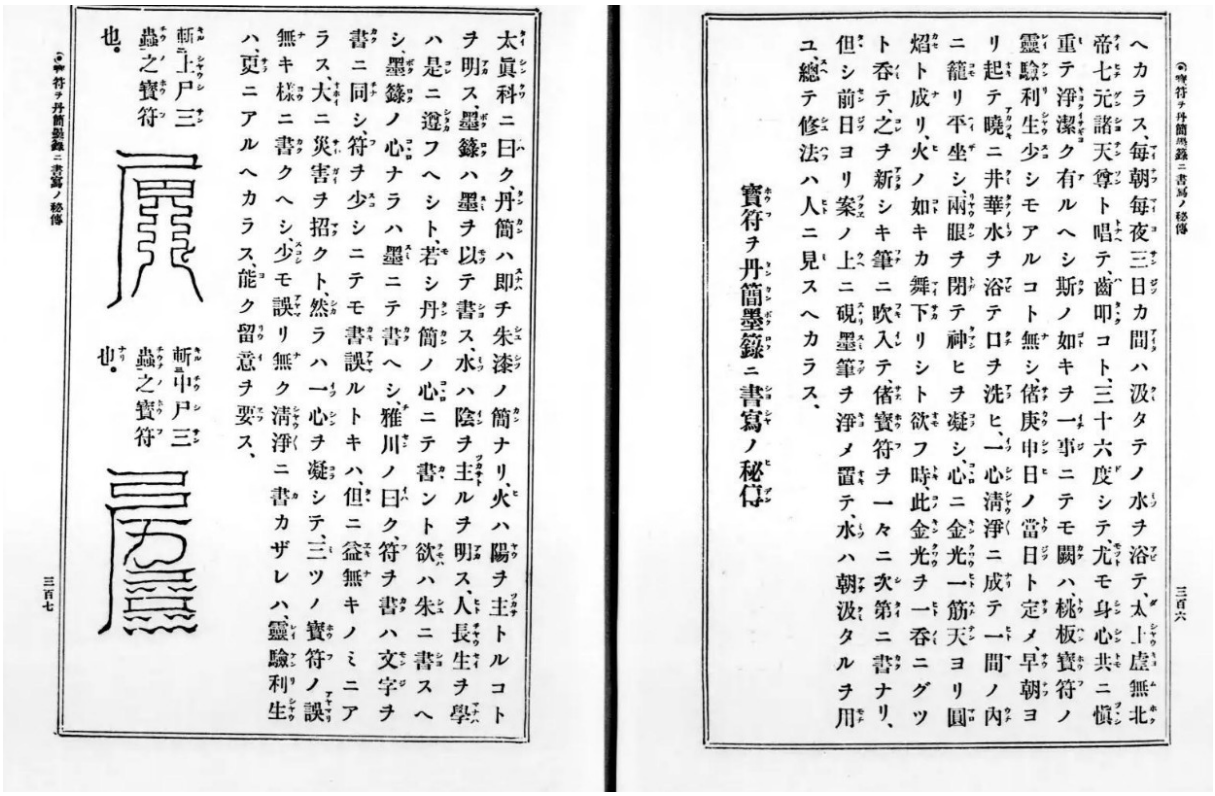
右ノ如ク調メ、其上ヲ又美濃紙ニテ包ミ、錦ノ袋ニ入レ常ニ所ニ持シ、肌身ヲ離スヘカラス、錦ノ袋ハ人々ノ生性ニヨリ、其色ヲ用ユ、木性ハ青色錦、火性ハ赤色錦、土性ハ黃色錦、金性ハ白色錦、水性ハ黑色錦ヲ用ユ、是亦傳ナリ、

桃板斬三尸寶符書寫ノ式法

桃板ニ斬三尸ノ寶符ヲ書寫セント欲ハ、三日前ヨリ房事五辛酒肉ヲ禁シ、月水ノ女癘癰癩病總テ不淨ノ病有ル人ニ近寄ル

Demonic possession/affliction. Symptoms: unusual behavior, strange voices, unexplained physical ailments, mental derangement. Causes: angering spirits, vulnerable places, weakened life force. Exorcism methods: rituals, incantations, talismans, spiritual practitioners. Recognizing/addressing spiritual afflictions in traditional Chinese worldview.

Peach wood charms/amulets for protection. Peach wood's protective power. Carving/inscription of symbols, characters, images for efficacy. Represent deities, auspicious animals, powerful symbols. Consecration/activation rituals/prayers. Carrying/displaying wards off negative energies, ensures safety.



へカラス、毎朝毎夜三日カ間ハ汲タテノ水ヲ浴テ、太上虚無北帝七元諸天尊ト唱テ、齒叩コト三十六度シテ、尤モ身心共ニ愼重テ淨潔ク有ルヘシ斯ノ如キヲ一事ニテモ闕ハ桃板寶符ノ靈驗利生少シモアルコト無シ、偖庚申日ノ當日ト定メ、早朝ヨリ起テ曉ニ井華水ヲ浴テ口ヲ洗ヒ、一心清淨ニ成テ一間ノ内ニ籠リ平坐シ、兩眼ヲ閉テ神ヒヲ凝シ、心ニ金光一筋天ヨリ圓焰ト成リ、火ノ如キカ舞下リシト欲フ時、此金光ヲ一呑ニグツト呑テ、之ヲ新シキ筆ニ吹入テ、偖寶符ヲ一々ニ次第ニ書ナリ、但シ前日ヨリ案ノ上ニ硯墨筆ヲ淨メ置テ、水ハ朝汲タルヲ用ユ總テ修法ハ人ニ見スヘカラス、

寶符ヲ丹簡墨籙ニ書寫ノ秘傳

三百六

太眞科ニ曰ク丹簡ハ即チ朱漆ノ簡ナリ、火ハ陽ヲ主トルコトヲ明ス、墨籙ハ墨ヲ以テ書ス、水ハ陰ヲ主ルヲ明ス、人長生ヲ學ハ是ニ遵フヘシト、若シ丹簡ノ心ニテ書ント欲ハ朱ニ書スヘシ、墨籙ノ心ナラハ墨ニテ書ヘシ、雅川ノ曰ク、符ヲ書ハ文字ヲ書ニ同シ、符ヲ少シニテモ書誤ルトキハ、但ニ益無キノミニアラス、大ニ災害ヲ招クト、然ラハ一心ヲ凝シテ、三ツノ寶符ノ誤無キ樣ニ書クヘシ、少モ誤リ無ク清淨ニ書カザレハ、靈驗利生ハ更ニアルヘカラス、能ク留意ヲ要ス、

斬上尸三蟲之寶符



也。

斬中尸三蟲之寶符



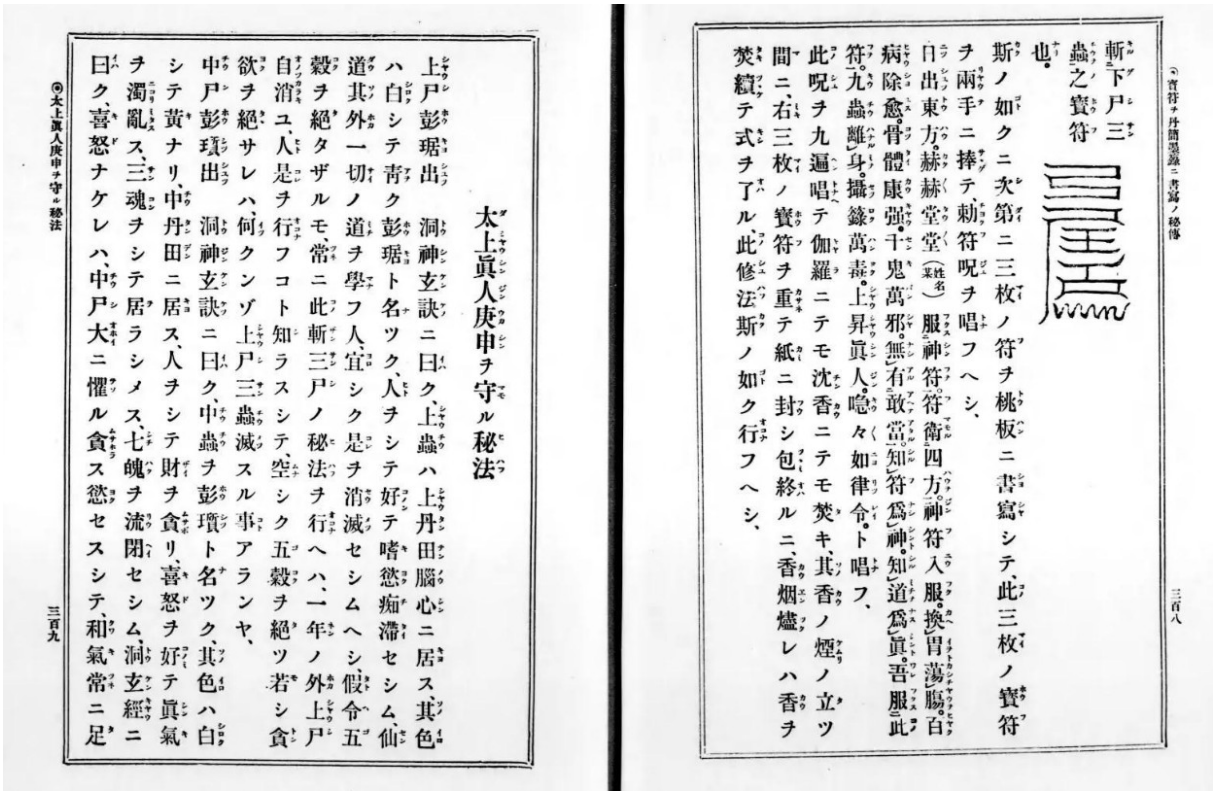
也。



三百七

Reasons for peach wood's effectiveness against evil. Mythological/historical origins, legends of subduing demons. Symbolic associations: vitality, longevity, dispelling darkness. Energetic properties for potent protection in traditional Chinese metaphysics.

Severe heart pain. Diagnosis: Heart Pain due to Blood Stasis. Treatment: promote blood circulation, remove blood stasis. Herbal formula: safflower, chuanxiong rhizome, salvia root. Preparation, dosage instructions. Dietary adjustments: avoid cold, greasy foods. Lifestyle: gentle exercise.



斬下尸三蟲之寶符也。



斯ノ如クニ次第ニ三枚ノ符ヲ桃板ニ書寫シテ、此三枚ノ寶符ヲ兩手ニ捧テ、勅符呪ヲ唱フヘシ、

日出東方赫赫堂堂（某姓名）服神符衛四方神符入服換胃蕩腸白病除愈骨體康強千鬼萬邪無有敢當知符爲神知道爲眞吾服此符九蟲離身攝籙萬毒上昇眞人噫々如律令ト唱フ、

此呪ヲ九遍唱テ伽羅ニテモ沈香ニテモ焚キ其香ノ煙ノ立ツ間ニ、右三枚ノ寶符ヲ重テ紙ニ封シ包終ルニ香烟燼レハ香ヲ焚續テ式ヲ了ル此修法斯ノ如ク行フヘシ、





## 太上眞人庚申ヲ守ル秘法

上尸彭琚出　洞神玄訣ニ曰ク、上蟲ハ上丹田腦心ニ居ス、其色ハ白シテ青ク彭琚ト名ツク、人ヲシテ好テ嗜慾痴滯セシム、仙道其外一切ノ道ヲ學フ人、宜シク是ヲ消滅セシムヘシ、假令五穀ヲ絶タザルモ、常ニ此斬三尸ノ秘法ヲ行ヘハ、一年ノ外上尸自消ユ、人是ヲ行フコト知ラスシテ、空シク五穀ヲ絶ツ若シ貪欲ヲ絶サレハ、何クンゾ上尸三蟲滅スル事アランヤ、

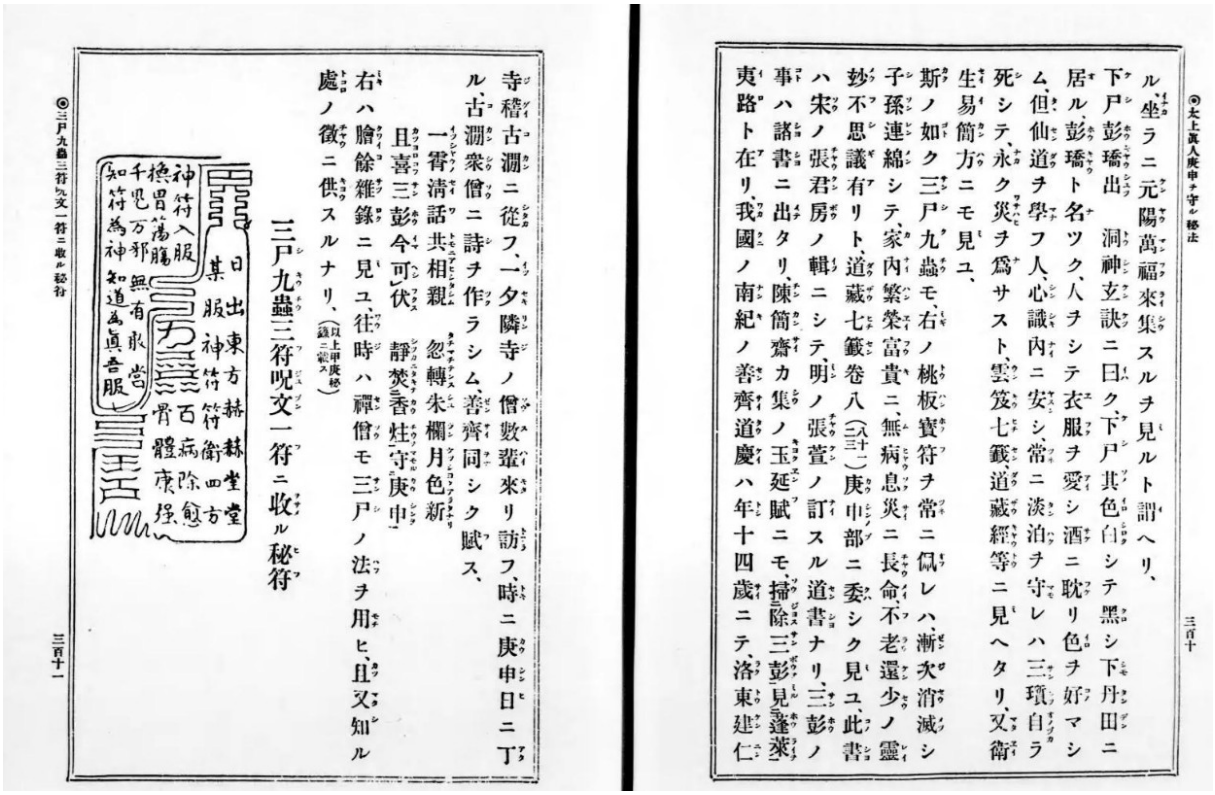
中尸彭瑺出　洞神玄訣ニ曰ク、中蟲ヲ彭瑺ト名ツク、其色ハ白シテ黃ナリ、中丹田ニ居ス、人ヲシテ財ヲ貪リ、喜怒ヲ好テ眞氣ヲ濁亂ス、三魂ヲシテ居ラシメス、七魄ヲ流閉セシム、洞玄經ニ曰ク、喜怒ナケレハ、中尸大ニ懼ル貪ス慾セスシテ、和氣常ニ足





Precautions for mountains/wilderness: harmful spirits/creatures. Respect nature, take protective measures. Carry talismans, recite incantations, adhere to behavioral guidelines. Avoid attracting negative attention, disturbing spirits. Traditional belief in nature spirits, need for caution/reverence.

Snake spirits, fox spirits, dog spirits, bird spirits. Characteristics, ailments they cause, methods for dealing: appeasement, remedies. Traditional belief in animal spiritual power, interaction with human world (benevolent/malevolent).



Methods for dispelling/exorcising harmful animal spirits. Rituals, incantations, talismans for warding off. Role of spiritual practitioners (Taoist priests, shamans). Rooted in traditional Chinese spiritual beliefs for restoring balance.

Swelling, pain in legs. Diagnosis: Edema/circulatory issues. Treatment: promote qi/blood circulation, eliminate dampness. Herbal formula: astragalus root, coix seeds, poria cocos. Preparation, dosage instructions. Lifestyle: elevate legs, avoid prolonged standing.

Treating parasitic infections. Various parasites, symptoms. Treatment: expel parasites, restore balance. Herbs with antiparasitic properties. Dietary recommendations, hygiene practices for prevention. Based on TCM principles of identifying parasite type, using herbs, supporting recovery.

The first son, named Buddha-Eye Sustaining Power, speaks: "World Honored One, if there are good men or good women who, having heard this Dharani, accept and uphold it, read and recite it, copy and keep it, then all the great evil karmas accumulated since beginningless time, all the heavy obstacles and hindrances, will be eradicated and will not abide. They will attain purity of body and mind, and will be greatly benefited and at ease."

The World Honored One said to Buddha-Eye Sustaining Power: "Excellent! Excellent! You have spoken well. I will now, for the sake of those future beings, extensively explain this Dharani of the Four Fields of No Obstruction, the Great Compassionate Dharani of the Four Great Kings."

To the East is the Great Divine King Dhrtarastra; to the South is the Great Divine King Virudhaka; to the West is the Great Divine King Virupaksa; to the North is the Great Divine King Vaisravana. These four Great Divine Kings, each with their retinues of countless yakshas and gandharvas, constantly protect and uphold all sentient beings.

The mantras of the four Great Divine Kings are as follows:

To the East, the mantra of the Great Divine King Dhrtarastra: "A-jia-bi, Luo-li, Luo-li, Suo-po-ti, Mi-li-ti, A-li-ni, Ma-nu-li, Suo-po-he."

To the South, the mantra of the Great Divine King Virudhaka: "Pi-li-zhi, Pi-li-zhi, Bo-she-ni, Suo-po-ti, A-li-ni, Ma-nu-li, Suo-po-he."

To the West, the mantra of the Great Divine King Virupaksa: "Bi-li-bo-cha, Bi-li-bo-cha, Ju-bo-li, Suo-po-ti, A-li-ni, Ma-nu-li, Suo-po-he."

To the North, the mantra of the Great Divine King Vaisravana: "Pi-sha-men, Pi-sha-men, Ju-bo-na, Suo-po-ti, A-li-ni, Ma-nu-li, Suo-po-he."

Thus I have heard. At one time, the Buddha was in the city of Sravasti, in the Jeta Grove, in the garden of Anathapindika. At that time, the World Honored One, surrounded by a great assembly of bhikshus, bhikshunis, upasakas, upasikas, gods, dragons, yakshas, gandharvas, asuras, garudas, kinnaras, mahoragas, humans, and non-humans, was expounding the profound Dharma for their benefit.

Then, in the assembly, there was a great yaksha general named Vajrapani, who rose from his seat, bared his right shoulder, knelt on his right knee, placed his palms together respectfully, and addressed the Buddha, saying: "World Honored One, I have a great Dharani, which was spoken by the Buddhas of the past, is being spoken by the Buddhas of the present, and will be spoken by the Buddhas of the future. This Dharani has great power and can benefit countless sentient beings, protect them from various calamities and sufferings, and grant them peace and happiness. I beseech the World Honored One to listen attentively and allow me to recite it."

Then, the World Honored One praised the great yaksha general Vajrapani, saying: "Excellent! Excellent! Great yaksha general, you possess great compassion and wish to benefit countless sentient beings. You may now recite this great Dharani."

Then, the great yaksha general Vajrapani, having received the Buddha's permission, immediately recited the Dharani:

"A-tu-li, Mi-li-chi, Pi-li-ti, Jie-li-pi, Suo-po-he.

A-tu-li, Mi-li-chi, Pi-li-ti, Jie-li-pi, Suo-po-he.

A-tu-li, Mi-li-chi, Pi-li-ti, Jie-li-pi, Suo-po-he.

... (The Dharani is repeated multiple times) ..."

After the great yaksha general Vajrapani recited this Dharani, the earth trembled, the heavens rained down flowers, and all the sentient beings in the assembly rejoiced greatly, attained peace and happiness, and praised the merits of the Buddha and the great yaksha general.

Thus I have heard. At one time, the Buddha was dwelling in the Jeta Grove, in the garden of Anathapindika, in the city of Sravasti. At that time, the World Honored One, surrounded by a great assembly of monks, nuns, laymen, laywomen, gods, dragons, yakshas, gandharvas, asuras, garudas, kinnaras, mahoragas, humans, and non-humans, was expounding the Dharma.

Then, in the assembly, there was a great Brahma king named Sikhin, who rose from his seat, bowed his head to the ground, prostrated himself before the Buddha, and said: "World Honored One, I have a great Dharani, which is recited by all the Buddhas of the ten directions. This Dharani has great power and can protect all sentient beings from various fears and sufferings, and grant them peace and happiness. I beseech the World Honored One to listen attentively and allow me to recite it."

Then, the World Honored One praised the great Brahma king Sikhin, saying: "Excellent! Excellent! Great Brahma king, you possess great compassion and wish to benefit countless sentient beings. You may now recite this great Dharani."

Then, the great Brahma king Sikhin, having received the Buddha's permission, immediately recited the Dharani:

"E-li-zhi, Fo-li-zhi, A-wei-lu-zhi, Mu-li-zhi, Suo-po-he.

E-li-zhi, Fo-li-zhi, A-wei-lu-zhi, Mu-li-zhi, Suo-po-he.

E-li-zhi, Fo-li-zhi, A-wei-lu-zhi, Mu-li-zhi, Suo-po-he.

... (The Dharani is repeated multiple times) ..."

After the great Brahma king Sikhin recited this Dharani, the heavens rained down fragrant flowers, the earth quaked, and all the sentient beings in the assembly rejoiced greatly, attained peace and happiness, and praised the merits of the Buddha and the great Brahma king.

Thus I have heard. At one time, the Buddha was dwelling in the Jeta Grove, in the garden of Anathapindika, in the city of Sravasti. At that time, the World Honored One, surrounded by a great assembly of monks, nuns, laymen, laywomen, gods, dragons, yakshas, gandharvas, asuras, garudas, kinnaras, mahoragas, humans, and non-humans, was expounding the profound Dharma.

Then, in the assembly, there was a great king of the gandharvas named Suvarnagarbha, who rose from his seat, adjusted his robes, knelt on his right knee, placed his palms together respectfully, and addressed the Buddha, saying: "World Honored One, I have a great Dharani, which is praised by all the Buddhas. This Dharani has great power and can protect all sentient beings from various calamities and sufferings, increase their lifespan and blessings, and grant them peace and happiness. I beseech the World Honored One to listen attentively and allow me to recite it."

Then, the World Honored One praised the great king of the gandharvas Suvarnagarbha, saying: "Excellent! Excellent! Great king of the gandharvas, you possess great compassion and wish to benefit countless sentient beings. You may now recite this great Dharani."

Then, the great king of the gandharvas Suvarnagarbha, having received the Buddha's permission, immediately recited the Dharani:

"A-pi-la-di, Pi-li-di, Suo-po-ti, Jie-bo-li, Suo-po-he.

A-pi-la-di, Pi-li-di, Suo-po-ti, Jie-bo-li, Suo-po-he.

A-pi-la-di, Pi-li-di, Suo-po-ti, Jie-bo-li, Suo-po-he.

... (The Dharani is repeated multiple times) ..."

After the great king of the gandharvas Suvarnagarbha recited this Dharani, the heavens rained down celestial music, the earth shook gently, and all the sentient beings in the assembly rejoiced greatly, attained peace and happiness, and praised the merits of the Buddha and the great king of the gandharvas.

At that time, in the great assembly, there were also four great yaksha generals: Kumbhira, Vajrapani, Vaisravana, and Manibhadra. These four great yaksha generals, each with their retinues of countless yakshas, rose from their seats, bared their right shoulders, knelt on their right knees, placed their palms together respectfully, and addressed the Buddha, saying: "World Honored One, we also have great Dharanis, which can protect all sentient beings from various fears and sufferings, increase their lifespan and blessings, and grant them peace and happiness. We beseech the World Honored One to listen attentively and allow us to recite them."

Then, the World Honored One praised the four great yaksha generals, saying: "Excellent! Excellent! Great yaksha generals, you possess great compassion and wish to benefit countless sentient beings. You may now recite your great Dharanis."

Then, the great yaksha general Kumbhira immediately recited his Dharani:

"Ju-li, Ju-li, Man-tu-li, Pin-tu-li, Suo-po-he."

The great yaksha general Vajrapani then recited his Dharani:

"A-tu-li, Mi-li-chi, Pi-li-ti, Jie-li-pi, Suo-po-he."

The great yaksha general Vaisravana then recited his Dharani:

"Pi-sha-men, Pi-sha-men, Ju-bo-na, Suo-po-ti, A-li-ni, Ma-nu-li, Suo-po-he."

The great yaksha general Manibhadra then recited his Dharani:

"Man-ni-ba-da-la, Hu-lu-hu-lu, Suo-po-he."

After the four great yaksha generals recited their Dharanis, the earth trembled, the heavens rained down precious jewels, and all the sentient beings in the assembly rejoiced greatly, attained peace and happiness, and praised the merits of the Buddha and the four great yaksha generals.

The Buddha then said to the great assembly: "If there are good men or good women who can accept and uphold these great Dharanis, read and recite them, copy and keep them, then they will obtain immeasurable merits and blessings, be protected by all the Buddhas and bodhisattvas, and all their wishes will be fulfilled."

At that time, the great Brahma king Sikhin again addressed the Buddha, saying: "World Honored One, if there are sentient beings in the future who, having heard this Dharani, are able to accept and uphold it, read and recite it, or copy and keep it, how great will be their merits?"

The Buddha said to the great Brahma king Sikhin: "Great Brahma king, the merits obtained by these sentient beings will be immeasurable and boundless. It will be as if one were to count all the grains of sand in the Ganges River; the merits obtained by these sentient beings would exceed that number countless times. They will be honored and respected by all the gods and humans, and will quickly attain unsurpassed Buddhahood."

Then, the great Brahma king Sikhin rejoiced greatly and praised the Buddha's profound wisdom and compassionate teachings.

At that time, the great king of the gandharvas Suvarnagarbha again addressed the Buddha, saying: "World Honored One, if there are sentient beings in the future who, having heard this Dharani, are able to accept and uphold it, read and recite it, or copy and keep it, what benefits will they obtain?"

The Buddha said to the great king of the gandharvas Suvarnagarbha: "Great king of the gandharvas, the benefits obtained by these sentient beings will be vast and inconceivable. They will be protected by all the gods and dragons, their lifespan will be increased, their blessings will be abundant, and they will be free from all calamities and sufferings. They will always be happy and at ease, and will eventually attain the supreme enlightenment of Buddhahood."

Then, the great king of the gandharvas Suvarnagarbha rejoiced greatly and praised the Buddha's boundless compassion and virtuous qualities.

At that time, the four great yaksha generals, Kumbhira, Vajrapani, Vaisravana, and Manibhadra, together spoke to the Buddha, saying: "World Honored One, if there are sentient beings in the future who, having heard these Dharanis, are able to accept and uphold them, read and recite them, or copy and keep them, what benefits will they obtain?"

The Buddha said to the four great yaksha generals: "Great yaksha generals, the benefits obtained by these sentient beings will be immense and incalculable. They will be protected by all the yakshas and their retinues, they will be endowed with great power and strength, and they will be able to subdue all evil spirits and obstacles. They will be victorious in all their endeavors and will eventually attain the highest wisdom and liberation."

Then, the four great yaksha generals rejoiced greatly and praised the Buddha's great power and majestic virtue.

The Buddha then said to the great assembly: "Therefore, all of you should diligently accept and uphold these four great Dharanis of the Great Divine Kings, the great Dharani of the Brahma King Sikhin, and the great Dharani of the Gandharva King Suvarnagarbha, as well as the four great Dharanis of the four great yaksha generals. If there are good men or good women who can accept and uphold these Dharanis, read and recite them, copy and keep them, and propagate them to others, then their merits will be boundless and their blessings will be inexhaustible. They will quickly attain the supreme enlightenment of Buddhahood and liberate countless sentient beings."

When the Buddha had spoken thus, the entire assembly, including the gods, dragons, yakshas, gandharvas, asuras, garudas, kinnaras, mahoragas, humans, and non-humans, rejoiced greatly, accepted the Buddha's teachings with faith, and respectfully withdrew.

Thus ends the Sutra of the Auspicious Mantra for Pacifying Homes.

Regarding this Sutra of the Auspicious Mantra for Pacifying Homes, the merits and virtues derived from upholding it are immeasurable and boundless. If there are those who diligently recite and practice it, their dwellings will be peaceful and secure, free from calamities and misfortunes. Evil spirits will not dare to approach, and auspicious energies will gather. Family members will live in harmony, and their undertakings will be successful. Therefore, it is essential to propagate this sutra widely so that all beings may benefit from its profound blessings.

Furthermore, the power of the mantras contained within this sutra is exceedingly great. They can dispel darkness and bring forth light, transform misfortune into auspiciousness, and alleviate suffering and affliction. Those who recite these mantras with sincere faith and devotion will undoubtedly receive the compassionate protection of the Buddhas and bodhisattvas, and their wishes will be fulfilled according to their aspirations. It is therefore imperative to cherish and uphold these sacred verses with utmost reverence.

Moreover, the benefits of embracing this Sutra of the Auspicious Mantra for Pacifying Homes extend beyond the individual and the household. When this sutra is honored and practiced within a community or a region, it can bring about collective peace and prosperity, ward off disasters and calamities, and foster harmony and well-being among all inhabitants. Thus, the propagation of this sutra serves not only personal but also communal good, contributing to a more peaceful and auspicious world.

In conclusion, this Sutra of the Auspicious Mantra for Pacifying Homes is a precious Dharma treasure that offers profound blessings and protection to those who embrace it. By diligently reciting its mantras and upholding its teachings, individuals and communities can attain peace,

auspiciousness, and freedom from suffering. May this sutra be widely disseminated and practiced for the benefit of all sentient beings.

[Colophon information: Likely includes the title of the text (Sutra of the Auspicious Mantra for Pacifying Homes), the name of the translator or compiler (if applicable), and possibly the date or place of publication. The text may also contain a final dedication or aspiration for the flourishing of the Dharma and the well-being of all beings.]

Avalokiteśvara Bodhisattva, in his profound prajnaparamita practice, illuminates and sees clearly that the five aggregates are all empty, and thereby transcends all suffering.

Shariputra, form is not different from emptiness, emptiness is not different from form. Form is emptiness, emptiness is form. Likewise, feeling, conception, volition, and consciousness are also thus.

Shariputra, all dharmas are empty in their characteristics; they are neither produced nor destroyed, neither defiled nor immaculate, neither increasing nor decreasing. Therefore, in emptiness there is no form, no feeling, no conception, no volition, no consciousness; no eye, no ear, no nose, no tongue, no body, no mind; no color, no sound, no smell, no taste, no touch, no dharma; no realm of the eye, up to no realm of mental consciousness; no ignorance and also no ending of ignorance, up to no old age and death and also no ending of old age and death; no suffering, no origination, no cessation, no path; no wisdom and also no attainment.

Because there is nothing to attain, bodhisattvas, relying on prajnaparamita, have no obstruction in their minds. Because there is no obstruction, there is no fear. Far beyond deluded views, they reach nirvana. All the Buddhas of the three times, relying on prajnaparamita, attain unsurpassed, complete, perfect enlightenment.

Therefore, know that prajnaparamita is the great mantra, the great bright mantra, the unsurpassed mantra, the unequalled mantra, which can truly eliminate all suffering, without deception. So set forth the prajnaparamita mantra, the mantra that says:

Gate gate pāragate pārasaṃgate bodhi svāhā.

The Chapter on the Universal Gate of the Bodhisattva Avalokiteśvara

At that time, Bodhisattva Inexhaustible Intent arose from his seat, bared his right shoulder, knelt on his right knee, placed his palms together, and said to the Buddha: "World Honored One, for what reason is the Bodhisattva Avalokiteśvara called 'Avalokiteśvara'?"

The Buddha said to Bodhisattva Inexhaustible Intent: "Good son, if the countless hundreds of thousands of millions of sentient beings who experience various sufferings in this world hear of the Bodhisattva Avalokiteśvara and single-mindedly call upon his name, Avalokiteśvara will

immediately observe their voices. Because he observes the voices of sentient beings, therefore he is called 'Avalokiteśvara'."

If any of the countless hundreds of thousands of millions of sentient beings who are about to enter a great fire, through calling upon the name of Avalokiteśvara Bodhisattva, the fire will not be able to burn them, because this Bodhisattva possesses such majestic spiritual power. If the great floodwaters carry away the countless hundreds of thousands of millions of sentient beings, and they call upon this Bodhisattva's name, they will immediately find a shallow place and reach the other shore. If the countless hundreds of thousands of millions of sentient beings, seeking gold, silver, lapis lazuli, agate, coral, amber, pearl, and other precious things, enter the great ocean, and if gales or black winds blow their boats and they drift to the land of rakshasa demons, if among them there is even one person who calls upon the name of Avalokiteśvara Bodhisattva, all of them will be able to be delivered from the difficulty of the rakshasa demons. Because of this, he is called 'Avalokiteśvara'.

If there are sentient beings in the great thousand world system who experience various sufferings and calamities, if they hear of this Avalokiteśvara Bodhisattva and single-mindedly call upon his name, Avalokiteśvara will immediately observe their voices, and through observing their voices, they will all be able to obtain deliverance.

If there are those who uphold the name of Avalokiteśvara Bodhisattva, even if they enter a great fire, the fire will not be able to burn them, for this Bodhisattva possesses such majestic spiritual power. If they are carried away by a great flood, the floodwaters will not be able to drown them, for this Bodhisattva possesses such great spiritual power. If they drift upon the vast ocean, where there are many yakshas, evil dragons, and fish, by calling upon the name of Avalokiteśvara Bodhisattva, the waves will not be able to harm them.

If there are sentient beings who, while traversing dangerous mountain passes, are pursued by evil bandits, by calling upon the name of Avalokiteśvara Bodhisattva, those bandits will immediately be unable to harm them. If there are sentient beings who encounter armies engaged in mutual conflict, by calling upon the name of Avalokiteśvara Bodhisattva, those armies will immediately retreat and disperse. If there are sentient beings who, facing legal disputes and imprisonment, cry out in distress, by calling upon the name of Avalokiteśvara Bodhisattva, they will all be freed. If there are sentient beings who are bound and fettered, with their hands, feet, and bodies in chains, by calling upon the name of Avalokiteśvara Bodhisattva, their bonds will all be broken and they will be liberated.

If there are sentient beings in the great thousand world system, filled with many desires and attachments, by constantly and reverently calling upon Avalokiteśvara Bodhisattva, they will soon be able to be freed from those desires. If there are many who are constantly filled with anger and resentment, by constantly and reverently calling upon Avalokiteśvara Bodhisattva, they will soon be able to be freed from that anger. If there are many who are constantly foolish and ignorant, by

constantly and reverently calling upon Avalokiteśvara Bodhisattva, they will soon be able to be freed from that delusion.

Inexhaustible Intent, Avalokiteśvara Bodhisattva possesses such great majestic power and virtue!

If there are women who desire to have a son, by reverently paying homage to Avalokiteśvara Bodhisattva, they will give birth to a son endowed with virtue, wisdom, and dignity. If they desire to have a daughter, they will give birth to a daughter with beautiful features and a gentle and virtuous disposition, who will be loved and respected by many people.

Inexhaustible Intent, the Bodhisattva Avalokiteśvara possesses such power as this. If there are sentient beings who reverently make offerings to Avalokiteśvara Bodhisattva, their blessings will not be in vain. Therefore, all sentient beings should single-mindedly call upon the name of Avalokiteśvara Bodhisattva.

If there are sentient beings in the great thousand world system who encounter various sufferings and calamities, if they hear of this Avalokiteśvara Bodhisattva and single-mindedly call upon his name, Avalokiteśvara will immediately observe their voices, and through observing their voices, they will all be able to obtain deliverance.

If there are those who uphold the name of Avalokiteśvara Bodhisattva, even if they enter a great fire, the fire will not be able to burn them, for this Bodhisattva possesses such majestic spiritual power. If they are carried away by a great flood, the floodwaters will not be able to drown them, for this Bodhisattva possesses such great spiritual power. If they drift upon the vast ocean, where there are many yakshas, evil dragons, and fish, by calling upon the name of Avalokiteśvara Bodhisattva, the waves will not be able to harm them.

If there are sentient beings who, while traversing dangerous mountain passes, are pursued by evil bandits, by calling upon the name of Avalokiteśvara Bodhisattva, those bandits will immediately be unable to harm them. If there are sentient beings who encounter armies engaged in mutual conflict, by calling upon the name of Avalokiteśvara Bodhisattva, those armies will immediately retreat and disperse. If there are sentient beings who, facing legal disputes and imprisonment, cry out in distress, by calling upon the name of Avalokiteśvara Bodhisattva, they will all be freed. If there are sentient beings who are bound and fettered, with their hands, feet, and bodies in chains, by calling upon the name of Avalokiteśvara Bodhisattva, their bonds will all be broken and they will be liberated.

If there are sentient beings in the great thousand world system, filled with many desires and attachments, by constantly and reverently calling upon Avalokiteśvara Bodhisattva, they will soon be able to be freed from those desires. If there are many who are constantly filled with anger and resentment, by constantly and reverently calling upon Avalokiteśvara Bodhisattva, they will soon be able to be freed from that anger. If there are many who are constantly foolish and ignorant, by constantly and reverently calling upon Avalokiteśvara Bodhisattva, they will soon be able to be freed from that delusion.

Inexhaustible Intent, Avalokiteśvara Bodhisattva possesses such great majestic power and virtue!

If there are women who desire to have a son, by reverently paying homage to Avalokiteśvara Bodhisattva, they will give birth to a son endowed with virtue, wisdom, and dignity. If they desire to have a daughter, they will give birth to a daughter with beautiful features and a gentle and virtuous disposition, who will be loved and respected by many people.

Inexhaustible Intent, the Bodhisattva Avalokiteśvara possesses such power as this. If there are sentient beings who reverently make offerings to Avalokiteśvara Bodhisattva, their blessings will not be in vain. Therefore, all sentient beings should single-mindedly call upon the name of Avalokiteśvara Bodhisattva.

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If there are sentient beings in the great thousand world system, filled with many desires and attachments, by constantly and reverently calling upon Avalokiteśvara Bodhisattva, they will soon be able to be freed from those desires. If there are many who are constantly filled with anger and resentment, by constantly and reverently calling upon Avalokiteśvara Bodhisattva, they will soon be able to be freed from that anger. If there are many who are constantly foolish and ignorant, by constantly and reverently calling upon Avalokiteśvara Bodhisattva, they will soon be able to be freed from that delusion.

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At that time, Bodhisattva Inexhaustible Intent again said to the Buddha: "World Honored One, how does Avalokiteśvara Bodhisattva roam in the Saha world?"

The Buddha said to Bodhisattva Inexhaustible Intent: "Good son, those sentient beings who dwell in the lands where there are Buddhas, or in lands where the Buddha-world is exhausted, are transformed by Avalokiteśvara Bodhisattva, appearing in various forms to expound the Dharma for them. To those who should be saved by the body of a Buddha, he manifests in the body of a Buddha to expound the Dharma for them. To those who should be saved by the body of a pratyekabuddha, he manifests in the body of a pratyekabuddha to expound the Dharma for them. To those who should be saved by the body of a śrāvaka, he manifests in the body of a śrāvaka to expound the Dharma for them.

To those who should be saved by the body of Brahma, he manifests in the body of Brahma to expound the Dharma for them. To those who should be saved by the body of Śakra, he manifests in the body of Śakra to expound the Dharma for them. To those who should be saved by the body of a heavenly being, he manifests in the body of a heavenly being to expound the Dharma for them. To those who should be saved by the body of a great general, he manifests in the body of a great general to expound the Dharma for them. To those who should be saved by the body of Vaiśravaṇa, he manifests in the body of Vaiśravaṇa to expound the Dharma for them. To those who should be saved by the body of a minor king, he manifests in the body of a minor king to expound the Dharma for them. To those who should be saved by the body of a wealthy elder, he manifests in the body of a wealthy elder to expound the Dharma for them. To those who should be saved by the body of a householder, he manifests in the body of a householder to expound the Dharma for them. To those who should be saved by the body of a chief minister, he manifests in the body of a chief minister to expound the Dharma for them. To those who should be saved by the body of a brahmin, he manifests in the body of a brahmin to expound the Dharma for them. To those who should be saved by the body of a monk, he manifests in the body of a monk to expound the Dharma for them. To those who should be saved by the body of a nun, he manifests in the body of a nun to expound the Dharma for them. To those who should be saved by the body of a male lay devotee, he manifests in the body of a male lay devotee to expound the Dharma for them. To those who should be saved by the body of a female lay devotee, he manifests in the body of a female lay devotee to expound the Dharma for them. To those who should be saved by the bodies of children, he manifests in the bodies of children to expound the Dharma for them. To those who should be saved by the body of a dragon, he manifests in the body of a dragon to expound the Dharma for them. To those who should be saved by the body of a yaksha, he manifests in the body of a yaksha to expound the Dharma for them. To those who should be saved by the body of a gandharva, he manifests in the body of a gandharva to expound the Dharma for them. To those who should be saved by the body of an asura, he manifests in the body of an asura to expound the Dharma for them. To those who should be saved by the body of a garuda, he manifests

Revelation of the Nine Luminaries and Eight Gates, Secret Transmission (Part 1, Top)

Profound words from the ancestral master, respectfully recorded by the disciple, Kinnoji.

The Nine Luminaries and Eight Gates are the fundamental principles of divination. The Nine Luminaries refer to the sun, moon, and the seven stars of the Great Dipper. The Eight Gates are the eight trigrams of the Book of Changes, each representing a different aspect of change and fortune. These are the essential tools for understanding the movements of the heavens and the affairs of humanity.

The method of divination involves arranging the Nine Luminaries and Eight Gates according to the time of the inquiry. By observing their positions and relationships, one can discern the auspiciousness or inauspiciousness of a matter, predict future events, and understand the underlying causes of present circumstances.

This method is not merely about predicting good or bad fortune. It is a way to understand the natural order and the principles of change. By knowing the tendencies of the heavens and the earth, one can make informed decisions and act in accordance with the times.

The teachings of the Nine Luminaries and Eight Gates have been passed down through generations of masters. The words recorded here are the essence of their wisdom, intended to guide those who seek to understand the mysteries of fate and destiny. It is crucial to study and practice diligently to grasp the profound meanings contained within these principles.

Investigation into the Heavenly Secrets (Part 2, Top)

Respectfully presented by the disciple, Kinnoji.

The study of the Heavenly Secrets encompasses a vast and profound knowledge. It involves understanding the movements of celestial bodies, the patterns of the earth, and the principles governing human affairs. The Nine Luminaries and Eight Gates are integral parts of this study, providing a framework for interpreting these complex phenomena.

Ancient sages observed the heavens and the earth, seeking to understand the cycles of nature and the forces that influence human destiny. Their accumulated wisdom forms the basis of the Heavenly Secrets. This knowledge has been refined and transmitted through generations, offering insights into the past, present, and future.

The principles of Yin and Yang, the Five Elements, and the Sixty Jiazi cyclical calendar are also essential components of the Heavenly Secrets. These concepts provide a deeper understanding of the interconnectedness of all things and the dynamic interplay of forces in the universe.

The application of the Heavenly Secrets extends beyond personal fortune-telling. It can be used to understand societal trends, the rise and fall of nations, and the underlying causes of historical events. However, the interpretation of these secrets requires careful study, keen observation, and a deep understanding of the fundamental principles. It is not to be taken lightly or used for frivolous purposes.

Explanation of the Auspicious and Inauspicious Determinations Based on the Nine Luminaries and Eight Gates

When divining based on the Nine Luminaries and Eight Gates, the positions of the stars and gates at the time of the inquiry reveal the auspicious or inauspicious nature of the matter.

The "Life Gate" (生門) indicates birth, growth, new beginnings, and prosperity. It is generally considered auspicious.

The "Injury Gate" (傷門) signifies injury, loss, obstacles, and setbacks. It is generally considered inauspicious.

The "Limit Gate" (杜門) represents stagnation, blockage, secrecy, and concealment. Its auspiciousness or inauspiciousness depends on the specific circumstances.

The "Scenery Gate" (景門) indicates brightness, beauty, visibility, and information. It is generally considered moderately auspicious.

The "Death Gate" (死門) signifies death, endings, despair, and stagnation. It is generally considered inauspicious.

The "Alarm Gate" (驚門) represents shock, surprise, disputes, and anxiety. It is generally considered inauspicious.

The "Open Gate" (開門) signifies openness, opportunity, progress, and success. It is generally considered auspicious.

The "Rest Gate" (休門) indicates rest, relaxation, harmony, and stability. It is generally considered auspicious.

The positions of the Nine Luminaries further modify these interpretations, adding layers of complexity and detail to the divination. The interactions between the stars and the gates are crucial for accurate judgment.

## Annual Luck Determinations Based on the Nine Luminaries and Eight Gates

The annual luck of an individual can be determined by analyzing the positions of the Nine Luminaries and Eight Gates in relation to their birth year. This provides a general overview of the potential trends and challenges they may face throughout the year.

For example, if the "Life Gate" aligns with one's birth year, it suggests a year of growth and new opportunities. Conversely, the alignment of the "Death Gate" may indicate potential health issues or significant endings.

The specific stars that influence the annual chart also play a crucial role in the interpretation. Each star has its own characteristics and associations, which can further refine the understanding of the year's prospects.

It is important to note that annual luck determinations provide a general framework. Individual circumstances and actions can significantly influence the actual unfolding of events. This method should be used as a guide for understanding potential tendencies, rather than a fixed prediction of the future.

Further detailed analysis can be performed by considering the monthly and daily alignments of the Nine Luminaries and Eight Gates, providing a more granular understanding of the cyclical patterns of luck.

## Monthly Luck Determinations Based on the Nine Luminaries and Eight Gates

Similar to annual luck, the monthly luck of an individual can be assessed by examining the positions of the Nine Luminaries and Eight Gates in relation to the current month and their birth year. This provides insights into the specific influences and potential events that may arise during that month.

The interaction between the monthly and annual charts can reveal important nuances and highlight periods of heightened opportunity or potential challenge.

The specific gates and stars that are dominant in the monthly chart will exert a stronger influence on the individual's experiences during that time.

For example, a month influenced by the "Open Gate" and auspicious stars may present favorable conditions for new ventures and progress. Conversely, a month dominated by the "Injury Gate" and unfavorable stars may require greater caution and attention to potential difficulties.

Daily luck determinations offer an even more immediate perspective, highlighting the specific energies and influences at play on a particular day. These short-term analyses can be useful for making decisions about daily activities and engagements.

Daily Luck Determinations Based on the Nine Luminaries and Eight Gates

The daily luck of an individual is determined by the alignment of the Nine Luminaries and Eight Gates on that specific day, in relation to their birth year. This provides a snapshot of the day's energies and potential influences on various aspects of their life.

The dominant gate and star of the day will color the overall tone of the day, influencing mood, interactions, and the likelihood of certain events.

Auspicious gates and stars aligning on a particular day suggest favorable conditions for undertakings and positive outcomes.

Inauspicious gates and stars may indicate a need for caution, patience, and avoidance of risky activities.

The hourly alignments offer the most granular level of analysis, providing insights into the shifting energies throughout the day. This can be useful for timing specific actions or engagements for optimal results.

Guidance on Auspicious Actions Based on the Nine Luminaries and Eight Gates

The Nine Luminaries and Eight Gates can also provide guidance on the most auspicious times and directions for various activities, such as travel, business negotiations, marriage, and construction.

By analyzing the chart for a specific time, one can identify the most favorable gates and stars associated with the desired action.

Choosing a time when auspicious gates like "Open" or "Life" are prominent can increase the likelihood of success and positive outcomes.

Similarly, avoiding times when inauspicious gates like "Death" or "Injury" are dominant can help mitigate potential difficulties and setbacks.

Directional auspiciousness is also considered, with certain gates and stars being more favorable in particular directions at specific times. This can be important for activities involving movement or interaction with others in different locations.

## Understanding Inauspicious Influences Based on the Nine Luminaries and Eight Gates

Just as the Nine Luminaries and Eight Gates reveal auspicious times, they also highlight periods and directions that may be unfavorable or carry negative influences.

Recognizing these inauspicious alignments allows one to take precautions, avoid risky situations, and minimize potential harm.

Times when the "Death Gate" or "Injury Gate" are prominent may be associated with increased vulnerability to illness, accidents, or loss.

Similarly, certain star alignments can indicate periods of conflict, stagnation, or emotional distress.

By being aware of these potential negative influences, one can exercise greater caution, practice mindfulness, and take appropriate measures to protect themselves and their interests. This knowledge empowers proactive avoidance rather than passive suffering.

## Methods for Resolving Negative Influences Based on the Nine Luminaries and Eight Gates

When divination reveals inauspicious influences, the principles of the Nine Luminaries and Eight Gates also offer methods for mitigating or resolving these negative energies.

These methods may involve choosing auspicious times or directions for counteracting actions, employing specific rituals or remedies associated with the affected gates and stars, or adjusting one's behavior and mindset to navigate the challenging period.

Understanding the underlying causes of the negative influences, as revealed by the divination, is crucial for effective resolution.

For example, if the "Injury Gate" is prominent, focusing on rest and recuperation may help to counteract its negative effects. If conflict is indicated by certain star alignments, practicing patience and communication may be beneficial.

The goal of these resolution methods is not to eliminate negative influences entirely, but rather to minimize their impact and restore balance. This involves working in harmony with the natural flow of energies, rather than resisting them directly.

## Appendix: Essential Notes on Divination Based on the Nine Luminaries and Eight Gates

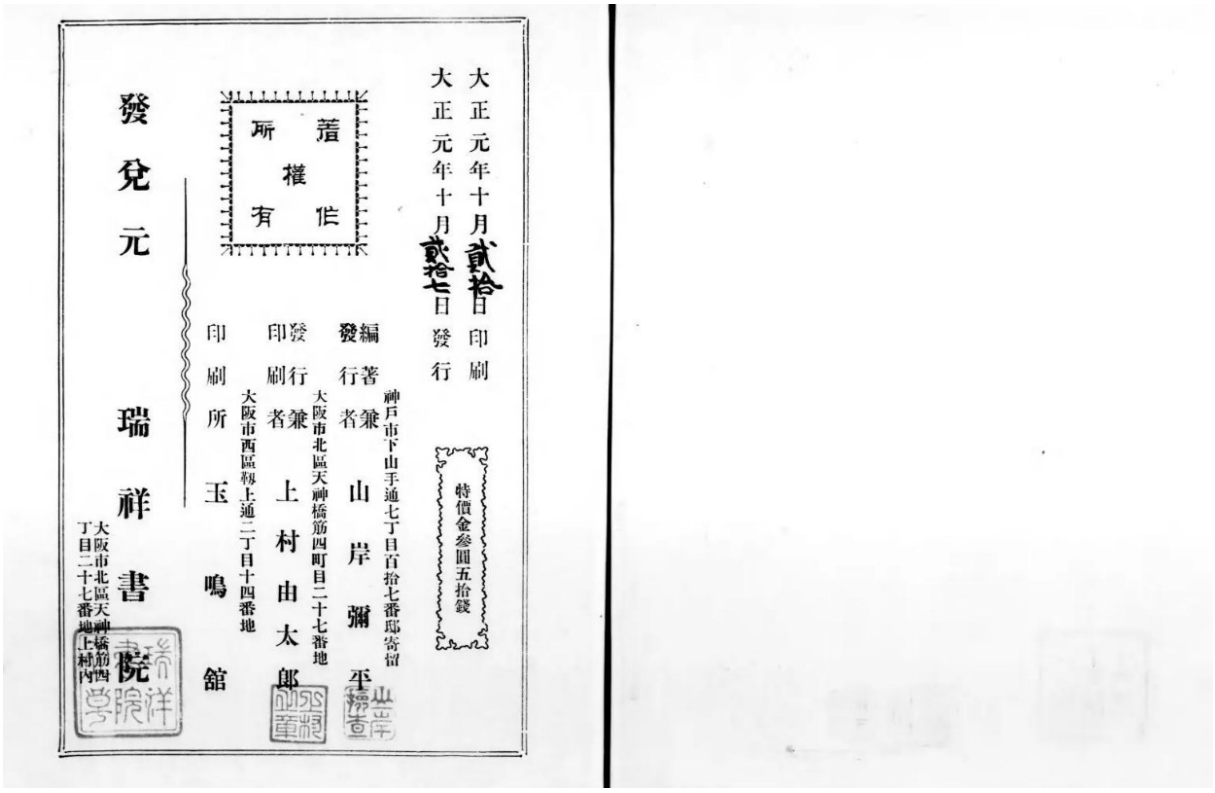
Divination based on the Nine Luminaries and Eight Gates requires a focused and clear mind. The accuracy of the results depends on the sincerity and concentration of the diviner.

It is important to approach divination with respect and humility, recognizing that it is a tool for understanding, not for controlling fate.

The interpretations provided by this method should be considered as potential tendencies and influences, rather than absolute predictions. Individual free will and actions play a significant role in shaping outcomes.

Diligent study and practice are essential for mastering the complexities of the Nine Luminaries and Eight Gates. The relationships between the stars and the gates are intricate and require careful observation and analysis.

The wisdom contained within these teachings is intended to guide individuals towards making informed decisions and living in greater harmony with the natural order. It is a path towards understanding the cyclical nature of life and navigating its ups and downs with greater awareness and resilience.


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# Interesting Notes:

In the section that follows are parts that don't quite match previous translation attempts, but are interesting for a few reasons.

These are the attempts at the pages leading up to the talismans as presented in the text above.

They present rituals that do follow actual Taoist ritual format, but seem to possibly be hallucinated by Gemini's OCR capabilities.

Once again, this is here to remind the reader to translate things more than once if attempting to understand the rites from this book.

# Introductory Notes

Illustration of the statue of the ancient bell, the god of tranquilizing the home and spirits This ancient bell, the god of tranquilizing the home and spirits, has been handed down to a certain family, and is also called the divine bell, as shown in its current form. Everyone wears this bell, and it is said to be a divine light, and to banish the physical world of the time, and to relieve the suffering of illnesses of all living beings, thus refusing to accept any further arguments.

Therefore, a sacred statue of the god of tranquilizing the home and spirits is cast on the front of the bell, and the shape of this bell does not limit the wish, and the worship of the solemn name of the public is also an act of devout respect.

There is a signature and an inscription of February 2nd at the bottom, but the ancient bell is out at sea, and part of the inscription on the top has become cloudy, making it difficult to interpret the divine divination and the black tortoise divination, but the spiritual power that it possesses is great.

I always remember that this memory first came to light when he was serving in the Korean War, where he received a divine blessing. Since then, he has had other divine blessings, and so people have competed to revere and appreciate this bell. So, at Enchin's request, he cast over 100 bells in its shape and gave them to soldiers and faithful men. This has made the name even more revered. Since then, people who have been injured on the battlefield or who have suffered from daily illnesses have been able to avoid harm by wearing this bell. This has led to more and more people offering their respect and sincerity to this name.

There are countless people who live in this world with feelings of gratitude in mind, and since monks are as ignorant as children, they believe in their destiny and are protected by the gods and Buddhas. They simply value the lead that was allied with them at the time, and even to this day they perform rituals, have fervent faith, and do not doubt. It is no use to say that it will bring quick benefits, but this is a popular myth. The statue of the talisman for calming the home is also an image that has been handed down in a certain family. Although it is not based on the legend, when you look at it, it is a beautiful statue and is particularly endearing. Those who worship it should look up to it with deep reverence. If you build an altar for the statue and do not neglect to make offerings to it, there is no doubt that you will receive a divine gift. The vassals of Tamemasa took time out of their busy schedules to diligently protect the gods and were always worshipped by them. They brought great prosperity to the shrine and country, revered the talismans, promoted their ranks, and earned great names in English.

There are many people who praised them highly. Of course, there are many other stories of high-ranking officials and prominent figures that are unknown to the general public. However, in the West, those who worship the dragon force have recently said that they have had experiences. Although it is not the true will of the gods and Buddhas to have experiences by simply tracing them, the fact that the benefits are quick and the people have come to have faith in them means that the miraculous power of the gods is not clear. Therefore, they treasure the sacred bells of the alliance, worship them, and devote their faith to this day.

Reading his autobiography, I feel the majesty of the Holy Emperor that he and his subjects look up to, and I am overjoyed and thrilled to see the succession of various great ceremonies being held without incident to this day, as my subjects and I obey the Emperor's will. Looking back, I recall how our Imperial Ancestor, Emperor Jimmu, had loved and cherished his subjects, numbering in the hundreds of millions, since the founding of the nation, and how his bountiful rains spread throughout the world, as if the heavens were never covered and the earth was never flattered. The

virtues of our Imperial Ancestor have continued to flourish over the ages, and he has been canonized.

Although this is true for everyone, I am not particularly intelligent or virtuous, and spend my time day and night dreading my achievements. Therefore, I have decided to present the outline of my achievements in this compilation in a concise manner, so that it may be easily understood by my subjects.

I honestly think that the reason why Yixing is the mighty ruler of the world is because he is always diligently working hard, in accordance with the principles of the Way, which is to never rest on one's own initiative. I have always been humbled and have been present before the millions of people, fearing day and night, and cannot neglect him for even a moment. I will hold these two lines in high esteem and strengthen my ever-increasingly pious thoughts, so that I may comfort the millions of people, foster virtue in all things, clarify the Master's teachings of Yi and Lu, promote education and culture, and encourage holy virtue to flourish even more. I believe that this will bring glory to my subjects and the nobility of the nation.

From the outset, we must treat our subjects with kindness as our foundation, build a great legacy that will last for ages, and place kindness and generosity as our primary teachings, be humble by our promises, and not worship extravagance. These are the great teachings of our sage ancestors, which I have been adhering to day and night. Now I will take the lead in putting them into practice, in the highest sense, by following the teachings of our ancestors and in the lowest sense by setting an example for all. I will cultivate the virtues of benevolence and generosity, practice frugality, and so maintain the great work of our ancestors. I hope that you, my subjects, will also follow my will and encourage me to do my utmost. "If you ministers who wish to govern well are prone to extravagant habits, then if I, as the Head of State, do not take the lead in encouraging frugality, then it will be my fault and I will be unable to change these customs. Therefore, I must from time to time admonish you to correct the ways of the world and the hearts of the people, so that they may return to righteousness. I therefore wish for you ministers to take the lead in encouraging frugality and thus lead the nation to prosperity. I hope that you ministers will also embody this profound message and strive to live more frugally, thereby supporting my frugality."

I believe that the rise and fall of a nation is certainly a function of the will of the people, whether it be the treason of the time, the schemes of men, or their laziness, but it is also deeply connected to the will and dissension of the people. I have always been a man of great talent, and have been anxious day and night about the matter, so I cannot just suddenly manage it all. I believe that the way of managing finances is the foundation of people's livelihoods and is deeply connected to the rise and fall of nations. It is my duty to uncover their sources, widen their flow, generate benefits, and eliminate harm in order to ensure peace and prosperity for the people, and this is something that the successive canonizations have deeply cared about. Looking back, our nation has grown from a meager beginning to this day, with the number of households increasing day by day, the population becoming more and more dense, agriculture flourishing, and products abundant. However, when times change, there are more than a few people who cannot bear the burden of taxation and are in dire straits, and this is something I am deeply concerned about. It is our urgent task now to reform the tax system and amend the labor laws in order to cultivate the people's power and relieve them of poverty, and this is something I cannot forget day or night. I hope that all my ministers, both large and small, will embody this intention and become even more Please study hard and do your best to support my intention to care for the people.

For this reason, however, if one wishes to revive the wonderful path of the gods and immortals and to expect its effectiveness, it is easy for the spirits of heaven and earth to respond; if one prays with utmost sincerity, they will surely respond. For this reason, the sages of old were reverent and chaste,

and thus treated the gods as their object, and prayed to the heavens with utmost sincerity in order to seek blessings. This is certainly in accordance with the principles, but it is also beyond the reach of human intelligence and cannot be measured. Therefore, the sages of old believed in it, respected it, revered it, feared it, and worshiped it, and it was certainly not for that reason. If one goes into the mountains and valleys and prays to the gods with an empty mind, the gods will surely respond. For this reason, those who practiced ancient rituals would necessarily go to the deep mountains and remote valleys. Of course, there is no reason to choose a place, calm your mind, and sincerely pray to God in order to receive His response. Therefore, if you pray sincerely, then there is an experiment, and if there is an experiment, then it becomes what people believe. If it becomes what people believe, then it is a virtue.

I hope that, first, I will exhaust the essence of the holy world and dislike the trouble of sitting upright and managing all circumstances by myself, and second, I will be deeply concerned with the hardships of the common people and will approach things with careful consideration and without regard for my own shortcomings. I hope that I will be able to bear fruit in love.

This book compiles the origins of the Chin'taku Reifushin, the deity statue, and the ritual practices. As for its history, it refers to old records, refers to ancient documents, and takes legends, and lists items that prove its deep faith from the Imperial family down to the common people.

It records the history of the Chin'taku Reifushin's transmission through the Imperial era, and lists items that have been known to have miraculous powers.

The rituals are based on old customs, and the essentials are summarized to serve as a guide for ordinary believers.

As for the sacred bell, it covers its origins in detail, shows its shape with a diagram, and lists items that have been known to have miraculous powers.

For the types of secret rituals, the old titles have been preserved and their techniques have been summarized, but these are the essential points, and this is intended to be of use to the training of ordinary believers.

For the talismans, the meanings are explained in detail, from talismans for the protection of the nation to talismans for the protection of the home, and their spiritual effects are listed.

For the talismans, the meanings are explained in detail and their spiritual effects are listed.

For the sake of clarity, there are also dharma-tellings for the calming of the home among the Buddhist teachings that exist in our country, and therefore the dharma-tellings for the calming of the home handed down by the Buddhist sect are listed.

The purpose of listing the practices of the Taoist and Buddhist sects is to clarify the origins of both and to allow readers to understand their purpose.

This book is a compilation of selected talismans for the calming of the home, with commentary. The talismans for the calming of the home are those that show the power of the spirits and are used to ward off disasters.

The talismans for the calming of the home are those that emit their light, and are used when the power of the spirits is strongest.

The talismans for the calming of the home are those that do not have the power of the spirits and therefore cannot be used when the light of the light is strongest.

The talismans for the calming of the home are those that do not have the power of the spirits and therefore cannot be used when the law is violated.

The talismans for the calming of the home are those that are used by selecting the month, day, and star.

The talismans for the calming of the home should be used after purifying the altar.

The talismans for the calming of the home should be used after offering incense and flowers.

The talismans for the calming of the home should be used after reciting the spell.

The talisman to calm the house should be used after making the seal.

The talisman to calm the house should be used after making the offering.

The talisman to calm the house should be used after following the procedure.

The talisman to calm the house should be used with a special heart.

The talisman to calm the house should be used with a calm mind.

The talisman to calm the house should not have any doubts.

**Introductory Notes (Continued)**

Our nation is a divine nation, a sacred nation that has an unbroken line of divine descendants for all time, and therefore its government is divine rule, its education is divine upbringing, its development is divine development, its people are divine people, its morals are Shinto, its customs are divine customs, its thoughts are divine thoughts, its learning is theology, its training is divine cultivation, its ideals are divine principles, its faith is divine faith, its rituals are divine worship, its rites are divine rites, its music is divine music, its art is divine art.

We directly embody the will of Amaterasu Omikami and show us, our subjects, the path we should follow. Our Imperial Ancestor Amaterasu Omikami is the Great Goddess who resides in Takamagahara and shines upon the world. She is the source of life for us, our subjects, the source of morality, the fountainhead of culture, the origin of happiness, the ruler of peace, the mother of prosperity, the goddess of longevity, the guardian deity of health, the master of wealth, the light of wisdom, and the model of virtue. He is the origin of achievements, the source of honor, the source of brilliance, the great master, the pinnacle of reverence, the return of faith, the basis of rituals, the depths of rites, the beginning of music, the origin of fine arts, the god of medicine, the spirit of martial arts, the father of agriculture, the god of engineering, the god of commerce, the god of navigation, God of astronomy, God of geography, God of history, God of law, God of justice, God of punishment, God of reward and punishment, God of grace, God of majesty, God of authority, God of command, God of will, God of hope, God of happiness, God of peace, God of prosperity, God of longevity.

Konko Daisama looks up to the form of the Living God Konko, who embodies the will of the Japanese ancestor Amaterasu Omikami, and makes Tenchi Konno Kami, or the Living God Konko, the basis of his faith.It is believed that if one prays to the god day and night with single-minded concentration, their wishes will surely be answered and they will be granted the blessings of safety of their home and their personal safety, recovery from illness, elimination of disasters, and the fulfillment of all their wishes.

Those who have even deeper faith study the teachings of Living God Konko-sama, understand the principles of prayer, become one with God and man, find joy in devoting themselves to the world and to people, help the Living God Konko-sama's work, and live in accordance with God's will.

The living deity Konko passed away on February 15, 1883, at the age of 71, but it is believed that his soul still lives on to this day, watching over and guiding us with kindness.

I look up to the dignity of the pillars of our nation that I inherited and consider them my blessings today.

Because of this god, a new path begins here, telling the story of the world we live in.

The warm gaze of the people who came out to worship is the light of all ages, and it still shines today.

On mornings when the white dew has fallen, I think of your warm heart and your kindness.

I vow to build a world where people can live happily and prosperously.

We join hands and move forward, making the light of the book shine brighter.

The Great Parent's loving kindness is poured out upon all things in heaven and earth, and we humans live surrounded by that great loving kindness. Deeply feeling the Great Parent's loving kindness and feeling grateful is the first step in faith.

As we deepen our faith, we become aware that we have lived selfishly, only thinking about our own convenience, and that we have acted against the will of the Great Parent.

However, our Great Parent never abandons us, but supports us warmly. It is important for us to have faith in the Great Parent's loving kindness, sincerely repent of our mistakes, and vow never to repeat the same mistakes.

And to live in accordance with the will of the Great Parent, that is, to live honestly, kindly and diligently, is the righteous path of faith.

As we walk this path, we may face various difficulties and hardships, but it is precisely at such times that it is important to continue to pray and believe in the loving kindness of our Father.

We have no doubt that Great Parent will give us the strength and wisdom we need to overcome our difficulties, and that after all the suffering there will come great joy and happiness.

Faith not only enriches the heart of each of us and improves our lives, but also brightens our homes and strengthens society.

So why not believe in the loving love of the Great Parent and begin the path of faith? Your life will surely be filled with blessings.

The Living God Konko-sama conveyed to us the loving love of the Great Parent and taught us to walk the path of faith. It is the mission of us Konko believers to learn the teachings of the Living God Konko-sama and live by his will.

The loving kindness of the Living God Konko still warmly embraces each and every one of us. The way to obtain true happiness is to be grateful for this great loving kindness and live in accordance with the will of the Living God Konko.

So why not join the Living God Konko-sama in a life filled with the loving love of the Great Parent? I'm sure your heart will be filled with warm feelings.

In fact, Shinto worships the divine spirits of our Imperial Ancestors, who are the source of the creation and nurturing of heaven and earth, all things, humanity, the nation, and society, and teaches the way of living honestly, kindly and diligently, and of devoting oneself to the world and to people, in accordance with their teachings.

A collection of secret rituals for the one-name deity of the Chingtaku Spiritual Amulet

Kinkazanjin Edited by Kensai Yamagishi

Summary of the ritual of the Chinfu ritual

Unparalleled in the world

Recently, the government officials have declared themselves to be anti-religious, rejected all attendants, and held joint discussions among all sects, but in a time when Buddhism is flourishing, Shintoism has declined, the power of Buddhist monks has dominated politics, national discipline has been upset, and the people cannot bear the great suffering. However, the spirits of our Imperial Ancestors have been helping us from the shadows, and many have received divine punishment. This

is the shining power of the gods. Now, people's hearts are weak, false teachings are rampant, and an evil spirit is rampant. It is appropriate to revere Shintoism and look up to the spirits of our Imperial Ancestors, thereby supporting the national polity and correcting people's hearts.

Chinmu are also talismans that use the power of the gods to ward off disasters, and many have been said to be effective since the Middle Ages. However, few people know how to use them in detail. For this reason, I wrote this book to explain their use in detail, with the hope of saving people in the world.

When performing the Chinmu ritual, one must first clarify its purpose. The gods love honest people and hate evil people. Therefore, those who perform the ritual should purify their hearts and not harbor evil thoughts.

Moreover, the gods respond to those who pray with sincerity, so those who perform rituals should pray with all their sincerity and single-mindedness.

However, sometimes the will of the gods is not met. In those cases, you should not be so strict in your prayers. You should just leave it to the will of the gods and wait quietly.

The will of the gods is so profound that it is difficult to fathom it. We ordinary people cannot fathom it with our wisdom. Therefore, we must simply follow the will of the gods and pray with all our heart and soul.

When performing the Chinpu ritual, the time and day must be chosen. If an auspicious day and a good day are chosen to perform the ritual, the gods will respond quickly.

In addition, the place where the ritual is performed must be purified. If the ritual is performed in a pure place, the mind of the gods will be at peace.

When performing the pacifying ritual, offerings must be made. If the offerings are pure, the gods will be pleased.

Furthermore, those who perform rituals must not neglect to purify themselves by bathing. If one purifies oneself before performing rituals, the will of the gods is accepted.

When performing the Chinpu ritual, one should recite a prayer. When one recites a prayer, the will of the gods is easily conveyed.

Furthermore, those who perform the rituals should do so with a reverent heart. If one performs the rituals with a reverent heart, the will of the gods will be touched.

The power of the talisman is to ward off disasters by utilizing the power of the gods. Therefore, those who wear the talisman will have a pure heart and will not harbor evil thoughts.

Furthermore, those who wear the talisman should pray with all their sincerity and single-mindedness.

However, sometimes the power of the talisman does not come true. At that time, you cannot force your way to the shrine. You just have to wait quietly, at the will of the gods.

The power of the talisman depends on the heart of the one who wears it, and its manifestation is not something that will disappear quickly. Therefore, those who wear it should always keep their hearts pure and pray with sincerity.

The power of the talisman is a profound expression of the will of the gods. It is impossible for us ordinary people to fathom it with our wisdom. Therefore, we must simply follow the will of the gods and pray with all our sincerity.

However, in recent years, as Western civilization has flourished in Japan, people's hearts have gradually become more extravagant, traditional customs have gradually declined, the order between the upper and lower classes has been disturbed, and the sense of etiquette and honor has become weak. This is due in part to the evil desires of people, which are becoming increasingly severe in Japan.

Therefore, now, in order to correct the hearts of the people and maintain the morality of the world, we must follow the ancient teachings and observe the teachings left by our ancestors, and thus lead the world to peace.

Article 1: To be filial to parents and fraternal to brothers and sisters.

Article 2: To live in harmony between husband and wife and to maintain a secure home.

Article 3: To trust friends and maintain good relationships.

Article 4: To respect teachers and follow instruction.

Article 5: To live in harmony with neighbors and help each other.

Article 6: To respect government officials and follow legal orders.

Article 7: To value courage and rescue in times of danger.

Article 8: To protect rights and fulfill obligations.

Article 9: To love one's profession and work diligently.

Article 10: To be frugal and avoid extravagance.

Article 11: To maintain cleanliness and avoid impurity.

Article 12: To endure hardships with patience.

Article 13: To observe moderation and avoid partiality.

Article 14: To have a heart that protects insects and fish.

Article 15: To cherish plants.

Article 16: To not waste even tiles and stones.

Article 17: To refrain from eating and drinking, and to refrain from overeating.

Article 18: To refrain from smoking and drinking.

Article 19: To refrain from idleness and to refrain from diligence.

Article 20: To refrain from gambling.

Article 21: To refrain from licentiousness.

Article 22: To refrain from theft.

Article 23: To refrain from fraud.

Article 24: To refrain from speaking ill of others.

Article 25: Fighting is strictly prohibited.

Article 26: Be wary of jealousy.

These articles are all essential to correcting the people's hearts and maintaining the morality of the world, and we, the subjects, must always abide by them. If we should go against these precepts, indulge in evil desires, or act selfishly, we would surely be punished by Heaven and come to our own downfall. Therefore, we, the subjects, must always abide by these precepts, and thus lead the world to peace.

As the origin of this, we follow the Emperor's will, accept this teaching as the law, pray for the prosperity of the nation, and envision the peace of the people, thereby hoping to respond to the divine spirits of our Imperial ancestors.

**Founder of Dainippon Shinto Shugakuin, Member of the House of Elders, Count Tanihanjo Kenji**

**March 1897**

The essence of education is to revere the spirits of our Imperial Ancestors and follow their teachings, thereby supporting our nation's national polity and righting the hearts of the people.

The key to this is to foster the morality of the people, develop their intelligence, and promote physical education, thereby cultivating their character, enlightening their intelligence, and improving their physical strength, thereby strengthening the foundations of the nation.

In order to foster the moral development of the nation's people, we must clarify the path of filial piety, brotherly love, loyalty, and trustworthiness, cultivate the virtues of benevolence, righteousness, propriety, and wisdom, and encourage a sense of honor and integrity, thereby cultivating the character of the nation's people.

In order to develop the intellectual development of the people, we must impart knowledge and hone their skills, thereby enlightening their intelligence.

In order to promote physical education among the people, gymnastics, martial arts, and games must be encouraged, thereby increasing the physical strength of the people.

In this way, the moral, intellectual and physical education of the people will be carried out simultaneously, thereby cultivating, enlightening and improving the character, intelligence and physical strength of the people.

Among these three educations, the most important is moral education. Moral education is the foundation of intellectual and physical education, and without moral education, the development of intellectual and physical education has little to do with the prosperity or misfortune of a nation.

Therefore, the purpose of education is to promote the moral development of the people.

**The Divine Teachings of Our Imperial Ancestors**

The teachings of the divine spirit of the imperial ancestral sect, filial piety, loyalty, benevolence, benevolence, dedication, strength, quality, fortitude, gentleness and sincerity, respect for the ancestors, patriotism, loyalty to the country, harmonious cooperation, benevolence and equality, etc.

These teachings are essential to correcting the human spirit and maintaining the morality of the world, and we, the subjects, must always abide by them. If we should go against these teachings, indulge in evil desires, or act selfishly, we would surely be punished by Heaven and come to our own downfall. Therefore, we, the subjects, must always abide by these teachings, and thus lead the world to peace.

**Imperial Rescript on Education**

I believe that our Imperial Ancestors were far-reaching in establishing the nation and profound in establishing virtue. Our subjects should be loyal and filial, united in one mind, and pass on this beauty from generation to generation. This is the essence of our national polity, and the source of education is also here. You subjects should be filial to your parents, siblings and friends, live in harmony with your spouse, trust your friends, be respectful and humble, and extend your philanthropy to the people. You should study and learn, thereby enlightening your intellect and perfecting your virtues, promoting the public interest, opening up world affairs, always respecting the national constitution, obeying the national laws, and when times are tough, serving the Emperor with courage and courage, thereby supporting the Imperial cause that will last forever. This is the way for us as subjects, and the teachings that were handed down by our Imperial Ancestors, so we must all abide by them and never make any mistakes.

**October 30th, 1898**

Don't be extravagant, don't sacrifice, don't steal, don't be cruel, don't be cruel, don't be cruel, don't tolerate peace, don't disrespect, don't disrespect, don't change loyalty, don't change filial piety, don't take revenge.

This is the fundamental principle of human ethics, and the great road to governing the country and bringing peace to the world. Therefore, the sages of old followed this principle and led the world in a correct way. Now, people in the world have suddenly become all-encompassing, obscured by personal desires, fighting and plundering each other, distrusting each other from above, and becoming estranged from each other, leading to chaos in discipline, corrupt customs, and the fate of the nation being in peril. This is solely due to the evil desires of people's hearts, which are getting worse every day.

Therefore, in order to right the hearts of the people and maintain the morality of the world, we must follow the teachings of the ancient sages and observe the traditions of our forefathers, and thus lead the world to peace.

The key to this is to revere the spirits of our Imperial Ancestors and follow their teachings, thereby supporting our nation's national polity and righting the hearts of the people.

The Imperial Ancestors' divine spirits are the origin of the creation and upbringing of heaven and earth, the creation and upbringing of all things, the creation and upbringing of humanity, the creation and upbringing of the nation, the creation and upbringing of society, and the source of all creation and upbringing. They are also the origin of the lives of our subjects, the source of morality,

the fountainhead of culture, the origin of happiness, the prefect of peace, the mother of prosperity, the god of longevity, the guardian deity of health, the lord of wealth, the light of wisdom, the paragon of virtue, the origin of achievement, the source of honor, the source of brilliance, the lord of greatness, the pinnacle of reverence, the return of faith, the basis of rituals, the depths of rituals, the beginning of music, the origin of fine arts, the god of medicine, the spirit of martial arts, the origin of agriculture, the god of engineering, the god of commerce, the god of navigation, astronomy,

**Summary of the ritual**

The purpose of the rituals is to revere the spirits of our Imperial ancestors and follow their teachings, thereby supporting our nation's national polity and righting the hearts of the people.

The essence of this is for the people to seek the protection of the gods, give thanks for the blessings of their ancestors, and pray for their own happiness.

In this way, the people of the nation rely on the gods for their protection, give thanks for the blessings of their ancestors, and pray for their own happiness.

**Method of Rituals**

The method of performing the ritual is to approach the altar, adopt a reverent attitude, pray to the gods, and give thanks to one's ancestors.

The key to this is to use clean ritual implements, offer pure offerings, perform solemn ceremonies, and show the utmost sincerity, thereby comforting the gods and pacifying the spirits of one's ancestors, thereby seeking their protection, and giving thanks for their blessings.

In this way, clean ritual implements are used, pure offerings are made, solemn ceremonies are performed, and one shows all sincere sincerity, thereby appeasing the hearts of the gods and pacifying the spirits of one's ancestors, thereby seeking their protection and giving thanks for their blessings.

**Effects of the Ritual**

The effect of the ritual is to seek the protection of the gods, express gratitude for the blessings of our ancestors, and pray for their happiness.

The key to this is to rely on the protection of the gods to avoid disasters and bring about happiness, and to rely on the blessings of one's ancestors to prosper the family fortunes and make one's descendants flourish.

In this way, with the protection of the gods, we can avoid disasters and bring about happiness, and with the blessings of our ancestors, our family fortunes will prosper and our descendants will be prosperous.

**Conclusion**

We, the subjects, must revere the spirits of our Imperial Ancestors and follow their teachings, thereby supporting our nation's polity and righting the hearts of the people.

The essence of this is for the people to seek the protection of the gods, give thanks for the blessings of their ancestors, and pray for their own happiness.

In this way, the people of the nation rely on the gods for their protection, give thanks for the blessings of their ancestors, and pray for their own happiness.

**Period of the ritual**

There are various festival times, such as annual events, monthly festivals, and special festivals.

Annual events include New Year's, Setsubun, Higan, Obon, Niiname-sai, etc.

Monthly festivals are held on the 1st, 15th, etc. of every month.

Special festivals include prayer festivals, regular festivals, and thanksgiving festivals for the new grain.

**Place of worship**

Places for worship include shrines, homes, etc.

Shrines are places where the spirits of our imperial ancestors are enshrined and are objects of reverence for the people.

The home is a place where the spirits of ancestors are enshrined and a place of gratitude for descendants.

**Rules for Rituals**

The rules for attending rituals are to approach with a pious attitude, wear clean clothing, maintain a calm demeanor, and perform the ritual with the utmost sincerity.

**The Significance of the Ritual**

The purpose of the rituals is to seek the protection of the gods, express gratitude for the blessings of our ancestors, and pray for their happiness.

The key to this is for the people to deepen their ties with the gods and their ancestors, thereby cultivating their moral sense.

In this way, the people of the nation will deepen their ties with the gods and their ancestors, and thereby cultivate their moral sense.

The crow desires to eat fearful things and sometimes swoops down to eat its prey. However, being agile and swift, once it obtains food and quickly flees far away, it becomes impossible to harm it.

The heron has long legs and cannot walk quickly. Therefore, it focuses its attention on catching fish. However, being foolish and careless, or sometimes shivering from the cold and not moving, simply standing still by the water's edge, it ends up becoming the prey of the fisherman.

Ah, for these twenty-three years, I have tasted hardships as if embracing water and fire. Reaching the final stage, observing the subtle decline of society, if I cannot manage alone in my situation, I should accept this decline and, through the consensus of many, achieve something. Ah, I have resolved from the beginning to plan matters independently.

**The Great Meaning of the Manifestation of Star Spirits**

**The Reason Why the Five Elements of the Seven Stars Relate to Humans**

Now, in the sky, Qian (乾) is the sun; on earth, it is the way (道); in humans, it is the head. Therefore, its form is round and it moves. Its number is nine, its taste is pungent, its smell is burnt, its sound is gong (宮), its nature is hard, its emotion is dry, its spirit is anger, and its change is upward.

Kun (坤) is earth on earth; in the sky, it is obedience; in humans, it is the belly. Therefore, its form is square and it is still. Its number is eight, its taste is sweet, its smell is fragrant, its sound is shang (商), its nature is soft, its emotion is broad, its spirit is intention, and its change is downward.

Zhen (震) is thunder, wood, and the foot. Its number is three, its taste is sour, its smell is rancid, its sound is jiao (角), its nature is moving, its emotion is benevolence, its spirit is benevolence, and its change is to the left.

Xun (巽) is wind, wood, and the thigh. Its number is five, its taste is sour, its smell is rancid, its sound is jiao (角), its nature is entering, its emotion is gentle, its spirit is harmony, and its change is to the right.

Kan (坎) is the moon, water, and the ear. Its number is six, its taste is salty, its smell is rotten, its sound is yu (羽), its nature is sinking, its emotion is wisdom, its spirit is essence, and its change is middle upward.

Li (離) is the sun, fire, and the eye. Its number is two, its taste is bitter, its smell is burnt, its sound is zhi (徵), its nature is bright, its emotion is propriety, its spirit is clarity, and its change is middle downward.

Gen (艮) is mountain, earth, and the hand. Its number is seven, its taste is sweet, its smell is fragrant, its sound is gong (宫), its nature is stopping, its emotion is trust, its spirit is sincerity, and its change is upward.

Dui (兌) is marsh, metal, and the mouth. Its number is four, its taste is pungent, its smell is fishy, its sound is shang (商), its nature is pleasure, its emotion is righteousness, its spirit is speech, and its change is downward.

These five elements of heaven, the five elements of earth, and the five elements of humanity – metal, wood, water, fire, earth – interact and transform without ceasing. This is the great meaning of why the five elements of the seven stars adorn the sky to become celestial signs, adorn the earth to become forms, and adorn humanity to become destiny.

Some say that those born into this world who receive the essence of the five planets have forms, speech, and thoughts that are all different from ordinary people. Therefore, when stars descend from the sky, some become humans, some become birds and beasts, and some become plants and trees; this is what is evidenced by their distinct characteristics. Thus, sages embody the heart of heaven and possess the five constant virtues, so their teachings, when applied to the world, are effective. However, although their bodies resemble ordinary people, their spirit alone communicates with heaven. Their wisdom surpasses that of the masses. Their aspirations encompass the four seas. Their actions serve as a model for all rulers. This is the evidence of those who embody the heart of heaven. Therefore, a virtuous person reverently fears the mandate of heaven, cultivates themselves, and establishes virtue.

Generally, there are seven causes for human emotions to arise: joy, anger, sorrow, pleasure, love, hate, and desire. These seven emotions originate from human nature and sprout in the human heart. Therefore, sages use ritual to control emotions. Ritual is the tool for controlling emotions, and emotions are the foundation for practicing ritual. Without ritual, emotions become chaotic; without emotions, ritual becomes empty. Therefore, sages use ritual to control emotions and use emotions to practice ritual. This is the way of the sage. Generally, once the seven emotions are stirred, there are seven harms. Joy causes the qi to relax, anger causes the qi to rise, sorrow causes the qi to sink, pleasure causes the qi to be released, love causes the qi to harmonize, hate causes the qi to congeal, and desire causes the qi to move. Therefore, sages are cautious with the seven emotions and prevent the seven harms. This is the way to nurture life.

Calamities caused by stars are due to the influence of the seven emotions. Therefore, a ruler should be cautious with the seven emotions in order to appease the anger of heaven and eliminate the suffering of the people. If the seven emotions are indulged and unprincipled actions are many, then heaven will be angered and send down calamities, and the people will resent and cause disorder. This is why Jie and Zhou perished. Therefore, a ruler should take the heart of heaven as their own heart and take what the people desire as their own desire. The way of heaven prioritizes benevolence and love, and the feelings of the people desire peace and security. Therefore, if a ruler practices benevolence and love and brings peace to the people, then heaven and humanity will correspond, and blessings and auspiciousness will gather. If they practice tyranny and oppress the people, then heaven and humanity will be opposed, and disasters and misfortunes will arrive. This is why the Yin (Shang) and Zhou dynasties rose and fell.

Therefore, wise rulers fear the will of heaven and observe the feelings of the people in order to achieve good governance. This is the way to maintain a long reign.

Truly, Shinto is the way of heaven and earth, mysterious and profound, beyond comprehension. However, its teachings take filial piety, brotherly love, loyalty, and trustworthiness as its foundation, and benevolence, righteousness, propriety, and wisdom as its application. Therefore, if people can follow and practice this way, there is nothing they cannot achieve in cultivating themselves, ordering their families, governing their states, and bringing peace to the world. This is the great principle of Shinto and the ultimate of the human way.

The reason why our country values Shinto lies in its distant origin and long tradition. Since the beginning of the founding of the nation by our imperial ancestors, through successive generations, the reverence for the gods has never ceased. Although the sovereign and subjects, high and low, unite their hearts to respect the deities and solemnly perform rituals, their meaning is profound and not easily understood. However, its essence lies in encouraging loyalty and filial piety, valuing benevolence and righteousness, respecting decorum and humility, and upholding faith and trust. Therefore, an ancient saying goes, "The gods are unseen, yet their presence is manifest. Therefore, the virtuous person is cautious when alone." This saying thoroughly explains the essence of Shinto.

Although the teachings of Shinto are mysterious and incomprehensible, its practices are found in daily life. Solemnly performing rituals and revering the deities are its prominent aspects. However, its meaning lies beyond mere rituals. For all people, rectifying their hearts, cultivating their actions, being careful with their words, and being respectful in their affairs are all teachings of Shinto. Therefore, an ancient saying goes, "The way of heaven is distant, but the way of humanity is near." This saying reveals the essence of Shinto.

Indeed, Shinto is Japan's unique form of worship, and its origins date back to the distant ancient times. The imperial family's reverence and the subjects' respect have grown increasingly profound through the ages and continue to this day. The ceremonies of its rituals are diverse and cannot be described with words. However, if we trace its roots, we find that it aligns with the principles of heaven and earth and originates from the sincere heart of respecting ancestors and revering the deities. Therefore, its rituals are solemn and magnificent, simple and grand. This demonstrates the deep reverence for the gods among the Japanese people.

Truly, in ancient times in our country, politics and religion were one, and the Emperor was revered like a god. To uphold the divine commands, govern the realm, nurture the people, and bring peace to the four seas was the great duty of the Emperor. Therefore, the ancient sage-kings all revered the deities and did not neglect rituals, desiring to accord with the will of heaven, respond to the hearts of the people, and preserve the nation for a long time. However, since the middle ages, as morality declined, suspicion arose between the sovereign and subjects, and the hearts of those above and below became estranged. Therefore, natural disasters occurred frequently without ceasing, and the people suffered poverty and could not find peace. All of this was due to the decline of the human way and the turning away from the divine will. Therefore, now, we should

return to the ancient way, with the sovereign and subjects in harmony and the hearts of those above and below united, revering the deities and solemnly performing rituals. If we do so, we will surely receive divine blessings, lead the nation to prosperity, and the millions of people will enjoy peace and security.

Humbly considering, when the ancient sage-kings governed the world, they always prioritized ritual and music. When ritual and music flourished, the people became harmonious, and only after that were political orders implemented. Therefore, ritual is the root of governance, and music is the basis of harmony. If ritual and music are not complete, then superiors and inferiors will doubt each other, fathers and sons will become estranged, and rulers and subjects will oppose each other. This is a sign of disorder. Therefore, sages clarified ritual and music to govern the world.

Now, ritual is the warp of heaven, the weft of earth, and the order of humanity. When the warp and weft are correct and the guiding principles are established, then there will be order between superiors and inferiors, and human relationships will be complete. Therefore, sages regulated it to clarify the way of humanity. Music is what moves the human heart, and its sound is harmonious, its rhythm is gentle, and when it is performed, superiors and inferiors harmonize, and humans and spirits are moved. Therefore, sages created it to harmonize the human heart.

Although the way of ritual and music is subtle and immeasurable, its application is vast and limitless. If applied to the state, then politics will be clear and just, and punishments will be appropriate. If applied to the family, then fathers will be kind, mothers will be loving, sons will be filial, and brothers will be respectful. If applied to the community, then elders and juniors will have order, and friends will trust each other. Therefore, sages valued ritual and music to govern the world. This is the great foundation of governance.

Generally, the method of choosing a dwelling lies first in selecting its location. Choose a place where the terrain is flat and the water flow is clear and still, and build the residence according to what is suitable for that land. If the land is low and damp, then raise the ground to prevent moisture; if the land is dry, then draw water to increase moisture.

Secondly, choose the facing direction of the house. Generally, facing south is considered auspicious for a house. South is the direction of yang and is warm. If, according to the convenience of the terrain, facing south is not possible, then face east or west. Facing north is not considered auspicious because it is the direction of yin and is cold.

Thirdly, determine the scale of the house. Generally, the scale of the house should be controlled in terms of breadth and narrowness according to one's social status and wealth. The houses of the wealthy should have spacious living quarters, high walls, and beautiful gardens. The houses of the poor should have narrow living quarters, low walls, and simple gardens. However, it is common sense for all to determine the number of rooms and build halls according to the number of people in the household.

Fourthly, construct the structure of the house. Generally, a house structure that is sturdy and durable is valued. Pillars and beams should be thick, walls should be thick, and the roof should be tiled. If this is done, there will be no worry of wind and rain or fear of fire.

These are the main points of choosing a dwelling, obtained from the experience of the ancients. If later generations can build their houses according to this method, then the family fortune will be long-lasting, and their descendants will surely prosper.

Now, when a person receives life, they inherit the mandate of heaven and contain the qi of earth. Therefore, their form resembles heaven and earth, and their nature is divided into the five elements. Their ears and eyes are sharp and clear, enabling them to hear and see external things. Their mouth and tongue govern speech, allowing them to express their thoughts and intentions. Their hands and feet are responsible for movement, enabling them to perform actions. Their heart is the seat of thought, allowing them to discern right from wrong and good from evil. This is the great framework of a person, and the reason why they are the spirit of all things.

However, people are obscured by emotions and desires and are deluded by external things. Therefore, if they follow the desires of their ears and eyes, they will indulge in depraved sounds and sights and lose the right path. If they follow the desires of their mouth and tongue, they will indulge in delicious flavors and lose righteous speech. If they follow the desires of their hands and feet, they will indulge in ease and lose righteous work. If they follow the desires of their heart, they will be obscured by selfish desires and lose righteous principles. These are the great faults of people.

Therefore, sages nourish their lives with the Way. They are careful with their ears and eyes to avoid depraved sounds. They are careful with their mouth and tongue to prevent reckless speech. They labor with their hands and feet to avoid idleness. They quiet their hearts to eliminate selfish desires. Only then can their nature be complete and their lifespan long, enabling them to live out their natural years. This is the great essence of the way to nourish life.

It is called the beginning of proper dyeing.

In the reign of the eighth emperor, the land was leveled, and Buddhist temples were built. This was the beginning of Buddhism.

Although they excerpt and explain the teachings of the seven Buddhas, their explanations are often brief, just a few words.

The Buddha's words said, "The pleasures of the world are all suffering. Only the pleasure of Nirvana is true pleasure."

When Siddhartha Gautama Buddha was a prince in the palace, facing south and looking at the four directions, he sighed and said, "The suffering of birth, old age, sickness, and death of all living beings is truly detestable. I must seek the way to escape this suffering and thereby save all living beings."

On the eighth day of the sixth month, when the prince was born, nine dragons descended from the sky to bathe him, and heavenly flowers scattered. The prince took seven steps, looked around to the left and right, and said, "Above heaven and below heaven, I alone am the honored one." This was the prince's first utterance.

In ancient India, there were eight kings. They all revered Buddhism. In the middle ages, eight sects arose, each with its own different doctrines.

When Buddhism was first introduced to our country, it was not yet prosperous. Prince Shotoku revered it and greatly promoted its flourishing.

The monk Gyoki traveled throughout the provinces, building bridges and digging irrigation ditches to benefit the people.

There were those who were poor in their households and sold their children to support their livelihoods. The monk pitied them, paid their price to take the children back, and raised them.

Many suffered from famine. The monk wanted to relieve their distress and distributed grain. However, his power was insufficient.

Many suffered from illness. The monk pitied them and gave them medicine and food to treat them. However, it was ineffective.

Bandits rose up and plundered the people. The monk admonished them to repent. However, they did not listen.

There were many prisoners. The monk pitied them, distinguished those who were falsely accused, and rescued them.

These were the altruistic deeds of the Bodhisattva Gyoki. All people respected him.

Once upon a time, the Yellow Emperor discussed the principles of medicine with Qibo and inquired about the art of nourishing life from Guangchengzi. The Yellow Emperor said, "I have heard that in ancient times, people lived to be a hundred years old, yet their movements did not decline. But people today weaken by the age of fifty. What is the reason for this?" Guangchengzi said, "The people of ancient times emptied their minds and had few desires. Their qi was harmonious, and they guarded their spirit. Therefore, their lifespan was comparable to heaven, and their end followed their destiny. But people today have many desires and exhaust their minds. Their qi is rebellious, and they damage their spirit. Therefore, they weaken in middle age. Can you uphold this way?" The Yellow Emperor said, "I wish to hear this way." Guangchengzi said, "This way is extremely refined and subtle. You must quiet your mind and guard your spirit. Do not be deluded by external things, and do not let internal desires stir you. Only then will your lifespan be long." The Yellow Emperor listened to his words, knelt down, bowed, and said, "Your words, sir, are truly like heaven. I beg you to guide me so that I may attain this way." Guangchengzi did not answer him and eventually departed.

The Treatise on Action and Retribution says, "Misfortune and fortune have no gate; they are only invited by people themselves. The recompense of good and evil is like the shadow following the form." This is the supreme principle of heaven, without the slightest deviation. Therefore, a virtuous person is cautious when alone to avoid heavenly condemnation.

A wicked dragon, even when it grows large, cannot ascend to heaven; it merely coils in the swamps and begs for rain. A good dragon, as it grows, ascends to heaven, summons clouds and brings rain, thereby benefiting the world. The difference between human good and evil is similar to this.

A tiger relies on its ferocity to harm people. People use their wisdom to subdue tigers. Birds and beasts rely on their strength; plants and trees rely on the seasons. People use wisdom and cultivate virtue. Therefore, people are the spirit of all things.

A warrior wears a bow and arrows and hunts in the fields. A fox sees him and, fearing him, runs away. A farmer carries a hoe and cultivates the fields. Birds see him and, becoming familiar, gather around him. If their tools are different, then the things they interact with will also be different. Therefore, a virtuous person cultivates themselves to bring peace to the world.

The spirit is like something invisible and without form. However, its principles are clearly evident. Heaven is high and seems to be without sound. However, its commands are constantly in motion. A sage has a noble position and speaks little. However, his influence is clearly manifest. Therefore, a virtuous person empties their mind to receive the spirit, speaks sparingly to avoid disaster, and acts cautiously to protect themselves.

Now, the qi of heaven and earth, through the interaction of yin and yang, generates all things. Therefore, heaven primarily governs the yang qi, being strong, vigorous, and unceasing. Earth primarily governs the yin qi, being yielding, compliant, and still. The sun and moon are the two luminaries of heaven, dividing day and night and bestowing light. The stars are the constellations of heaven, moving through the four seasons and establishing order. Wind and clouds are the changes in the qi of heaven, producing cold and heat and nurturing all things. Thunder and lightning are the majestic wrath of heaven, rewarding good and punishing evil. This is the great principle of heaven and earth.

Humans receive life within heaven and earth and inherit the nature of the five elements. Therefore, the head is round, resembling heaven, and the feet are square, resembling earth. The eyes resemble the sun and moon, and the ears resemble the stars. Breathing resembles wind and clouds, and the voice resembles thunder and lightning. The heart resembles the divine, and the will resembles thoughts and considerations. This is why humans are considered a small universe.

However, humans are obscured by selfish desires, obscuring the heavenly principles, and are deluded by external things, losing their original nature. Therefore, the clarity of their ears and eyes is seized by depravity, making them unable to hear and see the right way. The language of their mouth and tongue is adorned with falsehood, making them unable to express sincerity. The movement of their hands and feet is driven by selfish gain, making them unable to perform public good. The thoughts and considerations of their heart and will are 固まって偏頗, making them unable to discern fairness. These are the great faults of humans.

The Records of the Historian says, "South of Chu, there is a *duanshe* snake. Its appearance is similar to a *yi* snake, but it has a large head and a short tail. If a person sees it, they will surely be bitten. If one strikes its bite mark, it will immediately die."

The Records of Diverse Things says, "The *duanshe* snake lives in the soil, and its shape is similar to the *yi* snake, but it has two heads. If one head eats, the other head will also be full."

Master Bao the Simple says, "The *duanshe* snake lives in the mountains and marshes, and its shape is similar to the *yi* snake, but it has a bite on its tail. If it uses its bite to strike a person, they will be hit from a hundred paces away."

The Records of Strange Things says, "The *duanshe* snake comes out of the water, and its shape is similar to the *yi* snake, but it has two heads. Its venom is extremely potent; if it bites a person, they will immediately die."

The Records of Marvels says, "The *duanshe* snake lives in deep mountains, and its shape is similar to the *yi* snake, but it is over ten feet long. Its sound is like thunder."

The Strange Things of Lingnan says, "The *duanshe* snake lives in trees, and its shape is similar to the *yi* snake, but it cannot fly. Its saliva rots wood."

The Biographies of the Worthies of Guiyang says, "The *duanshe* snake lives in holes, and its shape is similar to the *yi* snake, but its color is yellow. Its venom, if it bites a person, will rot their bones."

The Records of Guangzhou says, "The *duanshe* snake lives in swamps, and its shape is similar to the *yi* snake; the large ones are like oxen. Its sound is like the bellowing of an ox."

These are the reasons why the types of *duanshe* snakes, their shapes, and their venomous effects are all different.

Now, when music arises, it is where people's hearts harmonize, and its feeling is profound and immeasurable. Therefore, the ancient sage-kings created music to harmonize the hearts of the people. Its sounds, clear or 浊, high or low, slow or fast, each attains its proper quality and moves people's hearts. Its rhythms, varied and intricate, moving back and forth, each exhausts its subtlety and encourages people's spirits. Its lyrics, gentle, sincere, and peaceful, each expresses its emotion fully and influences people's hearts. This is why music can harmonize people's hearts.

However, when music loses its proper use, then licentious sounds and sights confuse and disturb people's hearts, extravagant rhythms agitate and dissipate people's hearts, and seductive lyrics corrupt and drown people's hearts. Therefore, the music of a fallen state is always licentious and disordered, and the music of a fallen state is always extravagant. This is why music can harm people's hearts.

Therefore, a virtuous person should be careful in using music. They should rectify its sounds to keep away depraved sounds, make its rhythms simple to avoid extravagance, and make its lyrics elegant to eliminate vulgarity. Only then can music achieve the effect of harmonizing people's hearts and thereby help good governance. This is the proper use of music.

Kofuku-ji Temple is the family temple of the Fujiwara clan, and its construction began during the reign of Emperor Tenji. It was initially named Yamashina-dera Temple. Later, it was moved to its current location. Its temple complex is grand and magnificent, with seven main halls, a five-story pagoda, a three-story pagoda, the South Octagonal Hall, the North Octagonal Hall, and twenty-five sub-temples.

During the reign of Emperor Shomu, Todai-ji Temple was constructed. Its Great Buddha Hall is vast and splendid, a magnificent sight in the land.

Later, Taira no Kiyomori burned down Nara. Both Kofuku-ji and Todai-ji Temples were reduced to ashes.

Minamoto no Yoritomo established the shogunate in Kamakura, and during the Kenkyu era, he rebuilt Nara.

Wang Xizhi, whose courtesy name was Yishao, was from Langya. His nature was calm and detached, and he did not covet fame or profit. He excelled in calligraphy, especially cursive script. His writing was elegant and vigorous, and no calligrapher of ancient or modern times surpassed him.

The Chugu was the residence of the empress and consorts, located north of the Shishinden (main imperial audience hall).

**A poem by Lord Konoe Nobutada:**

The Chugu, during the reign of Emperor Shirakawa, when the emperor favored another consort and she was not yet favored, was residing in the Chugu of Sanjo. Observing the falling snow, she composed this poem:

"Because you command it to fall, the snow falls relentlessly, with no time for the icicles on the eaves to melt."

Now, within the six directions, the land of the great capital is considered the most important. Its terrain is flat on all sides, surrounded by mountains and rivers, with a mild and warm climate and sweet and pure water. Therefore, sages built their capitals there to govern the world. This is the strategic advantage of a great capital.

Secondly, the land of the secondary capital is considered next in importance. Its terrain is embraced by mountains and waters, and its strategic advantages are also good. Therefore, rulers built temporary palaces there to tour and inspect the four directions. This is the strategic advantage of a secondary capital.

Thirdly, the land of a small capital is considered the least important. Its terrain is precipitous and narrow, and its strategic advantages are inferior. Therefore, the feudal lords built their castles and towns there to defend their states. This is the strategic advantage of a small capital.

However, the prosperity or decline of a capital city does not depend on the ease or difficulty of its terrain but on the wisdom or folly of its people. Although the capital of Jie and Zhou was strategically advantageous, their tyrannical rule brought suffering to the people and led to the downfall of their dynasty. Although the capitals of Tang and Wu were located in difficult terrain, their benevolent and righteous rule brought peace to the people and led to the rise of their dynasties. Therefore, a virtuous person should be careful in choosing terrain but even more cautious in employing people.

Generally, the shape of Mount Changshan connects to the head of the Taihang Mountains and embraces the foot of Mount Heng. To the south, it borders the Zhang River, and to the north, it reaches the Yi River. Its steepness and ruggedness are

unparalleled in the world. The ancients called it the spine of the Taihang Mountains. Its mountains stretch for five hundred *li*, with layer upon layer of peaks. Its waters originate from the Zhang and Yi Rivers, flowing swiftly and surging powerfully. Its climate is vigorous, and its plants and trees grow lushly. It produces abundant gold, silver, copper, and iron. Therefore, the ancients called it the treasure house of the celestial realm.

However, the strategic advantage of Mount Changshan lies not only in the beauty of its mountains and waters but also in its richness in producing outstanding individuals. In the past, King Wuling of Zhao implemented the wearing of nomadic clothing and mounted archery, repelling the northern barbarians. His military achievements were renowned throughout the world. Later, the King of Zhongshan attacked Yan and defeated five states. His strategic wisdom was praised throughout the world. In recent times, Li Mu defeated the Xiongnu and saved Zhao. His loyalty and bravery were admired throughout the world. This is why Mount Changshan produces such outstanding individuals.

Therefore, a virtuous person should not only appreciate the beauty of its mountains and waters but also admire the outstanding individuals of that land and aspire to their virtue.

Observing in detail, the reason this music is created is that its sound is central, balanced, and peaceful, and its lyrics are gentle, refined, respectful, and frugal. Therefore, those who listen to it have hearts that are harmonious and have few desires, and their spirits are relaxed and without conflict. This is the great meaning behind the ancient kings' creation of music.

Secondly, observing its instrument, the *qin* is three feet, six inches, and six *fen* in length, symbolizing the measurements of heaven. Its width is six inches, symbolizing the measurements of the six directions. The front is round, symbolizing heaven, and the back is square, symbolizing earth. The five strings symbolize the five elements, the outer being firm and the inner being yielding. The large string symbolizes the ruler, the small string symbolizes the minister, the *wen* string symbolizes the people, the *wu* string symbolizes affairs, and the *shao* string symbolizes things. This is the general outline of the *qin*'s construction.

Thirdly, listening to its sound, the *gong* note is the sound of earth, thick and solid; the *shang* note is the sound of metal, clear and cold; the *jiao* note is the sound of wood, orderly and reaching; the *zhi* note is the sound of fire, bright and radiant; the *yu* note is the sound of water, flowing and moving. The five tones harmonize to create the eight sounds. This is the general characteristic of the *qin*'s sounds.

Therefore, a virtuous person should not only enjoy the sound of the *qin* but also observe its construction and understand the intentions of the ancient kings.

**Appendix: Words on the Art of the Bedchamber**

Do not lie down drunk and full.

One should not take a sixteen-year-old virgin as his old wife.

Do not speak loudly while lying down.

A fifty-year-old man should not take a young woman as his wife.

Do not sleep alone.

A twenty-year-old woman should not take a weak, old husband.

Do not engage in sexual activity immediately after exhaustion.

An eighty-year-old man should not take a young girl as his wife.

Performing it once every five days can benefit one's vital essence.

A woman in her twenties should do it three times a day.

A woman in her thirties should do it once every two days.

A woman in her forties should do it once every three days.

A woman in her fifties should do it once every five days.

A woman in her sixties should do it once every ten days.

A woman in her seventies should do it once every twenty days.

A woman in her eighties should abstain for the rest of her life.

This is the general outline of the art of the bedchamber.

Now, when a sage governs the world, their virtue matches heaven, and their brightness surpasses the sun and moon. Their influence is like rain and dew, nourishing all things, and their majesty is like thunder and lightning, punishing evil and wickedness. Therefore, the people of the world 归依 their virtue, look up to their brightness, rely on their influence, and fear their majesty. This is why a sage can govern the world.

Secondly, when a wise person assists in governing the world, their words accord with reason, and their actions conform to righteousness. Their hearts are just and without selfishness, and their aspirations are far-reaching and without bias. Therefore, the people of the world listen to their words with joy and look at their actions with admiration. This is why a wise person can assist in governing the world.

Thirdly, when a virtuous scholar resides in a lower position, they cultivate themselves to order their families and are careful with their words to protect themselves. Their learning is broad and returns to essentials, and their actions are sincere and without pretense. Therefore, the people of their community admire their virtue and praise their conduct. This is why a virtuous scholar can cultivate themselves.

Taira no Takachika, Second Rank of the Junior Grade, of Suo Province, composed this poem (one two two one two two one) at this time when a star was very prominent.

The matter of one who goes against divine words and whose family perishes.

Sima Taira Masa, in a dream, received a divine message saying, "Although you are a good retainer, your heart is wicked and not loyal. Therefore, your life will soon come to

an end." Taira Masa heard this and was greatly frightened, repented, and cultivated goodness. Afterwards, he fell ill and died. This was the verification of the divine words.

Secondly, the matter of knowing good and bad fortune based on what the stars foretell.

Zhang Liangbi of the Tang Dynasty, when he was sick and about to die, received a message from the stars saying, "Your lifespan has ended. However, you have cultivated goodness and are without sin. Therefore, in your next life, you will be born into a wealthy family and rise to high office." Liangbi heard this, rejoiced, and died. This was the verification of what the stars foretold.

Thirdly, the matter of knowing good and bad fortune based on what the stars indicate.

Guan Lu of the Wei Dynasty was skilled at observing the stars and divining good and bad fortune. Once, he went to a friend's house, looked at his son's face, and said, "This child will die this year at the age of nineteen." His friend heard this and was greatly surprised, weeping and begging him to save the child. Guan Lu told him, "The decree of heaven is fixed. It is beyond human power." The child indeed died that year. This was the verification of what the stars indicated.

Now, when a wise king governs, they are like the stars shining in the heavens and like the sun and moon illuminating the earth. Their virtue is like a flowing stream, reaching downwards, and their majesty is like thunder, resounding far and wide. Therefore, the people of the world 归依 their virtue, look up to their brightness, benefit from their bounty, and fear their majesty. This is why a wise king can govern the world.

Secondly, when wise ministers assist a wise king, their loyalty is as firm as metal and stone, their wisdom is as clear as the sun and moon, their conduct is as precise as compass and square, and their words are as earnest and sincere as admonitions. Therefore, when the affairs of the world are entrusted to them, nothing remains ungoverned. This is why wise ministers can assist a wise king.

Thirdly, when virtuous scholars reside in lower positions, their learning is as deep as an abyss, immeasurable and profound, their conduct is as flawless as jade, their words are as resonant as metal, and their appearance is as radiant as a flower. Therefore, the people of their community respect and love them, drawing near to them. This is why virtuous scholars can dwell in lower positions.

It is like this: when the star of the person is bright, then their status becomes noble and honored. When the star of the person is dim, then their status becomes low and humble.

When the inner and outer stars correspond, then their household becomes wealthy and prosperous. When the inner and outer stars oppose each other, then their household becomes poor and lowly.

When the initial, middle, and later stars follow in succession, then their enterprise becomes long-lasting. When the initial, middle, and later stars are cut off, then their enterprise declines and weakens.

When the stars of the walls and ramparts are strong and firm, then their defense becomes strict and secure. When the stars of the walls and ramparts are lacking, then their defense becomes sparse and weak.

When the stars of the four directions are bright, then their country becomes peaceful and stable. When the stars of the four directions are dim, then their country becomes endangered and precarious.

When the stars of the five grains are abundant, then their people become wealthy and well-fed. When the stars of the five grains are scarce, then their people suffer from hunger and famine.

When the stars of the six domestic animals flourish, then their wealth becomes plentiful. When the stars of the six domestic animals dwindle, then their wealth becomes scarce.

When the stars of the seven luminaries move in their proper order, then their time becomes peaceful and prosperous. When the stars of the seven luminaries move against their proper order, then their time becomes turbulent and chaotic.

When the stars of the eight winds are harmonious and gentle, then their climate becomes mild and favorable. When the stars of the eight winds are contrary and harsh, then their climate becomes adverse and destructive.

When the stars of the nine fields are open and expansive, then their land becomes open and yields much profit. When the stars of the nine fields are closed and obstructed, then their land becomes closed and brings much harm.

When the stars of the ten directions are bright, then their country becomes greatly peaceful. When the stars of the ten directions are dim, then their country declines and perishes.

This is why the stars can indicate good and bad fortune.

The discourse of a recluse is unlike the common discourse of the world. Their words are profound and accord with reason, and their sentiment is lofty and transcends vulgarity. Therefore, those who listen to it are as if washing away worldly dust and resolving their afflictions. This is why the discourse of a recluse can purify people's hearts.

Secondly, the appearance of a recluse is unlike the common appearance of the world. Their countenance is ancient and simple, and their demeanor is leisurely and serene. Therefore, those who see them gradually diminish their desire for fame and profit and gradually extinguish their thoughts of wealth and honor. This is why the appearance of a recluse can make people's hearts detached.

Thirdly, the life of a recluse is unlike the common life of the world. Their dwelling is among mountains, forests, springs, and rocks, and their pleasures lie beyond music, chess, calligraphy, and painting. Therefore, those who admire them detest worldly pleasures and enjoy the beauty of nature. This is why the life of a recluse can elevate people's hearts.

King Yi loved his favored concubine exceedingly. He always embraced her and slept with her. At one point, the assembled ministers remonstrated, saying, "A concubine is a woman of the inner chambers and cannot manage the affairs of the state. We beg you to keep her at a distance in order to accord with the will of heaven." King Yi did not listen to them. Afterwards, the state fell into disorder and perished. This is a warning to those who are deluded by female beauty.

Secondly, he loved his favored ministers exceedingly. He always trusted and employed them to manage the government. At one point, wise ministers remonstrated, saying, "Flattering ministers have sweet words but crooked hearts. We beg you to keep them at a distance in order to rectify the administration of the state." King Yi did not listen to them. Afterwards, the state fell into disorder and perished. This is a warning to those who trust and employ flattering ministers.

Thirdly, he greatly trusted and employed slanderous words. At one point, loyal ministers were falsely accused. King Yi believed and employed the slander and dismissed them. Afterwards, the state became increasingly disordered. This is a warning to those who trust and employ slanderous words.

Now, the essence of jade ascends to heaven and becomes a star, and descends to earth and becomes jade. Therefore, its light is bright, its qi is warm and moist, and its quality is firm. This is why jade can nourish people.

Secondly, the virtue of jade embodies benevolence, righteousness, propriety, wisdom, and trustworthiness. Therefore, those who wear it have hearts that are warm, generous, and loving, and their conduct is pure and without greed. This is why jade can influence people.

Thirdly, the use of jade is in rituals, music, warfare, and punishments. Therefore, those who govern a country value it and use it as a sacred object. This is why jade can pacify a country.

The Apocryphal Texts say, "Where the Great One dwells, there are always mountains and marshes. Its dwelling is always low and damp. Its qi is always yin. Its form is always that of a snake." This is the true form of the Great One's spirit.

Secondly, where the Great One travels, there is always an eerie atmosphere. Its curses are always strange and unusual. Its responses are always swift. This is the divine power of the Great One's spirit.

Thirdly, where the Great One transforms, its form is always uncertain. Sometimes it becomes a person, sometimes a beast, sometimes a bird, sometimes a fish, sometimes an insect, sometimes a tree, sometimes a stone. This is the divine transformation of the Great One's spirit.

Therefore, when people worship the Great One's spirit, they must choose a place with mountains and marshes, build a low and damp dwelling, gather yin qi, and create an image of a snake. After that, the Great One's spirit will descend and bestow blessings. This is the method of worshiping the Great One's spirit.

The manifestation of the Kumano Gongen is the descent of the North Star Myoken. Therefore, its original form is said to be the Great Virtue Bright King (Daiitoku Myōō).

When En no Gyōja was training on Mount Katsuragi, he visited Kumano and prayed for the protection of the deities. The divine response was remarkable, and he finally received the revelation of the Three Kumano Gongen. These are Izanagi-no-Mikoto, Hayatama-no-Mikoto, and Kagusumi-no-Mikoto.

Currently, the original forms of the Three Kumano Gongen have different names. The original form of Izanagi-no-Mikoto is said to be Amitabha Tathagata (Amida Nyorai). The original form of Hayatama-no-Mikoto is said to be Bhaisajyaguru (Yakushi Nyorai). The original form of Kagusumi-no-Mikoto is said to be Avalokiteśvara with a Thousand Arms (Senju Kannon).

There are four great conch shells in the land. Among them, the conch shell of Mount Kumano in Kii Province is the largest.

Now, when stars descend, they all have their appointed times. The eighth day of the first month, the fifth day of the fifth month, and the ninth day of the ninth month are the days of the Three Origins (Sangen). Stars that descend on these days have the most potent divine efficacy.

Secondly, the seventh day of the seventh month is the Weaver Girl Festival (Shokujo no Hi). Stars that descend on this day are the deities of skills and arts.

Thirdly, the fifteenth day of the eighth month is the Mid-Autumn Festival (Chūshū no Hi). Stars that descend on this day are the deities of bountiful harvests.

Fourthly, the first day of the sixth month is the beginning of the Waterless Month (Minazuki no Hajime). Stars that descend on this day are the water deities.

Fifthly, the third day of the third month is the Upper Serpent Day (Jōshi no Hi). Stars that descend on this day are the serpent deities.

Sixthly, the twenty-third day of the eleventh month is the Winter Solstice (Tōji no Hi). Stars that descend on this day are the deities of yang energy.

Seventhly, the eighth day of the second month is the Beginning of Work Day (Kotoshi Hajime no Hi). Stars that descend on this day are the deities of agriculture.

Eighthly, the twenty-fourth day of the twelfth month is the Soot Sweeping Day (Susuharai no Hi). Stars that descend on this day are the deities of purification.

**These are the names of the deities of the stars when they descend.**

Looking up, the stars of the seven luminaries are bright. At dusk in the sixth month, the Pleiades are in the center. This is the Subaru constellation. Its shape is small and clustered. When King Wu attacked Yin, the Pleiades were in the center. Therefore, he launched his army and achieved victory in the fourth month. The poem says, "The three stars are in the door; in the seventh month, the Fire Star flows; in the ninth month, clothes are given out." The three stars are the Orion's belt. The flowing Fire Star in the seventh month is Antares. Giving out clothes in the ninth month means giving out winter clothes. This is the order of the seasons.

Secondly, when the Morning Star (Venus) appears in the east, great peace prevails in the land, and weapons are put away. When the Morning Star appears in the west, great disorder prevails in the land, and weapons are taken up. When the Morning Star appears in the south, there is drought, and the five grains are scarce. When the Morning Star appears in the north, there is great flooding, and the people are adrift. These are the changes of the Morning Star.

Thirdly, when a comet appears in the sky, the old is removed, and the new is established. When a guest star appears in the sky, there is war and disorder in that country. These are the portents of the stars.

The *Record of Examinations* says that when people dream of the sun, moon, and stars, it is always an auspicious omen. Dreaming of the sun and moon is a sign of gaining brightness. Dreaming of the stars is a sign of gaining rank.

Secondly, when people dream of mountains, rivers, and vegetation, it is always an auspicious omen. Dreaming of a mountain is a sign of gaining stability. Dreaming of a river is a sign of achieving smooth progress. Dreaming of vegetation is a sign of achieving growth.

Thirdly, when people dream of gold, silver, pearls, and jewels, it is always an auspicious omen. Dreaming of gold and silver is a sign of gaining wealth. Dreaming of pearls and jewels is a sign of gaining precious things.

Fourthly, when people dream of dragons, snakes, turtles, and fish, it is always an auspicious omen. Dreaming of a dragon is a sign of gaining nobility and prominence. Dreaming of a snake is a sign of gaining longevity. Dreaming of a turtle is a sign of gaining long duration. Dreaming of fish is a sign of gaining abundance.

This is the method of knowing good and bad fortune based on the things seen in dreams.

Now, the origin of heaven and earth lies in the condensation of one *qi*. The clear and yang *qi* ascended to become heaven, and the heavy and turbid *qi* descended to become earth. With heaven and earth established in their positions, the myriad things were born. Therefore, the sage, being above, applies transformation, and being below, implements governance. This is the great principle of heaven and earth.

Secondly, the origin of human relations lies in the possession of one nature. Between father and son there is affection, between ruler and subject there is righteousness, between husband and wife there is distinction, between elder and younger there is order, and between friends there is trust. When the five human relations are clear, then there is great peace in the world. Therefore, the sage regulated them to clarify the way of humanity. This is the great principle of human relations.

Thirdly, the origin of ritual and music lies in the harmony of one *de*. Ritual emphasizes reverence, and music emphasizes harmony. If reverence is emphasized, then there is order between superiors and inferiors; if harmony is emphasized, then people's hearts are in accord. Therefore, the sage created them to govern the world. This is the great principle of ritual and music.

**The Method of Practicing Secret Teachings**

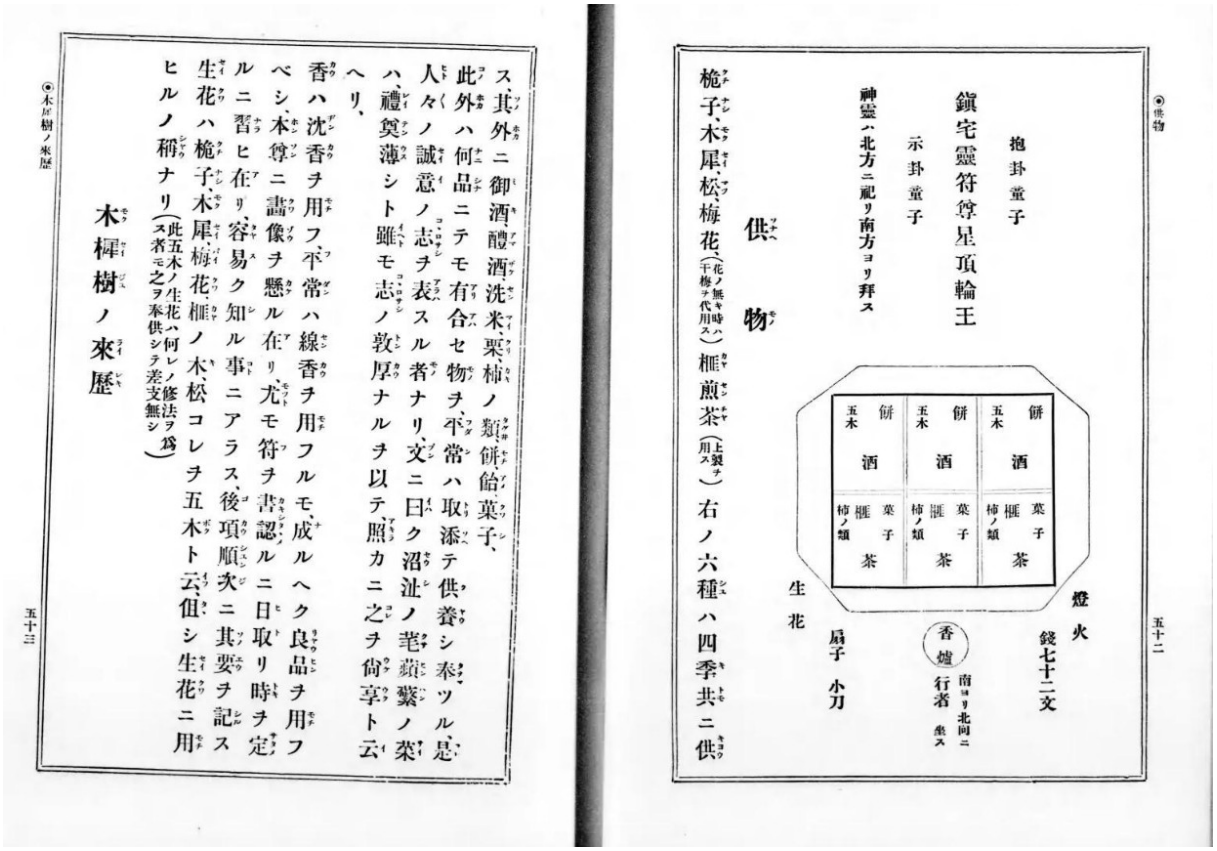
In practicing secret teachings, one must first choose one's teacher. The teacher must be wise and enlightened, have pure and honest conduct, possess firm resolve, and have deep compassion. After that, one should attend upon the teacher and earnestly and respectfully request instruction.

Secondly, one must choose one's chamber. The chamber must be clean and quiet, the lamps must be constantly lit, and offerings of incense and flowers must be prepared. After that, one should enter the chamber, purify oneself, quiet one's mind, and practice with undivided attention.

Thirdly, one must choose the time. Generally, the best time for practice is when it is midnight and people are quiet. However, this does not apply when one is ill or has urgent business.

Fourthly, one must choose the method. There are various methods of practice, such as recitation, visualization, worship, and offering. One should practice diligently and exclusively the method that suits one's capacity.

This is the general outline of practicing secret teachings.




ス、其外ニ御酒、醴酒、洗米、栗、柿ノ類、餅、飴、菓子、此外ハ何品ニテモ有合セ物ヲ、平常ハ取添テ供養シ奉ツル、是人々ノ誠意ノ志ヲ表スル者ナリ、文ニ曰ク沼沚ノ荁、藾藻ノ菜ハ禮奠薄シト雖モ志ノ敦厚ナルヲ以テ照カニ之ヲ尙享ト云ヘリ、

香ハ沈香ヲ用フ、平常ハ線香ヲ用フルモ、成ルヘク良品ヲ用フベシ、本尊ニ畫像ヲ懸ル在リ、尤モ符ヲ書認ルニ日取リ時ヲ定ルニ習ヒ在リ、容易ク知ル事ニアラス、後項順次ニ其要ヲ記ス

生花ハ梔子、木犀、梅花、櫃ノ木、松、コレヲ五木ト云、但シ生花ニ用ヒルノ稱ナリ（此五木ノ生花ハ何レノ修法ヲ爲スモ之ヲ奉供シテ差支無シ）

## 木樨樹ノ來歷

The Reincarnation of the Star Lord under the Constellation of the Dipper is called the Boy Who is Full.

Master Kashiwagi, a Lay Buddhist, Inscribes on Plum Blossoms

Lingering and standing alone by the railing, In the desolate mountain home, the year is ending. A solitary bird cries at midday, In the quiet courtyard, facing the empty mountains for half a day.

Sitting and facing the worn books, I while away the long days, Quietly listening to the 炉火 boiling fragrant tea. This body should indeed be an old poet, Riding a donkey in the fine rain, entering a painting to see.

Now, concerning the method of bathing, besides cleansing the body, it is proper to choose the medicinal herbs for the bathwater appropriately. Each medicinal herb has its effect.

If one uses *huoxiang* (agastache), it expels foul odors. If one uses agarwood, it calms the mind and spirit. If one uses cloves, it makes the breath fragrant. If one uses musk, it cures various illnesses.

However, if one uses too many medicinal herbs, it harms the body. If one uses too few, it has no effect. Therefore, one should use them in appropriate amounts.

Secondly, it is proper to choose the time for bathing. Generally, one should avoid bathing after eating or after exhaustion.

Thirdly, it is proper to choose the method of bathing. Generally, for the method of bathing, one should first warm the water and gradually enter the bath. If the water is too hot, it will injure the body. If it is too cold, one will catch a chill.

Fourthly, one should be careful about post-bath care. It is necessary to keep the body warm and avoid exposure to wind and cold.

This is the general outline of bathing.

Now, when a tree receives life, its roots grasp the earth, and its trunk reaches for the heavens. Passing through days and months, enduring wind and frost, its nature becomes strong and firm, and its uses become vast. If it becomes a beam, it supports a house; if it becomes lumber for a boat, it crosses rivers. This is why trees can benefit people.

Secondly, observing the flowers of trees, they have various colors: red, purple, white, and yellow. Some bloom in spring, some in summer, and some in autumn. Their fragrance wafts afar, pleasing people's hearts. This is why the flowers of trees can delight people.

Thirdly, eating the fruits of trees, they have various tastes: sour, sweet, bitter, spicy, and salty. Some relieve hunger, some quench thirst, and some cure illness. This is why the fruits of trees can sustain people's lives.

The Diagram of the Seventy-Two Pentads says, "Wild geese return north."

Now, the nature of cattle is gentle and strong. They plow fields and pull carts to benefit people. Their meat has the five flavors to nourish people. Their hide is strong and tough to make implements. Their horns, bones, and tendons, there is nothing that cannot be used. This is why cattle can benefit people.

Secondly, the nature of horses is swift and courageous. Sometimes they carry weapons and go to the battlefield, and sometimes they run on post roads to convey urgent business. This is why horses can assist people.

Thirdly, the nature of dogs is loyal and agile. They guard homes and prevent theft to bring peace to people. This is why dogs can be relied upon by people.

Fourthly, the nature of chickens is to know the time and crow. Sometimes they announce the dawn, and sometimes they guard the night. This is why chickens can alert people.

These are the reasons why the six domestic animals can benefit people.

Now, the *qi* of heaven and earth, through the rising and falling of the clear and turbid, forms the four seasons. The *qi* of the human body, through its circulation of nourishment and defense, governs the hundred bones. Therefore, just as heaven has the

order of the four seasons, humans have the joints of the four limbs. Just as heaven has the way of the five elements, humans have the spirits of the five viscera. Just as heaven has the changes of the six *qi*, humans have the responses of the six bowels. This is the principle of the correspondence between heaven and humans.

Secondly, concerning the form of the human body, the head is round, resembling heaven, and the feet are square, resembling earth. The eyes resemble the sun and moon, and the ears resemble the stars. The mouth and nose are the orifices of heaven and earth, governing respiration. The hands and feet are the four limbs, governing movement. This is the general outline of the human body's form.

Thirdly, the essence of the human body is where *qi* is replete and where the spirit resides. Essence is stored in the five viscera. *Qi* circulates in the six bowels. Spirit resides in the heart. This is the great foundation of the human body's essence, *qi*, and spirit.

However, people, obscured by emotions and desires, are ignorant of heavenly principles and lose their original nature. Therefore, if they follow the desires of their ears and eyes, they will indulge in depraved sounds and sights and lose the right path. If they follow the desires of their mouth and tongue, they will indulge in delicious flavors and lose righteous speech. If they follow the desires of their hands and feet, they will indulge in ease and lose righteous work. If they follow the desires of their heart, they will be obscured by selfish desires and lose righteous principles. These are the great faults of people.

Therefore, sages nourish their lives with the Way. They are careful with their ears and eyes to avoid depraved sounds. They are careful with their mouth and tongue to prevent reckless speech. They labor with their hands and feet to avoid idleness. They quiet their hearts to eliminate selfish desires. Only then can their nature be complete and their lifespan long, enabling them to live out their natural years. This is the great essence of the way to nourish life.

Now, the cultivation of a recluse differs from the cultivation of the common world. Their will is empty and still, unmoved by external things; their heart is detached, unconcerned with honor or disgrace; their conduct is simple, not fond of extravagance; their speech is deliberate and avoids flippancy. Therefore, those who see them gradually extinguish worldly thoughts and gradually diminish their desire for fame and profit. This is why the cultivation of a recluse can purify people's hearts.

Secondly, the cultivation of a Zen practitioner especially reaches the ultimate principle. Their contemplation is emptiness and stillness, seeing all phenomena as empty; their enlightenment is sudden, a single thought encompassing ten thousand years; their conduct is direct, avoiding roundabout ways; their speech is sharp and cuts through entanglements. Therefore, those who learn from them instantly cease thoughts of birth and death, and the joy of Nirvana suddenly appears before them. This is why the cultivation of a Zen practitioner can liberate people's hearts.

Thirdly, the cultivation of a Taoist encompasses many techniques. Their nurturing of life includes guiding exercises, breath regulation, and spirit cultivation; their alchemy includes external and internal elixirs and the returning of the golden liquid; their talismans and incantations include expelling evil, praying for blessings, summoning spirits, and dispatching ghosts; their prescriptions include herbs, minerals, insects, and

fish. Therefore, those who practice it seek longevity, hope for ascension, or desire transformation. This is why the cultivation of a Taoist can make people's hearts wondrous.

The Diagram of the Seventy-Two Pentads says, "Swallows leave."

## THE METHOD OF WRITING TALISMANS

Now, the method of writing talismans requires first inviting the deity. There are various deities to invite, such as the Deity of the Absolute One, the Deities of the Three and Five, the Deities of the Seven Stars of the Northern Dipper, and the Deities of the Twenty-Eight Mansions. The deity to be invited differs depending on the matter at hand.

Secondly, it is necessary to choose the brush. The brush should be new and clean.

Thirdly, it is necessary to choose the ink. The ink should be refined and fragrant.

Fourthly, it is necessary to choose the paper. The paper should be clean and without tears.

Fifthly, it is necessary to choose the time. Generally, when writing talismans, one should choose an auspicious day and a propitious time.

Sixthly, it is necessary to choose the direction. Generally, when writing talismans, one should face the direction where the deity resides.

Seventhly, it is necessary to choose the state of mind. Generally, the state of mind when writing talismans should be utmost sincerity and earnestness, with unwavering concentration.

This is the general outline of writing talismans.

# Onmyodo Ritual Procedures:

Kanjō (a type of incense), its fragrance is not like that of cassia or orchids, but its deep and rich aroma is truly wonderful, resembling the scent of a blossoming chrysanthemum.

Kangen (the origin of the universe) is the ruler of harmony, eighty-one changes returning to the one.

Next is the proper recitation, the Four Virtues Text.

Kangen recites, "The primal chaos divided, heaven and earth separated, the myriad things emerged." Eleven returning sounds.

Summoning and entrusting, the ancestral spirit descends, the child deity appears. Six exchanging hemp cloths, flying and prostrating. The two deities, Seō (male deity) and Ryūjo (female deity), are both present before Hokuto Hokushin (the North Star and Big Dipper). Seven returning bright sounds.

The sacred seal, the spirit's mark, is bestowed upon the head and feet. (Green writing) Protecting and bestowing upon the heavenly dog.

**Family Transmission Dharma Procedure**

**First:** Purifying the altar

**Second:** Offering water

**Third:** Striking the bell

**Fourth:** Burning incense

**Fifth:** Reciting the invocation

**Sixth:** Worshiping the deities

**Seventh:** Offering food and drink

**Eighth:** Reciting the vows

**Ninth:** Making offerings

**Tenth:** Reciting the heart sutra

**Eleventh:** Dismissing the deities

The eight trigrams, the two deities, the sun, the moon, the stars, the mountains, the rivers, the earth, and all things. Summoning the spirit of the wind, the thunder, the water, the fire, the mountains, and the marsh.

The changes are such: heaven becomes earth, earth becomes heaven, water becomes fire, fire becomes water, wind becomes thunder, thunder becomes wind, mountain becomes marsh, marsh becomes mountain. This is the principle of opposition and transformation.

The eight trigrams, Kan (water), Gen (mountain), Ri (fire), Shin (thunder), Son (wind), Ka (marsh), Ken (heaven), Kon (earth). Eleven returning sounds.

The eight signs, sprouting, bending, stretching, entering, hanging, breaking, binding, and the myriad things. The eight periods, the waxing and waning of the moon, the appearance of the Pleiades, the movement of the stars, the heat of summer, the coolness of autumn, the freezing of winter, and the warmth of spring. The eight winds.

The eight directions, north, south, east, west, northeast, southwest, southeast, and northwest. The eight fields.

The eight treasures, gold, silver, pearls, jade, coral, amber, lapis lazuli, and crystal. The eight grains.

The eight virtues, loyalty, filial piety, benevolence, righteousness, propriety, wisdom, sincerity, and shame. The eight sounds.

The eight sufferings, birth, old age, sickness, death, separation from loved ones, encountering disliked ones, not obtaining what one desires, and the five aggregates (skandhas) being ablaze. The eight hearts.

The eight decisions, great auspiciousness, medium auspiciousness, small auspiciousness, no auspiciousness, great misfortune, medium misfortune, small misfortune, and no misfortune. The eight waters.

The eight spirits, the spirit of the well, the spirit of the stove, the spirit of the gate, the spirit of the road, the spirit of the bed, the spirit of the toilet, the spirit of the granary, and the spirit of the mill. The eight names.

Respectfully presented by the disciple of the Great Bright Master, [illegible name].

**Middle Volume**

The sound of the zither rises, the vast ocean is calm, the auspicious clouds gather, the five sacred mountains are still, the eight winds are gentle, the four seas are clear, the six harmonies are in order, the myriad lands are at peace, the people are prosperous and happy, the calamities are extinguished, the disasters are pacified, the years are abundant, and the age is long.

The twenty-eight constellations, the seven luminaries, the five planets, the four seasons, the three realms, the two principles, and the one origin. All are respectfully invited to descend upon this sacred seat.

The Great Emperor of the Eastern Peak, the Heavenly Emperor of the Southern Pole, the White Emperor of the Western Regions, the Black Emperor of the Northern Quarter, and the Yellow Emperor of the Central Palace. All are respectfully invited to descend upon this sacred seat.

The myriad spirits, the benevolent dragons, the auspicious phoenixes, the white tigers, and the black tortoises. All are respectfully invited to descend upon this sacred seat.

The Five Sacred Mountains, the Four Great Rivers, the Eight Great Lakes, and the Three Great Seas. All are respectfully invited to descend upon this sacred seat.

The spirits of the soil, the spirits of the grains, the spirits of the trees, and the spirits of the rocks. All are respectfully invited to descend upon this sacred seat.

The spirits of the wind, the spirits of the rain, the spirits of the thunder, and the spirits of the lightning. All are respectfully invited to descend upon this sacred seat.

The spirits of the day, the spirits of the night, the spirits of the stars, and the spirits of the constellations. All are respectfully invited to descend upon this sacred seat.

The spirits of the past, the spirits of the present, and the spirits of the future. All are respectfully invited to descend upon this sacred seat.

The spirits of the heavens, the spirits of the earth, and the spirits of humanity. All are respectfully invited to descend upon this sacred seat.

**Family Transmission Dharma Procedure**

**First:** Purification of the altar

**Second:** Offering of water

**Third:** Striking the bell

**Fourth:** Burning incense

**Fifth:** Reciting the invocation

The Great Luminous Heavenly Emperor appears, riding upon auspicious clouds and descending in gentle rain. The six heavens move in concert, and the myriad spirits hasten to arrive. The auspicious omens are manifested, and the calamities are extinguished. The myriad blessings gather, and the good fortune is abundant.

**Sixth:** Worshipping the deities

Prostrating oneself, with palms together, one bows deeply. The three realms tremble, and the ten directions are purified. The myriad sins are eradicated, and the blessings of the heavens are bestowed.

**Seventh:** Offering food and drink.

**Last Volume**

If you offer *hei* (幣帛 - offerings of cloth or paper), there is a method of stringing them in five tiers.

Next, take the *hei*.

Next, clap your hands twice.

Next, the proper recitation, the Four Virtues Text.

Next, the purification of the offered sake (at that time).

Next, the purification of the offerings with the universal seal (*in* - hand gesture) (the seal will be shown later).

One bow, one prostration, six deep bows.

Next, kneeling before the seat of the deity, recite the invocation.

Next, the invocation:

The Great Luminous Heavenly Emperor appears, riding upon auspicious clouds and descending in gentle rain. The six heavens move in concert, and the myriad spirits hasten to arrive. The auspicious omens are manifested, and the calamities are extinguished. The myriad blessings gather, and the good fortune is abundant.

Next, the Northern Dipper Myōken (Bodhisattva), the True Warrior Saint, Kan'u, and Kōmei.

Next, the invocation:

Kanjō (a type of incense), its fragrance is not like that of cassia or orchids, but its deep and rich aroma is truly wonderful, resembling the scent of a blossoming chrysanthemum.

Next, the invocation:

The spirits of this sacred sake permeate the vast emptiness. When offering to the various deities and ancestral spirits, heavenly blessings all come, and earthly fortunes gather like the sea.

Next, two hand claps.

My Country's Shinto Rituals, Personal Notes

Great indeed is the Dry (Heaven), the primal, the originating, the beneficial, the firm. One hundred and twenty returning sounds.

Next, take the *hei*.

With focused intention and added blessings, the heart communicates with the clear light of the moon, and the great heavenly virtue is achieved above.

**First Volume**

Above, the precious incense is burned, its smoke rising and transforming into auspicious clouds, covering the empty void. Below, the pure water is offered, its clear essence manifesting as a jeweled lake, reflecting the radiant moon. The sincere heart resonates with the heavens, and blessings descend like rain. The fragrant flowers bloom, and the auspicious birds sing, filling the temple courtyard with harmony. The subtle mysteries are revealed, and the profound truths are illuminated, guiding sentient beings across the sea of suffering to the shore of liberation.

**Stone Tablet Inscription**

The origin of the three realms is vast and boundless. The primordial chaos gave birth to the myriad phenomena. The subtle light differentiated, and the clear air ascended. The heavy and turbid solidified, and the earth was formed below. The sun and moon revolved, illuminating the four directions. The stars and constellations were arranged, marking the passage of time. The mountains and rivers were established, defining the boundaries of the land. The plants and trees flourished, adorning the earth with verdant beauty. The birds and beasts multiplied, filling the wilderness with vibrant life. Humanity emerged, intelligent and capable, establishing social order and cultural practices.

Later, respectfully inscribing this record, hoping that it will be transmitted to future generations and illuminate the path for all sentient beings.

Respectfully written on a fortunate day in the [illegible] year.

**Family Ritual Scripture, First Section**

**Purification of the Altar**

**Great Purification Verse**

Heaven and earth are vast and expansive. The light of the sun and moon illuminates the ten directions. The myriad stars shine brightly in the celestial canopy. The five sacred peaks stand majestically. The four great rivers flow endlessly. The auspicious clouds gather and disperse. The gentle rain moistens the earth. The six harmonies are in order. The eight winds are calm. The myriad spirits protect and assist. Calamities are extinguished and blessings abound.

**Incantation for Purification**

Now, with utmost sincerity, we purify this sacred space. May all defilement be cleansed and all impurities removed. May the auspicious energies gather and the benevolent spirits descend. May peace and harmony prevail, and may all our wishes be fulfilled.

**Invocation of the Eight Great Deities**

Respectfully we invoke the Eight Great Deities:

The Great Luminous Heavenly Emperor - One bow. The Heavenly Emperor of the North Star - One bow. The Sun Lord - One bow. The Moon Lord - One bow. The Star Lord - One bow. The Wind Lord - One bow. The Rain Lord - One bow. The Thunder Lord - One bow.

**Incantation for Offering Incense**

The fragrant smoke rises, carrying our sincere prayers to the heavens. May the merits of this offering reach all realms and benefit all sentient beings.

**Incantation for Offering Water**

The pure water is offered with a respectful heart. May its clear essence wash away all impurities and bring forth purity and tranquility.

**Family Transmission Dharma Procedure, Last Section**

**Prayer: May there be no misfortune, may blessings arrive.**

Next, recite the Great Origin Mantra:

"Om mani padme hum" (repeated many times, number illegible)

Next, recite the Sutra of the Heart of Great Wisdom:

"Avalokiteśvara Bodhisattva, when deeply practicing prajnaparamita, perceived in his illumination that the five aggregates are empty of intrinsic existence, and thus transcended all suffering." (recited once)

Next, recite the Mantra of Light:

"Om amrita teje hara hum" (repeated three times)

Next, recite the Mantra of Compassion:

"Namo ratna trayaya. Namo arya avalokite shoraya. Bodhisattvaya mahasattvaya mahakarunikaya. Tadyatha om dara dara diri diri duru duru vaje vaje praje praje kusume kusumebare iti mili chiti jvala manam svaha." (recited once)

With a single mind, pay homage to the Northern Dipper Myōken Bodhisattva and the Seven Stars. Bow three times.

**Family Transmission Dharma Procedure, Sending Off**

**First:** Burning incense

**Second:** Offering flowers

**Third:** Offering light

**Fourth:** Offering water

**Fifth:** Offering food

**Sixth:** Reciting the praise

**Seventh:** Making obeisance

Next, recite the Verse of Gratitude:

"The merits of this offering are vast and boundless, reaching all realms and benefiting all beings. May all suffering cease and happiness prevail. We respectfully send off the spirits with gratitude."

Next, recite the Four Virtues Text.

Next, recite the Great Compassion Mantra, twenty-one times.

Next, recite the Heart Sutra, once.

Next, recite the Mantra of Light, three times.

Next, perform the three bows.

**Final Instructions**

With a sincere and reverent heart, carefully protect and uphold these teachings. Transmit them to future generations with diligence and care. May the blessings of the deities and the merits of our practice bring peace and happiness to all.

**Family Transmission Dharma Procedure, Sending Forth**

**First:** Purification

**Second:** Offering incense

**Third:** Offering flowers

**Fourth:** Offering light

**Fifth:** Offering water

**Sixth:** Offering food

**Seventh:** Reciting the praise

Next, recite the Great Origin Mantra, one hundred and eight times.

Next, recite the Sutra of the Heart of Great Wisdom, once.

Next, recite the Mantra of Light, three times.

Next, perform the three bows.

**Sending Forth the Spirits**

Now, respectfully, we send forth the spirits. May they return to their celestial abodes, having accepted our sincere offerings and prayers. We express our deepest gratitude for their benevolent presence and guidance. May peace and harmony prevail in all realms.

**Family Transmission Dharma Procedure, Sending Forth (Continued)**

Next, recite the Verse of Sending Forth:

"The time has come for the spirits to depart. We thank them for their gracious visit and the blessings they have bestowed. May their journey be peaceful, and may they return to their heavenly realms. We bow in gratitude."

Next, recite the Great Origin Mantra, seventy-seven times.

Next, recite the Sutra of the Heart of Great Wisdom, once.

Next, recite the Mantra of Light, three times.

Next, perform the three bows.

**Final Instructions**

With a sincere and reverent heart, we have completed this ritual of sending forth the spirits. May the merits of our practice bring peace and well-being to all. May the teachings of the Dharma continue to illuminate our path. May we always walk in harmony with the universe and all its beings.

**Addendum**

Regarding the various types of *hei* (幣帛 - offerings of cloth or paper), their number and arrangement should be in accordance with tradition and specific instructions.

**Chapter Seven: Various Healing Methods**

First: Eye Disease Healing Method

Second: Ear Disease Healing Method

Third: Nose Disease Healing Method

Fourth: Mouth Disease Healing Method

Fifth: Throat Disease Healing Method

Sixth: Toothache Healing Method

Seventh: Headache Healing Method

Eighth: Stomachache Healing Method

Ninth: Heartache Healing Method

Tenth: Backache Healing Method

Eleventh: Leg Disease Healing Method

Twelfth: Foot Disease Healing Method

Thirteenth: Skin Disease Healing Method

Fourteenth: Fever Healing Method

Fifteenth: Cough Healing Method

Sixteenth: Difficulty Breathing Healing Method

Seventeenth: Swelling Healing Method

Eighteenth: Pain Healing Method

Nineteenth: Numbness Healing Method

Twentieth: Paralysis Healing Method

Twenty-first: Epilepsy Healing Method

Twenty-second: Insanity Healing Method

Twenty-third: Demonic Possession Healing Method

Twenty-fourth: Sudden Illness Healing Method

Twenty-fifth: Chronic Illness Healing Method

Twenty-sixth: Karmic Disease Healing Method

Twenty-seventh: Unknown Disease Healing Method

For each disease, there is a specific *dharani* (mantra) and *mudra* (hand gesture) to be used. The practitioner should recite the *dharani* a certain number of times while performing the *mudra*, with focused intention and visualization of the healing energy. The details of each method will be explained in the following sections.

**Chapter Twelve: Special Techniques**

First: Morning Sun Absorption Technique

Second: Evening Moon Absorption Technique

Third: North Star Observation Technique

Fourth: Directional Breathing Technique

Fifth: Sound Healing Technique

Sixth: Color Healing Technique

Seventh: Aroma Healing Technique

Eighth: Taste Healing Technique

Ninth: Touch Healing Technique

Tenth: Thought Power Healing Technique

Eleventh: Visualization Healing Technique

Twelfth: Meditation Healing Technique

Thirteenth: Dream Healing Technique

Fourteenth: Fasting Healing Technique

Fifteenth: Herbal Healing Technique

Sixteenth: Acupressure Healing Technique

Seventeenth: Massage Healing Technique

Eighteenth: Exercise Healing Technique

Nineteenth: Sound Vibration Healing Technique

Twentieth: Light Therapy Technique

Twenty-first: Water Therapy Technique

Twenty-second: Fire Therapy Technique

Twenty-third: Earth Therapy Technique

Twenty-fourth: Air Therapy Technique

Twenty-fifth: Space Therapy Technique

These are special techniques that can be used to enhance one's healing abilities and promote overall well-being. Each technique requires specific training and guidance from a qualified teacher. When practiced with diligence and proper understanding, these techniques can unlock profound healing potential.

**Chapter Thirteen: Miscellaneous Notes**

Regarding the *kotohogi* (祝詞 - congratulatory or ritual words): When offering prayers to the deities, the tone should be solemn and respectful, the words clear and sincere. The timing of the recitation should be appropriate for the occasion. The offerings should be presented with care and reverence.

Regarding the *norito* (祝詞 - Shinto prayer): The pronunciation should be accurate, the rhythm and intonation correct. The meaning of the words should be understood, and the prayer should be recited with heartfelt devotion.

The cyclical calendar uses sixty stems and twelve branches. The ten celestial stems are:

甲 (kō), 乙 (otsu), 丙 (hei), 丁 (tei), 戊 (bo), 己 (ki), 庚 (kō), 辛 (shin), 壬 (jin), 癸 (ki). The twelve terrestrial branches are: 子 (shi), 丑 (chū), 寅 (in), 卯 (bō), 辰 (shin), 巳 (shi), 午 (go), 未 (bi), 申 (shin), 酉 (yū), 戌 (jutsu), 亥 (gai).

The combination of these stems and branches creates a sixty-year cycle. Each year, month, and day is assigned a specific combination. This calendar is used for various purposes, including determining auspicious times for rituals and festivals.

Regarding the *mikoshi* (神輿 - portable shrine): When carrying the *mikoshi*, the movements should be steady and respectful. The bearers should move in unison, chanting and offering praises to the deity enshrined within. The *mikoshi* should be treated with the utmost reverence.

**Chapter Thirteen: Miscellaneous Notes (Continued)**

Regarding the *tamagushi* (玉串 - sprig of sacred sakaki with paper streamers): When offering the *tamagushi*, it should be held with both hands and presented with a bow. The tip of the *tamagushi* should be pointed towards the deity. The offering represents one's sincere respect and devotion.

Regarding purification with water: When purifying oneself or the ritual implements with water, the water should be clean and fresh. The act of washing symbolizes the cleansing of impurities and the renewal of spiritual purity.

Regarding the arrangement of offerings: The offerings should be arranged in a neat and orderly manner on the altar. The placement of each offering has a specific significance and should follow traditional guidelines.

Regarding the recitation of prayers: The prayers should be recited clearly and audibly, with sincere intention. The practitioner should focus their mind and heart on the meaning of the words.

Regarding bows and prostrations: Bows and prostrations should be performed with proper form and reverence. The depth and duration of the bow or prostration may vary depending on the context.

**Auspicious Days (Examples)**

First Month: 1st, 5th, 7th, 8th, 11th, 15th Second Month: 2nd, 6th, 8th, 12th, 16th Third Month: 3rd, 7th, 9th, 13th, 17th Fourth Month: 4th, 8th, 10th, 14th, 18th Fifth Month: 5th, 9th, 11th, 15th, 19th Sixth Month: 6th, 10th, 12th, 16th, 20th Seventh Month: 1st, 7th, 13th, 19th, 25th Eighth Month: 2nd, 8th, 14th, 20th, 26th Ninth Month: 3rd, 9th, 15th, 21st, 27th Tenth Month: 4th, 10th, 16th, 22nd, 28th Eleventh Month: 5th, 11th, 17th, 23rd, 29th Twelfth Month: 6th, 12th, 18th, 24th, 30th

These are just a few examples of auspicious days. The specific auspicious days for a particular ritual or event may vary depending on various factors.

## Chapter Sixteen: Ritual Procedures, First Section

On the day of the ritual, after thoroughly purifying oneself, one should proceed to the ritual site. The offerings, such as flowers, incense, and candles, should be arranged neatly.

First, the officiant faces the altar and performs three deep bows.

Next, the officiant recites the purification prayer, invoking the blessings of the deities to cleanse the ritual space and all participants.

Then, the officiant offers incense, allowing its fragrant smoke to carry prayers to the heavens.

Following this, the officiant offers flowers, symbolizing beauty and reverence.

Next, candles are lit, representing illumination and divine presence.

Offerings of food and drink are then presented, expressing gratitude and seeking blessings for sustenance.

The officiant then recites the main prayer, articulating the purpose of the ritual and beseeching the deities for their favor. The specific content of the prayer will vary depending on the nature of the ritual.

During the prayer, the officiant may perform specific *mudras* (hand gestures) and visualizations to enhance the connection with the divine.

After the main prayer, other participants may offer their individual prayers or intentions.

The officiant concludes the prayer session with a final bow.

Next, sacred music or chanting may be performed to further invoke the divine atmosphere.

Finally, the officiant offers closing remarks, expressing gratitude for the deities' presence and the successful completion of the ritual.

All participants then offer a final bow before the ritual concludes.

## Chapter Sixteen: Ritual Procedures, Second Section

During the ritual, it is essential to maintain a sincere and reverent attitude. Distractions should be avoided, and the mind should be focused on the sacred purpose of the ceremony.

The officiant should perform all actions with grace and precision, following the established protocols. Each step of the ritual has a specific meaning and contributes to the overall efficacy of the ceremony.

The participants should follow the guidance of the officiant and participate respectfully in the proceedings. Their collective devotion enhances the spiritual energy of the ritual.

The offerings should be of the highest quality and presented with care. The act of offering symbolizes one's commitment and gratitude.

The prayers should be recited with clarity and conviction, expressing heartfelt intentions and seeking divine blessings.

The sacred space should be kept clean and orderly, creating an environment conducive to spiritual communion.

The timing of the ritual should be carefully observed, aligning with auspicious celestial influences whenever possible.

The specific deities invoked and the nature of the offerings may vary depending on the tradition and the purpose of the ritual. However, the underlying principles of sincerity, reverence, and devotion remain constant.

The benefits of participating in these rituals are manifold, including spiritual purification, the cultivation of virtue, the attainment of blessings, and the strengthening of the connection with the divine. Through consistent and sincere practice, one can deepen their spiritual understanding and experience profound inner peace.

## Chapter Eighteen: Various Incantations, First Section

**Incantation for Wind Control:**

"O mighty wind, heed my call! Cease your violent gusts, calm your turbulent breath. Let the clouds disperse, the rain subside. Still the raging storms, pacify the restless air. By the power of the sacred words, I command you: be still! Be still! Be still!" (Recite three times with focused intention)

**Incantation for Rain Invocation:**

"O benevolent heavens, heed my plea! Send forth your gentle rain, nourish the parched earth. Let the rivers swell, the fields flourish. By the power of the sacred words, I beseech you: send rain! Send rain! Send rain!" (Recite three times with outstretched hands towards the sky)

**Incantation for Earthquake Cessation:**

"O stable earth, heed my words! Still your trembling, cease your shaking. Let the ground be firm, the foundations secure. By the power of the sacred words, I implore you: be still! Be still! Be still!" (Recite three times while touching the ground with reverence)

**Incantation for Fire Extinguishing:**

"O quenching waters, heed my command! Subdue the raging flames, quell the burning heat. Let the fire recede, the embers cool. By the power of the sacred words, I order you: be extinguished! Be extinguished! Be extinguished!" (Recite three times while visualizing water flowing over the flames)

**Incantation for Pestilence Removal:**

"O purifying light, heed my invocation! Banish the foul pestilence, cleanse the tainted air. Restore health and vitality, dispel sickness and disease. By the power of the sacred words, I decree: be gone! Be gone! Be gone!" (Recite three times while visualizing a radiant light cleansing the afflicted area)

**Chapter Eighteen: Various Incantations, Second Section**

**Incantation for Protection from Evil Spirits:**

"O guardian spirits, heed my call! Erect a mighty shield, ward off malevolent forces. Protect this sacred space, defend us from harm. By the power of the sacred words, I entreat you: protect us! Protect us! Protect us!" (Recite three times while drawing a protective circle with your hand)

**Incantation for Good Fortune:**

"O auspicious blessings, heed my desire! Draw forth prosperity, invite abundance. Let good fortune flow, happiness prevail. By the power of the sacred words, I invoke you: bring fortune! Bring fortune! Bring fortune!" (Recite three times while visualizing golden light showering the area)

**Incantation for Healing Illness:**

"O healing energies, heed my plea! Restore the afflicted body, mend the broken spirit. Alleviate suffering, grant renewed health. By the power of the sacred words, I beseech you: heal! Heal! Heal!" (Recite three times while gently touching the afflicted area)

**Incantation for Safe Travel:**

"O guiding stars, heed my journey! Lead me safely on my path, protect me from danger. Grant me passage without hindrance, bring me to my destination. By the power of the sacred words, I request: guide me! Guide me! Guide me!" (Recite three times while facing the direction of travel)

**Incantation for Finding Lost Objects:**

"O revealing light, heed my search! Uncover what is hidden, bring forth what is lost. Guide my eyes, illuminate the way. By the power of the sacred words, I seek your aid: reveal! Reveal! Reveal!" (Recite three times while focusing your intention on the lost object)

**Chapter Twenty-One: On Cultivating Compassion**

Looking at the suffering of the world, one should awaken a deep sense of compassion. All sentient beings, from the smallest insect to the largest creature, desire happiness and fear suffering. Yet, they are trapped in a cycle of delusion and ignorance, constantly creating negative karma that leads to further pain.

Reflect on the countless beings who are tormented by poverty, disease, violence, and despair. Their cries of anguish resonate throughout the universe. How can we remain indifferent to their plight?

Consider the animals who are slaughtered for food, the birds trapped in cages, the fish caught in nets. They experience fear, pain, and the longing for freedom, just as we do.

Think of those who are afflicted by chronic illnesses, their bodies wracked with pain, their spirits weary. They yearn for relief, for a moment of peace.

Remember those who are caught in the cycle of addiction, their minds enslaved by cravings, their lives spiraling into ruin. They desperately seek liberation from their torment.

Contemplate those who are consumed by anger, hatred, and jealousy, their hearts filled with bitterness and resentment. They inflict suffering upon themselves and others.

See the faces of those who have lost loved ones, their hearts broken by grief, their lives shrouded in sorrow. They long for comfort and solace.

By contemplating the myriad forms of suffering in the world, we can cultivate a profound sense of empathy and compassion. This compassion will motivate us to act, to alleviate the pain of others, to work towards a world where all beings can experience peace and happiness.

**Chapter Twenty-One: On Cultivating Compassion (Continued)**

The seeds of compassion reside within each of us. We can nurture these seeds through mindful awareness, reflecting on the suffering of others, and cultivating a sincere desire to help.

When we encounter someone who is suffering, even in small ways, we should open our hearts and offer kindness and understanding. A simple act of empathy can bring comfort and hope.

We should strive to see the interconnectedness of all beings, recognizing that the happiness of one is linked to the happiness of all. When others suffer, we too are diminished. When others find peace, we too are enriched.

Cultivating compassion requires courage and perseverance. It means confronting our own biases and prejudices, and extending our care to those who are different from us. It means challenging injustice and working towards a more equitable world.

Through the practice of compassion, our hearts will soften, our minds will open, and our lives will become more meaningful. We will experience a deeper sense of connection to all beings, and we will find true joy in the happiness of others.

Let us therefore dedicate ourselves to the cultivation of compassion, allowing it to guide our thoughts, words, and actions. May our lives be a source of comfort and healing for all who we encounter.

**Chapter Twenty-Two: The Great Compassion Dharani**

Homage to the Seven Treasures! Homage to Arya Avalokiteśvara! Bodhisattva Mahasattva Mahakarunika! Tadyatha: Om! Dhara dhara dhiri dhiri dhuru dhuru! Vaje vaje! Praje praje! Kusu me kusu maware! Ili mili! Chiti jvala manam! Svaha!

This is the Great Compassion Dharani, a powerful mantra for invoking the boundless compassion of Avalokiteśvara Bodhisattva. Reciting this dharani with a sincere heart can bring forth great

blessings, alleviate suffering, and fulfill wishes. It is a source of comfort, healing, and liberation for all who practice it with faith and devotion.

## Chapter Twenty-Three: Ritual Implements and Their Significance

**Incense Burner:** Represents the offering of prayers and the purification of the ritual space. Its rising smoke symbolizes the connection between the earthly realm and the heavens.

**Candlestick:** Represents illumination, wisdom, and the dispelling of darkness. The light symbolizes the divine presence and the clarity of spiritual understanding.

**Flower Vase:** Represents beauty, reverence, and the offering of nature's bounty. The flowers symbolize the ephemeral nature of life and the importance of offering what is beautiful and pure.

**Water Vessel:** Represents purity, cleansing, and the offering of the source of life. The water symbolizes the flow of blessings and the purification of body and mind.

**Food Offering Plate:** Represents nourishment, sustenance, and the offering of gratitude for the gifts of the earth. The food symbolizes the interconnectedness of all life and the importance of sharing.

**Bell:** Represents the awakening of consciousness, the calling of the deities, and the creation of sacred sound vibrations. Its resonant tones purify the environment and invite divine presence.

**Drum:** Represents the rhythm of the universe, the heartbeat of life, and the invocation of powerful energies. Its resonant beats create a dynamic and transformative atmosphere.

**Mirror:** Represents clarity, reflection, and the illumination of one's true nature. Gazing into the mirror can symbolize self-awareness and the recognition of the inherent divinity within.

The proper handling and placement of these ritual implements are essential for creating a sacred and potent ritual space. Each item serves a specific purpose and contributes to the overall efficacy of the ceremony.

## Chapter Twenty-Four: The Secret Dharma of Myōken Bodhisattva, Essential Practices

The essence of this secret dharma lies in unwavering faith and diligent practice. Without a steadfast heart and persistent effort, the profound benefits will not be realized. Therefore, cultivate your belief with sincerity and engage in the practices with devotion.

First, establish a clean and sacred space for your practice. Purify the area with incense and clear your mind of distractions.

Next, visualize the radiant form of Myōken Bodhisattva, adorned with celestial garments and holding the sword and wheel. Imagine his compassionate gaze showering blessings upon you.

Recite the Great Compassion Dharani with focused intention, allowing its sacred sounds to resonate within your being. Visualize the healing light emanating from Myōken Bodhisattva, dispelling darkness and suffering.

Engage in meditative contemplation, reflecting on the boundless compassion and wisdom of Myōken Bodhisattva. Seek to embody these qualities in your own life.

Perform the specific *mudras* (hand gestures) associated with Myōken Bodhisattva, allowing your body to become a conduit for his divine energy.

Offer prayers and aspirations for the well-being of all sentient beings, dedicating the merits of your practice to their liberation.

Maintain consistency in your practice, striving to deepen your connection with Myōken Bodhisattva day by day. Even short, regular sessions are more effective than infrequent, lengthy ones.

As you progress in your practice, you may experience various signs and visions. These should be regarded as confirmations of your progress, but do not become attached to them. Continue your practice with humility and perseverance.

The ultimate goal of this secret dharma is to awaken your own innate wisdom and compassion, realizing the inherent unity of all beings and attaining enlightenment.

**The Sacred Image of Myōken Bodhisattva**

(The text on the page describes the visual representation of Myōken Bodhisattva in the accompanying illustration.)

Myōken Bodhisattva is depicted with a serene and compassionate countenance, embodying boundless wisdom and unwavering resolve. He is adorned with celestial robes and a jeweled crown, signifying his exalted status.

In his right hand, he wields a sword, symbolizing the cutting through of ignorance and delusion. The flames emanating from the sword represent the transformative power of wisdom.

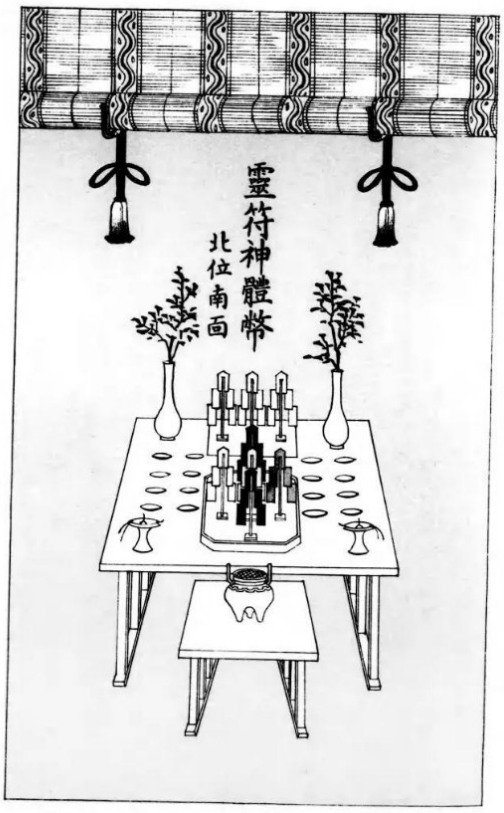
In his left hand, he holds a wheel, representing the turning of the Dharma wheel and the cyclical nature of existence. The wheel also symbolizes the power to overcome obstacles and attain liberation.

He is often depicted riding a dragon or turtle, mythical creatures associated with strength, longevity, and cosmic power. These mounts signify Myōken Bodhisattva's ability to navigate all realms and guide sentient beings on their spiritual journey.

The surrounding clouds and celestial patterns indicate his presence in the heavenly realms and his connection to the cosmic forces.

The overall imagery evokes a sense of peace, power, and profound compassion, inspiring practitioners to cultivate these qualities within themselves through dedicated practice of the Myōken Bodhisattva Dharma.


鎮宅靈符神山真像




**靈符神體之圖** *Reifu Shintai no Zu* Diagram of the Sacred Body of the Talisman

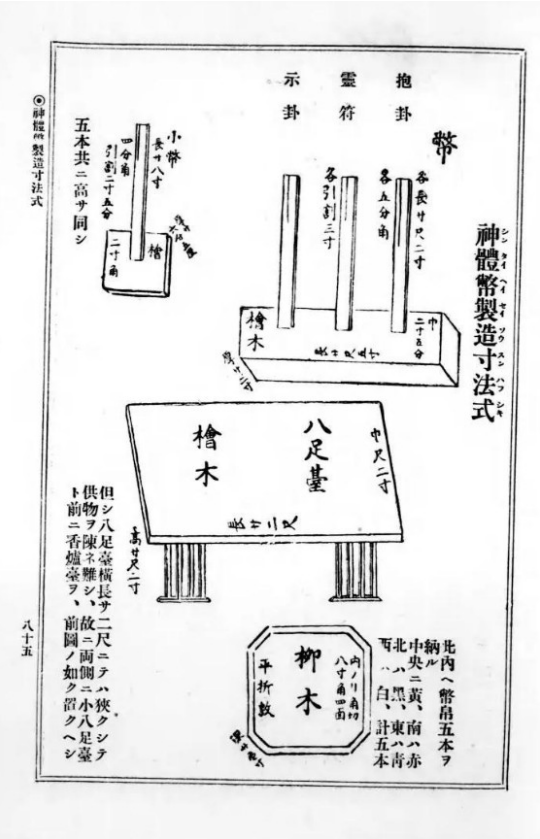
**北位南面** *Hokui Nanmen* Facing South from the North Position

This image depicts a ritual altar or arrangement. The text indicates that the main focus, likely the "Sacred Body of the Talisman," is positioned to face south, while the observer or practitioner is oriented to the north.

The altar features various ritual implements, including:

- A central, tiered structure with multiple candles or lights. This is likely the representation of the "Sacred Body of the Talisman."
- Two vases with plant offerings on either side of the central structure.
- Several small dishes or containers arranged on the table.
- An incense burner placed on a smaller table in front of the main altar.

The overall arrangement suggests a ritual setting for prayer, offering, and perhaps the invocation of spiritual power associated with the talisman. The orientation (facing south from the north) often holds symbolic significance in various spiritual and religious practices.




**神體製造寸法式** *Shintai Seizō Sunpō Shiki* Construction Dimensions and Method for a Shintai

The image provides diagrams and measurements for constructing a *shintai*. It appears to be a multi-part object, possibly involving wooden components and specific dimensional relationships. Let's break down the labeled sections:

**Top Section:**

- **抱其** (*Dakitsuki*): "To embrace it" or "Attachment." This seems to refer to the upper, vertical elements.
    - **各長サ一尺二寸** (*Kaku nagasa ichi-jō ni-sun*): "Each length: 1 foot 2 sun" (approximately 36 cm).
    - **厚五分** (*Atsusa go-bu*): "Thickness: 5 bu" (approximately 1.5 cm).
    - **巾二寸** (*Haba ni-sun*): "Width: 2 sun" (approximately 6 cm).

    - **示其** (*Shimesu sono*): "Showing that" or "Indicating its..." This likely refers to the arrangement of these vertical pieces.
- **雲符** (*Unpu*): "Cloud Talisman" or "Cloud Symbol." These appear to be the vertical slats or posts.
    - **各長サ一尺** (*Kaku nagasa ichi-jō*): "Each length: 1 foot" (approximately 30 cm).
    - **厚三分** (*Atsusa san-bu*): "Thickness: 3 bu" (approximately 0.9 cm).
    - **巾八分** (*Haba hachi-bu*): "Width: 8 bu" (approximately 2.4 cm).
- **増木** (*Masuki*): "Increasing wood" or "Supporting wood." This seems to be a base or support structure.
    - **長サ一尺三寸** (*Nagasa ichi-jō san-sun*): "Length: 1 foot 3 sun" (approximately 39 cm).
    - **厚サ六分** (*Atsusa roku-bu*): "Thickness: 6 bu" (approximately 1.8 cm).
    - **巾六寸** (*Haba roku-sun*): "Width: 6 sun" (approximately 18 cm).
- **小枠** (*Kowaku*): "Small frame." This is a smaller, rectangular component.
    - **長サ八寸** (*Nagasa hachi-sun*): "Length: 8 sun" (approximately 24 cm).
    - **巾二寸五分** (*Haba ni-sun go-bu*): "Width: 2 sun 5 bu" (approximately 7.5 cm).
    - **厚サ一寸** (*Atsusa ichi-sun*): "Thickness: 1 sun" (approximately 3 cm).

**Middle Section:**

- **檜木** (*Hinoki*): "Cypress wood." This labels the tabletop.
    - **長サ二尺** (*Nagasa ni-jō*): "Length: 2 feet" (approximately 60 cm).
    - **巾一尺二寸** (*Haba ichi-jō ni-sun*): "Width: 1 foot 2 sun" (approximately 36 cm).
    - **厚サ八分** (*Atsusa hachi-bu*): "Thickness: 8 bu" (approximately 2.4 cm).
- **八足臺** (*Hassokudai*): "Eight-legged stand" or "Eight-legged table." This is the table supporting the *shintai*.
    - Dimensions are indicated with lines and labels but not explicitly written out in this view.

**Bottom Section:**

- **柳木** (*Yanagi*): "Willow wood." This labels a flat, possibly hexagonal component.
    - **平折敷** (*Hirazoshiki*): "Flat serving stand" or "Flat tray."
    - Dimensions are indicated with lines and labels but not explicitly written out in this view.
- **右之形ハ常ニ心鏡ヲ移して見ル** (*Migi no katachi wa tsune ni shinkyō o utsushite miru*): "The shape on the right is always to be seen reflecting the heart-mirror." This suggests a specific way to view or understand the arrangement.

**Rightmost Section (Color Instructions):**

- **內ノ祭具ノ色** (*Uchi no saigu no iro*): "The color of the inner ritual implements."
    - **御幣五本** (*Gohei go-hon*): "Five *gohei* (paper streamers attached to a wand)."
        - **北中南ハ白** (*Hokuchūnan wa shiro*): "North, center, south are white."
        - **東ハ黃** (*Higashi wa ki*): "East is yellow."
        - **西ハ赤** (*Nishi wa aka*): "West is red."
    - **計五本** (*Kei go-hon*): "Total five."

**Bottom Left Text:**

- **但前物ハ各長サ二寸巾八分厚サ二分五厘宛** (*Tada zenbutsu wa kaku nagasa ni-sun haba hachi-bu atsusa ni-bu go-rin zutsu*): "However, for the aforementioned items, each length is 2 sun, width is 8 bu, thickness is 2 bu 5 rin each" (approximately 6 cm long, 2.4 cm wide, 0.75 cm thick).
- **供物臺ハ前ニ二ツ後ニ一ツ** (*Kumotsudai wa mae ni futatsu ushiro ni hitotsu*): "For the offering stands, two in the front, one in the back."
- **兩側ニ小キ臺** (*Ryōsoku ni koki dai*): "Small stands on both sides."
- **足ハ八足** (*Ashi wa hassoku*): "The legs are eight legs."

**Bottom Left Corner:**

- **八十五** (*Hachi-jū go*): "Eighty-five" (page number).
- **(C) 神體製造寸法式** (*Shintai Seizō Sunpō Shiki*): "(Copyright) Construction Dimensions and Method for a Shintai."

In summary, this document provides detailed measurements and instructions for crafting a *shintai*, likely for Shinto ritual use. It specifies the dimensions of various wooden components and even the colors of the *gohei* to be used. The note about the "heart-mirror" suggests a symbolic aspect to the construction or viewing of this sacred object.

# Onmyodo Ritual Procedures (part 2)

**Ritual Secret Practice Procedure Method**

When offering to the principal deity and its retinue:

First, offer the offerings.

The offerings are as follows on the left.

The offering stands are in front of the deity.

Prepare two stands each.

Place the sacred sake in the center.

Rice on the left and right.

First water (fresh water offering).

Sweets/Confectionery.

Fruits.

Grilled food.

Stewed food.

Other vegetables.

Or, prepare the aforementioned offerings monthly.

On auspicious days, arrange various kinds and offer them.

**Flowers:**

Arrange in vessels.

Any kind of flower is acceptable.

Or, five-colored flowers.

Always the freshest and best ones.

If there are none:

Flowers of local plants and trees.

Or, artificial flowers.

Should be used.

**Lamp Offering (Light Offering):**

Arrange in vessels.

Any kind of lamp is acceptable.

Or, oil.

Or, candles.

Should be used.

The lamps are in the front.

Offering two each depends on the magnitude of the heart's desire.

**Incense:**

Burn in the incense burner.

First, aloeswood incense.

Next, several kinds of incense.

Or, powdered incense.

Should follow the usual custom.

**Sacred Sake:**

Offering in a vessel should follow the usual custom.

## Chapter Twenty-Seven: Exorcism Ritual, First Section

First, purify the ritual space thoroughly. Sprinkle salt and scatter rice in the four directions.

Next, invite the protective deities of the four directions to guard the boundaries of the sacred area.

Bow respectfully towards the east, south, west, and north.

Then, recite the incantation for binding evil spirits, visualizing them being restrained by powerful forces.

Afterward, perform the *mudra* (hand gesture) of the immovable wisdom king Fudō Myōō, invoking his power to subdue negativity.

Next, offer prayers to the local deities and spirits of the land, asking for their cooperation and assistance in the exorcism.

Recite the specific incantation for the removal of the harmful entity, focusing your intention and visualizing its expulsion.

During the incantation, you may use ritual implements such as a sacred sword or a staff to direct spiritual energy.

Maintain a calm and focused mind throughout the ritual, trusting in the power of the sacred practices.

After the exorcism incantation, perform the *mudra* of purification, visualizing the cleansed space filled with bright light.

Offer gratitude to the protective deities and local spirits for their aid.

Conclude the first part of the ritual with three deep bows towards the altar.

**Chapter Twenty-Seven: Exorcism Ritual, Second Section**

Next, prepare the offerings for the malevolent spirit being exorcised. These offerings are intended to appease and guide the spirit towards liberation.

The offerings typically include incense, water, and sometimes food items appropriate for the spirit's nature.

Place the offerings outside the main ritual space, in a designated area for departed spirits.

Recite prayers specifically addressed to the spirit, explaining the purpose of the ritual and encouraging it to release its attachments and move towards peace.

Offer words of compassion and guidance, helping the spirit to understand its situation and find solace.

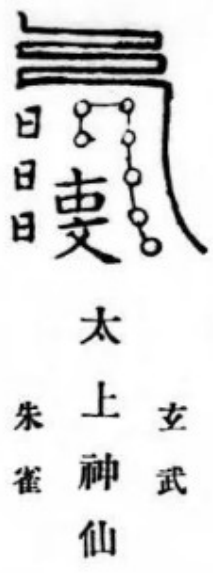
Perform a purification ritual for the area where the spirit was residing, removing any lingering negative energy.

Visualize the spirit being enveloped in light and guided towards a peaceful realm.

Offer final prayers for the spirit's well-being and liberation.

Conclude the exorcism ritual with gratitude and a sense of closure.

**Important Note:** This type of ritual should only be performed by experienced practitioners who have received proper training and guidance. It requires deep understanding, strong spiritual power, and a compassionate heart. Incorrectly performed exorcisms can have unintended consequences.




**Chapter Thirty: The Great Compassion Dharani Ritual, First Section**

**Purification of the Altar:**

First, thoroughly cleanse the altar and the surrounding area. Sprinkle pure water and burn fragrant incense.

Arrange the offerings neatly on the altar. These typically include flowers, light (candles or lamps), incense, fresh water, and food.

Recite the purification mantra to consecrate the ritual space and the offerings.

**Invocation of the Deities:**

Visualize the compassionate form of Avalokiteśvara Bodhisattva, surrounded by radiant light and accompanied by attendant deities.

Recite the invocation mantra, inviting Avalokiteśvara and the other deities to descend and bestow their blessings.

Offer incense and flowers to the deities with reverence.

**Recitation of the Great Compassion Dharani:**

Begin the recitation of the Great Compassion Dharani (*Senju Sengen Darani*). Recite it with clear pronunciation, focused intention, and unwavering faith.

The number of repetitions can vary, but often it is recited one hundred and eight times.

Visualize the compassionate energy of the dharani filling the ritual space and extending to all sentient beings.

During the recitation, you may use prayer beads (*juzu*) to keep count.

Maintain a calm and meditative state of mind throughout the recitation.

**Chapter Thirty: The Great Compassion Dharani Ritual, Second Section**

**Offering of Repentance and Confession:**

Reflect on your past transgressions and negative karmas. With sincerity and humility, offer words of repentance and confession before Avalokiteśvara.

Visualize these negativities being purified by the compassionate light of the Bodhisattva.

**Taking Refuge:**

Recite the formula for taking refuge in the Three Jewels: the Buddha, the Dharma, and the Sangha.

Affirm your commitment to the path of awakening and your reliance on the guidance of the Three Jewels.

**Vows and Aspirations:**

Recite the Bodhisattva vows, dedicating yourself to the liberation of all sentient beings.

Express your aspirations for enlightenment and your determination to cultivate compassion and wisdom.

**Dedication of Merit:**

Dedicate the merits accumulated through the recitation of the dharani and the performance of the ritual to the well-being of all beings.

May all beings be free from suffering and attain happiness.

**Conclusion:**

Conclude the ritual with expressions of gratitude to Avalokiteśvara and the attending deities.

Perform three deep bows as a sign of reverence and respect.

Disperse the offerings respectfully after the ritual.

**Mantras (Examples):**

- **Purification Mantra:** Oṃ Vajra Pāṇi Hūṃ Phaṭ Svāhā
- **Invocation Mantra:** Namo Ratna Trayāya Namo Ārya Avalokiteśvarāya Bodhisattvāya Mahāsattvāya Mahākāruṇikāya
- **Great Compassion Dharani:** (Followed by the full dharani)
- **Refuge Formula:** Namo Buddhāya, Namo Dharmāya, Namo Saṃghāya

**Chapter Thirty-Two: Daily Practice Procedure, Abbreviated Method**

First, purify the hands and mouth.

Next, face the altar and perform three bows.

Offer incense and light (candle or lamp).

Recite the Great Compassion Dharani once with focused intention.

Offer a silent prayer, entrusting your heart and wishes to the deities.

Perform one bow.

Conclude the abbreviated practice.

**Note:** This is a simplified method for daily practice. For more elaborate rituals or specific requests, the fuller procedures should be followed.

**Chapter Thirty-One: The Lotus Sutra Recitation Method, Abbreviated**

Bow once towards the south, reciting the title of the Wonderful Dharma Lotus Flower Sutra.

Next, recite a brief passage or verse from the Lotus Sutra.

Offer incense and light (candle or lamp).

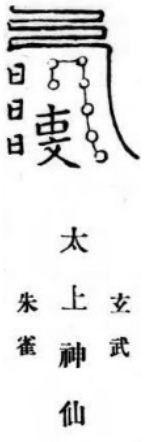
Recite the Great Compassion Dharani once.

Offer a silent prayer, dedicating the merits of the recitation to the liberation of all beings.

Perform one bow.

Conclude the abbreviated Lotus Sutra recitation.

**Note:** Even a brief recitation of the Lotus Sutra carries great merit and brings blessings. It is important to recite with sincerity and reverence.



## Chapter Thirty-Four: Funeral Rites, First Section

When one's life comes to an end, the spirit departs from the body. At this time, prepare a clean and quiet space.

Gently lay the deceased on their back with their head facing north. Cover the body with a clean white cloth.

Place a small table near the head of the deceased and offer a single lit candle and incense.

Recite the name of Amitabha Buddha and encourage the deceased to take refuge in the Pure Land.

Perform the *mudra* (hand gesture) of peaceful departure.

Arrange flowers around the deceased, if available.

Close the eyes and gently fold the hands in a prayerful position.

Maintain a peaceful atmosphere and avoid loud noises or disturbances.

Prepare the memorial tablet (*ihai*) with the deceased's name and date of death.

Inform the family members and arrange for the funeral services according to tradition.

## Chapter Thirty-Five: Funeral Rites, Second Section

The funeral rites should be conducted with solemnity and reverence. The specific procedures may vary depending on local customs and family traditions.

Typically, the body is placed in a coffin and a wake is held, allowing family and friends to pay their respects.

During the wake, sutras may be chanted and incense offered.

The funeral procession takes place on an auspicious day, and the coffin is carried to the crematory or burial site.

At the crematory or burial site, prayers and offerings are made for the peaceful repose of the deceased's spirit.

The memorial tablet (*ihai*) is enshrined in the family altar, and regular offerings and prayers are made to honor the deceased.

The mourning period typically lasts for a certain duration, during which family members wear mourning attire and observe certain restrictions.

After the mourning period, memorial services are held at regular intervals to remember and honor the deceased.

It is important to conduct the funeral rites with sincerity and care, expressing love, gratitude, and remembrance for the departed.

## Chapter Thirty-Six: On Revering Ancestors and Spirits, First Section

Our ancestors are the root of our being, the source of our life. Without them, we would not exist. Therefore, we should always remember their kindness and offer them our deepest respect and gratitude.

On the family altar, enshrine the memorial tablets (*ihai*) of our ancestors and the images of revered deities and spirits. Offer incense, light, water, and food regularly.

Recite prayers and express our gratitude for their blessings and guidance. Share the merits of our good deeds with them.

During festivals and special occasions, perform more elaborate rituals to honor our ancestors and the spirits.

Maintain the family altar with care and cleanliness, as it is a sacred space connecting us to our roots.

Teach our children the importance of respecting ancestors and spirits, passing down the traditions from generation to generation.

By revering our ancestors and spirits, we not only express our gratitude but also seek their continued protection and blessings for the well-being of our family and descendants.

## Chapter Thirty-Seven: On Revering Ancestors and Spirits, Second Section

The benefits of revering ancestors and spirits are many. It fosters a sense of belonging, strengthens family bonds, and reminds us of our heritage.

It cultivates gratitude for the sacrifices and contributions of those who came before us.

It provides a sense of spiritual connection and guidance, knowing that we are supported by unseen forces.

It helps us to live with greater awareness of our responsibilities to our family and future generations.

It can bring peace, harmony, and prosperity to our household.

Conversely, neglecting our ancestors and spirits can lead to disharmony, misfortune, and a sense of disconnection from our roots.

Therefore, it is essential to maintain these traditions with sincerity and respect. Even simple acts of remembrance and gratitude can have profound effects.

By honoring those who came before us, we honor ourselves and pave the way for a brighter future for our descendants. This is a fundamental aspect of living a virtuous and fulfilling life.

## Chapter Thirty-Eight: On the Importance of Sincerity and Faith in Practice, First Section

Without sincerity and faith, any religious practice will be like a plant without roots, unable to grow and bear fruit. True faith arises from a deep understanding of the teachings and a sincere desire for enlightenment.

When engaging in rituals, chanting mantras, or performing meditations, it is crucial to do so with a focused mind and a pure heart. Doubt and skepticism will only hinder your progress. Believe in the power of the practice and the blessings of the deities.

Sincerity manifests in our diligence and consistency. Just as a farmer diligently tends to their fields, we must diligently cultivate our spiritual practice. Even when faced with obstacles or distractions, we should persevere with unwavering determination.

Faith is not blind belief; it is a conviction born from contemplation and experience. As we deepen our understanding of the Dharma and witness the transformative effects of our practice, our faith will naturally grow stronger.

The deities and enlightened beings respond to sincere devotion. When our hearts are open and our intentions are pure, their blessings will flow freely.

Therefore, cultivate sincerity in your actions and faith in your heart. These are the twin pillars that support a fruitful spiritual journey.

## Chapter Thirty-Nine: On the Importance of Sincerity and Faith in Practice, Second Section

Reflect on the lives of great practitioners of the past. Their unwavering sincerity and profound faith enabled them to attain enlightenment and perform miraculous deeds. They faced countless challenges, yet their devotion remained steadfast.

Consider the power of intention. When our practice is fueled by a sincere desire for liberation and the well-being of all beings, its efficacy is greatly enhanced. Selfish motives and half-hearted efforts will yield little fruit.

Just as a clear mirror reflects images accurately, a sincere mind allows the true nature of reality to be revealed. Faith acts as the unwavering foundation upon which this clarity can arise.

Doubt creates obstacles in our spiritual path, like clouds obscuring the sun. Sincerity and faith dispel these clouds, allowing the light of wisdom to shine through.

Even seemingly small acts performed with sincerity and faith can accumulate great merit. Consistent effort, even in modest practices, will eventually lead to profound transformation.

Therefore, examine your own heart. Are your practices performed with genuine sincerity and unwavering faith? Cultivate these qualities diligently, and the fruits of your spiritual endeavors will surely blossom.

## Chapter Forty: On the Transience of Life and the Importance of Practice, First Section

Life is fleeting, like dew on the grass or a flash of lightning. We are born into this world, experience joys and sorrows, and eventually return to the dust. This impermanence is a fundamental truth of existence.

Knowing this, we should not waste our precious human birth on frivolous pursuits. Instead, we should diligently engage in spiritual practice, seeking liberation from the cycle of suffering.

Time waits for no one. Each moment that passes is a step closer to our inevitable end. Therefore, we must seize every opportunity to cultivate virtue and wisdom.

The causes and conditions that brought us into this life are temporary and ever-changing. Clinging to them will only lead to disappointment and attachment.

The only true refuge lies in the Dharma, the teachings of the enlightened ones. By understanding and practicing the Dharma, we can transcend the limitations of birth and death.

Therefore, strive earnestly in your practice. Be mindful of the impermanent nature of all things. Cultivate detachment from worldly pleasures and focus on the path to liberation.

This fleeting life is a precious opportunity. Do not squander it in vain pursuits. Embrace the Dharma and strive for enlightenment with all your being.

## Chapter Forty-One: On the Transience of Life and the Importance of Practice, Second Section

Consider the countless beings who have lived and died before us. Their lives, no matter how grand or humble, have all come to an end. This is the universal law of impermanence.

Reflect on the suffering inherent in birth, old age, sickness, and death. These are the inevitable realities of our conditioned existence.

Attachment to the illusion of a permanent self and the clinging to worldly possessions only exacerbate our suffering.

The cycle of rebirth continues endlessly as long as we remain bound by ignorance and desire.

The only way to break free from this cycle is to cultivate wisdom and eliminate our attachments through diligent spiritual practice.

The teachings of the Buddha offer a clear path to liberation. By following this path, we can transcend the limitations of impermanence and attain lasting peace.

Therefore, do not be complacent. Recognize the preciousness and brevity of this human life. Engage in your practice with urgency and determination.

Strive to realize the true nature of reality, free from the illusions of permanence and self. This is the ultimate goal of our spiritual journey.

## Chapter Forty-Two: On Karma and its Effects, First Section

The principle of karma teaches that every action, whether physical, verbal, or mental, creates a corresponding effect. Like seeds sown in the ground, our actions eventually ripen into consequences, whether pleasant or unpleasant.

Good deeds, motivated by compassion and wisdom, will lead to positive outcomes, such as happiness, good health, and favorable circumstances.

Negative actions, driven by greed, anger, and ignorance, will result in suffering, misfortune, and unfavorable rebirths.

The effects of karma may not manifest immediately; they can ripen over time, even across lifetimes. Therefore, it is crucial to be mindful of our actions and cultivate wholesome intentions.

Even seemingly small actions can accumulate significant karmic consequences. Just as a tiny seed can grow into a large tree, our seemingly insignificant deeds can have far-reaching effects.

The law of karma is impartial and inexorable. It operates without judgment or favoritism, simply reflecting the nature of our actions.

Understanding karma empowers us to take responsibility for our lives and shape our future by consciously choosing wholesome actions and refraining from harmful ones.

## Chapter Forty-Three: On Karma and its Effects, Second Section

The complexity of karma lies in the intricate web of causes and conditions that influence its manifestation. The same action can yield different results depending on the individual's intentions, the circumstances, and the karmic seeds already present.

For example, an act of generosity performed with selfish motives will have a different karmic effect than the same act performed with genuine compassion.

Similarly, the suffering we experience is not always a direct result of our own past actions; it can also be influenced by the collective karma of our family, community, or even the world.

However, the fundamental principle remains: our actions create tendencies and predispositions that shape our future experiences.

By purifying our intentions and cultivating virtuous actions, we can gradually transform our karmic patterns and create a more positive future for ourselves and others.

The path to liberation involves understanding the workings of karma and transcending the cycle of cause and effect through wisdom and compassion.

Therefore, strive to live mindfully, cultivating wholesome thoughts, words, and deeds. By doing so, we sow the seeds of happiness and liberation.

**Latest Important Matters, Second Report: Meteorological Observations, Part One**

Regarding the recent heavy rains and flooding:

The amount of rainfall recorded in the past few days has been unprecedented in many areas. Rivers have overflowed their banks, causing widespread flooding and inundating residential areas and farmland. Transportation networks have been severely disrupted, and many people have been forced to evacuate their homes.

Meteorological agencies are attributing this extreme weather event to a combination of factors, including an unusually strong and prolonged monsoon season and the effects of climate change, which are leading to more frequent and intense extreme weather events.

Rescue efforts are underway, with emergency services and volunteers working tirelessly to assist those affected by the floods. However, the scale of the disaster is significant, and the recovery process is expected to be long and challenging.

The government has pledged to provide financial assistance and support to the affected areas and is urging residents to remain vigilant and follow the instructions of emergency personnel.

Further updates and information will be provided as the situation evolves.

**Latest Important Matters, Second Report: Meteorological Observations, Part Two**

Continuing from the previous report:

The current weather patterns remain unstable, and further rainfall is expected in the coming days. Residents in affected areas are urged to remain cautious and take necessary precautions.

The long-term forecast suggests that the monsoon season may continue for several more weeks, increasing the risk of further flooding and landslides.

Climate scientists are emphasizing the need for urgent action to address the underlying causes of climate change, which are exacerbating extreme weather events globally.

The economic impact of the recent floods is expected to be substantial, affecting agriculture, infrastructure, and businesses. The government is assessing the damage and developing plans for long-term recovery and rebuilding efforts.

Community support and resilience are proving to be crucial in the face of this disaster, with neighbors helping neighbors and volunteers providing essential assistance.

The importance of preparedness for extreme weather events is now more evident than ever. Individuals and communities are encouraged to develop emergency plans and gather necessary supplies.

The meteorological agency continues to monitor the situation closely and provide timely updates and warnings to the public.

## Chapter Forty-Four: On the Importance of Diligent Practice, Part One

The path to enlightenment is arduous and requires persistent effort. It is not something that can be attained through mere intellectual understanding or casual practice. Just as a skilled artisan meticulously hones their craft, so too must a spiritual aspirant dedicate themselves wholeheartedly to their practice.

Without consistent effort, even the most profound teachings will remain like seeds that never sprout. Diligence is the water that nourishes these seeds, allowing them to grow into the tree of wisdom.

There will be times when the path seems difficult, when progress feels slow, and when doubts arise. It is during these times that unwavering diligence is most crucial. Like a boatman rowing against a strong current, we must persevere with steady and determined strokes.

Procrastination and laziness are the enemies of spiritual progress. They are like weeds that choke the life out of our practice. We must diligently weed them out and cultivate the fertile ground of our hearts.

The rewards of diligent practice are immeasurable. As we purify our minds and cultivate wisdom and compassion, we gradually free ourselves from suffering and draw closer to enlightenment.

Therefore, embrace diligence as your constant companion on the spiritual path. With persistent effort and unwavering determination, the ultimate goal is within reach.

## Chapter Forty-Five: On the Importance of Diligent Practice, Part Two

Consider the analogy of polishing a mirror. If we polish it only sporadically, the accumulated dust will obscure its clarity. Similarly, inconsistent spiritual practice will prevent the light of wisdom from shining forth.

Diligent practice is like constantly polishing the mirror of our minds, removing the defilements of ignorance and attachment. Through consistent effort, the inherent clarity of our true nature will gradually be revealed.

Even seemingly small acts of practice, performed regularly and with intention, accumulate transformative power. Like drops of water eventually filling a vast ocean, consistent effort, even in modest amounts, leads to profound change.

Do not be discouraged by setbacks or perceived lack of progress. The spiritual path is a gradual unfolding. Each moment of mindful practice, each sincere recitation, each act of compassion contributes to your ultimate awakening.

Therefore, cultivate a daily rhythm of practice and adhere to it with unwavering diligence. Make your spiritual journey a top priority, like a dedicated student diligently pursuing their studies.

The fruits of your diligent efforts will be the realization of your own inherent wisdom and compassion, leading to a life of peace, purpose, and liberation.

## Chapter Forty-Eight: On the Power of Faith, Part One

Faith is the unwavering conviction in the truth of the teachings and the existence of enlightened beings. It is the foundation upon which spiritual practice is built. Without faith, our efforts will be like seeds sown on barren ground, unable to sprout and grow.

True faith is not blind belief; it is rooted in understanding and experience. As we study the scriptures, contemplate the teachings, and witness the transformative power of practice, our faith deepens and becomes unshakeable.

Faith provides the motivation and strength to persevere on the spiritual path, even when faced with difficulties and doubts. It is like a guiding light that illuminates our way through the darkness of ignorance.

The power of faith can move mountains. When our faith is strong and our hearts are pure, we can overcome seemingly insurmountable obstacles and achieve extraordinary spiritual progress.

The Buddhas and Bodhisattvas respond to sincere faith. Their blessings and guidance flow to those who approach them with unwavering trust and devotion.

Therefore, cultivate your faith diligently. Study the teachings, associate with virtuous companions, and engage in practices that strengthen your conviction. With strong faith as your foundation, the path to enlightenment will unfold before you.

## Chapter Forty-Nine: On the Power of Faith, Part Two

Consider the stories of great practitioners who attained enlightenment through the power of their unwavering faith. Their examples inspire us and demonstrate the transformative potential of sincere devotion.

Faith is like the rudder of a ship, guiding us safely across the ocean of suffering to the shores of liberation. Without it, we would be adrift, tossed about by the waves of delusion and attachment.

Even when faced with adversity and setbacks, strong faith provides the resilience to persevere. It is like a deep wellspring of courage that sustains us through difficult times.

Faith is not passive; it inspires action. It motivates us to diligently practice the teachings, cultivate compassion, and work towards the benefit of all beings.

The deeper our faith, the more receptive we become to the blessings and guidance of the enlightened ones. It opens the channels of communication between our hearts and the wisdom of the universe.

Therefore, nurture your faith with care. Reflect on its importance, cultivate it through study and practice, and let it be the guiding force in your spiritual journey. With unwavering faith, the realization of your true potential is assured.

## Chapter Fifty: On the Importance of Wisdom, Part One

While faith is essential, it must be accompanied by wisdom. Blind faith without understanding can lead us astray. True spiritual practice requires both unwavering belief and clear discernment.

Wisdom allows us to see the true nature of reality, to understand the impermanent and interconnected nature of all phenomena. It helps us to distinguish between what is ultimately beneficial and what leads to suffering.

Just as a ship needs both a sail (faith) and a rudder (wisdom) to navigate the ocean, our spiritual journey requires both belief and understanding to reach its destination.

Wisdom helps us to examine the teachings critically, to understand their deeper meaning, and to apply them effectively in our lives. It prevents us from clinging to dogmatic views or engaging in practices without comprehension.

Through wisdom, we cultivate insight into the causes of suffering and the path to liberation. We learn to identify and dismantle our own delusions and attachments.

Therefore, strive to cultivate both faith and wisdom in your practice. Study the scriptures, engage in contemplation, and seek the guidance of wise teachers. With the harmonious balance of faith and wisdom, your spiritual journey will be both grounded and insightful.

## Chapter Fifty-One: On the Importance of Wisdom, Part Two

Wisdom allows us to understand the principle of emptiness (*sunyata*), the realization that all phenomena lack inherent, independent existence. This understanding liberates us from clinging to fixed notions and allows us to move beyond dualistic thinking.

Through wisdom, we develop equanimity in the face of both pleasure and pain, understanding that all experiences are transient and ultimately empty of lasting substance.

Wisdom guides our practice of ethical conduct, helping us to discern right from wrong and to act with compassion and integrity.

It illuminates the path of meditation, allowing us to cultivate concentration and insight into the workings of our own minds.

Wisdom is the sharp sword that cuts through the root of ignorance, the fundamental cause of suffering.

Therefore, diligently cultivate wisdom through study, reflection, and meditation. Seek to understand the true nature of reality and to apply this understanding in all aspects of your life. With the penetrating light of wisdom, the path to liberation will become clear.

## Chapter Fifty-Two: Miscellaneous Writings, Part One

Regarding offerings to the ancestral spirits: It is essential to perform these rituals with sincerity and respect. Even simple offerings, made with a pure heart, are more meaningful than elaborate displays without genuine devotion. Remember their sacrifices and express your gratitude.

Regarding the proper way to enshrine the ancestral tablets (*ihai*): The position and arrangement should follow tradition and reflect the lineage. The most senior ancestors are typically placed in the center, with subsequent generations arranged accordingly. Consult with knowledgeable elders or priests for guidance.

Regarding the importance of maintaining the family altar: The altar is a sacred space that connects us to our ancestors and the spiritual realm. Keep it clean and well-maintained, and make regular offerings of incense, light, and water. Treat it with reverence.

Regarding dreams of deceased relatives: Such dreams can be messages from the ancestors or reflections of our own thoughts and emotions. Pay attention to the feelings and content of the dreams, but do not become overly attached to them. Offer prayers for their peace.

## Chapter Fifty-Three: Miscellaneous Writings, Part Two

Regarding the proper way to conduct memorial services (*kuyō*): These services are opportunities to honor the deceased, offer prayers for their well-being in the afterlife, and reaffirm our connection to them. Perform them with sincerity and according to tradition.

Regarding the significance of reciting sutras for the deceased: The recitation of sacred texts like the Heart Sutra or the Lotus Sutra generates merit that can benefit the departed spirits, helping them to find peace and liberation.

Regarding the practice of giving offerings on behalf of the deceased: Offering food, clothing, or other necessities in the name of the departed can provide them with comfort in the afterlife and accumulate merit for the giver.

Regarding the importance of remembering the deceased with love and gratitude: Our thoughts and feelings can reach the spirits of our ancestors. Remembering them with love and gratitude brings them peace and strengthens our connection.

Regarding the impermanent nature of life and death: All beings are subject to the cycle of birth, death, and rebirth. Understanding this impermanence helps us to appreciate the preciousness of life and to let go of attachments.

## Chapter Fifty-Four: Miscellaneous Writings, Part Three

Regarding the proper etiquette during rituals: Maintain a respectful posture and demeanor. Avoid unnecessary movements or talking. Focus your mind on the sacred purpose of the ceremony.

When approaching the altar, walk slowly and reverently. Bow deeply before offering incense or other items.

During the recitation of prayers or sutras, listen attentively and join in with sincerity.

After the ritual, express gratitude to the deities and the officiant. Depart quietly and respectfully.

Regarding the importance of maintaining silence in sacred spaces: Temples and altars are places of spiritual practice and contemplation. Maintain silence to avoid disturbing others and to cultivate inner peace.

Even when not participating in a formal ritual, be mindful of your behavior in sacred spaces. Dress modestly and refrain from loud conversations or frivolous activities.

Respect the sanctity of these places and the practices performed within them.

## Chapter Fifty-Five: Miscellaneous Writings, Part Four

Regarding the concept of rebirth and reincarnation: Understand that our actions (karma) create tendencies that lead to future lives. The cycle of birth, death, and rebirth continues until we attain liberation.

The realm in which we are reborn is determined by the quality of our karma. Virtuous actions lead to rebirth in higher realms, while negative actions lead to rebirth in lower realms.

The human realm is considered a precious opportunity for spiritual practice, as it offers the potential for both great suffering and great awakening.

Strive to accumulate positive karma through virtuous actions, cultivate wisdom, and purify your mind to break free from the cycle of rebirth.

The ultimate goal of spiritual practice is to transcend the limitations of samsara (the cycle of suffering and rebirth) and attain lasting peace and liberation.

## Chapter Fifty-Six: Miscellaneous Writings, Part Five

Today, the sun shines brightly, and a gentle breeze stirs the leaves. The earth is stable, and the rivers flow peacefully. This moment of tranquility is a precious reminder of the inherent peace within us, often obscured by the turbulence of our minds.

The impermanent nature of the world is evident in the changing seasons, the waxing and waning of the moon, and the constant flow of life and death. Clinging to what is transient only leads to suffering.

The teachings of the Buddha guide us towards liberation from this cycle of suffering. By cultivating wisdom, compassion, and ethical conduct, we can purify our minds and realize our true potential.

The path may seem long and arduous at times, but with consistent effort and unwavering faith, we can overcome obstacles and progress towards enlightenment.

Let us cherish this precious human life and dedicate ourselves to the practice of the Dharma, striving to benefit all sentient beings.

**Chapter Fifty-Seven: Miscellaneous Writings, Final Section**

Reflecting on the recent earthquake and tsunami: The immense power of nature reminds us of the fragility of our existence and the interconnectedness of all things. The suffering experienced by those affected calls forth our deepest compassion and a desire to help alleviate their pain.

The impermanent nature of life is starkly revealed in such events. Loss and devastation can be profound, but they also underscore the importance of cherishing each moment and living with purpose.

The resilience of the human spirit shines through in times of crisis, as communities come together to support and rebuild. This collective strength offers hope for recovery and healing.

Such events also serve as a reminder of the importance of preparedness and the need to live in harmony with the environment. Understanding natural forces and taking appropriate precautions can mitigate future disasters.

Ultimately, these experiences can deepen our understanding of impermanence and the interconnected web of life, strengthening our resolve to cultivate compassion and wisdom on our spiritual path.

**Appendix: On Ancient Writings and Their Interpretation**

The interpretation of ancient texts requires careful consideration of the historical context, linguistic nuances, and cultural background in which they were written. Words and phrases may have different meanings than they do today, and understanding the social and religious norms of the time is crucial for accurate interpretation.

Furthermore, many ancient texts contain symbolic language, metaphors, and allegories that require careful analysis to uncover their deeper meaning. A literal reading may not always reveal the intended message.

Scholarly research, cross-referencing with other contemporary texts, and consulting with experts in the field are essential for reliable interpretation. Different schools of thought may offer varying perspectives, and it is important to consider multiple viewpoints.

The process of interpreting ancient writings is often ongoing and subject to new discoveries and understandings. Humility and a willingness to revise interpretations based on new evidence are vital for intellectual honesty.

Ultimately, the goal of interpreting ancient texts is to gain insight into the wisdom and knowledge of the past, to learn from the experiences of those who came before us, and to connect with the enduring human spirit across time.

**Appendix: Record of Offerings at the Grand Ise Shrine, Part One**

Year [illegible], ninth month: Offerings of silk fabrics, mirrors, and other precious items were presented to the Inner and Outer Shrines. The imperial envoy and accompanying officials participated in the ceremonies with great solemnity.

Year [illegible], third month: Special prayers were offered for the peace and prosperity of the nation, along with offerings of food, sake, and sacred music. Local dignitaries and representatives of various provinces attended the rituals.

Year [illegible], eleventh month: Following a period of drought, prayers for rain were earnestly offered, accompanied by elaborate rituals and the presentation of symbolic offerings. Shortly thereafter, the region experienced significant rainfall.

Year [illegible], fifth month: In commemoration of a significant imperial event, lavish offerings of gold, silver, and textiles were presented to the Grand Shrine. The ceremonies were attended by a large gathering of priests and worshippers.

These are just a few examples from the extensive records of offerings made to the Grand Ise Shrine throughout history. These records provide valuable insights into the religious practices, cultural values, and economic conditions of different periods in Japanese history. The continued reverence for the Grand Shrine and the tradition of offering reflect its enduring importance in the spiritual life of the nation.

The North Star Sword Style, having mastered the ultimate essence of its martial techniques, grants this full proficiency certificate. With due respect, this document serves as proof.

The auspicious day of January in the 14th year of Tenpō.

(Signed) Kōsai (with a stylized signature)

North Star One Sword Style, School of Swordsmanship, Full Proficiency Certificate

The essence of this school's martial arts lies in the principle of emptiness, where one transcends both offense and defense. Having fully grasped this profound truth, and having attained the ultimate mastery of its deepest secrets, this certificate of complete proficiency is hereby granted. This understanding shall be cherished and diligently maintained.

The auspicious day of January in the 14th year of Tenpō.

(Signed) Kōsai (with a stylized signature)

North Star One Sword Style, School of Swordsmanship, Full Proficiency Certificate

Considering the origin of our school, it was founded by Lord Chiba Shusaku Narimasa in the latter part of the Bunka and Bunsei eras. He diligently devoted himself day and night to the study of martial arts, ultimately establishing this unique style. His profound dedication and the resulting excellence of his technique were truly remarkable.

Furthermore, his younger brother, Jirokichi Naritane, inherited his elder brother's teachings and, with unwavering commitment, further refined and propagated the school's principles. His efforts led

to its widespread recognition throughout the land, and many accomplished individuals emerged from its ranks.

Our esteemed teacher, Lord Chiba Sadakichi Masamichi, inherited the profound teachings of his predecessors and diligently applied himself to their mastery. His skill in wielding the long sword was particularly exquisite, reaching a level of unparalleled brilliance. His movements were like those of a divine being, and his technique was so refined that no one could rival him.

Moreover, his mastery extended beyond swordsmanship to encompass a wide range of martial arts, in all of which he demonstrated exceptional talent. His virtue and martial prowess were truly outstanding, and he served as a shining example for all practitioners.

Now, I, Chiba Eiichiro Narimasa, have inherited the legacy of these esteemed masters. With utmost sincerity and diligence, I strive to uphold and further develop the principles of our school. It is my earnest desire to ensure that this tradition of martial excellence continues to flourish and be passed down to future generations. Therefore, I hereby grant this certificate of proficiency.

However, the method of striking the bell is different. One strikes it three times slowly, pauses, then strikes it again three times slowly. After a pause, one strikes it five times slowly, pauses, and then strikes it again five times slowly. Following this, one strikes it seven times slowly, pauses, and then strikes it again seven times slowly. This concludes the striking of the bell. The name of the deity is "Myōken Bodhisattva," and the official title is "Heavenly Sovereign, Great Deity of the North Star."

One faces north and offers prayers.

According to another account, the striking of the bell involves gently tapping it three times, then striking it three times with force. After a pause, one gently taps it five times, then strikes it five times with force. Following this, one gently taps it seven times, then strikes it seven times with force. This concludes the striking of the bell.

> Regarding the Myōken Bodhisattva dance: This dance is performed by five or more children, all under the age of fifteen. They wear headbands adorned with gold and silver paper cutouts of stars and carry small bells in their hands. They dance to the rhythm of a large drum and a flute. The dance depicts the scene of Myōken Bodhisattva descending from the North Star, accompanied by various celestial beings. They move gracefully, scattering paper stars as they proceed. This dance is performed during the festival of Myōken Bodhisattva.

In our region, Myōken Bodhisattva is enshrined in various locations, including Ansei, Nishiyama, Nagao, Terayama, and elsewhere. Each of these places holds festivals in the third month, the eighth day of the third month, the ninth day of the third month, and the thirteenth day of the ninth month. During these festivals, a portable shrine is carried, and offerings are made to the deity. The aforementioned Myōken Bodhisattva dance is also performed as part of these festivities.

The festival of Myōken Bodhisattva at Mount Inao in Dewa Province.

The enshrined deity is Myōken Bodhisattva. The annual festival takes place on the eighth day of the third month. On the preceding seventh day, a ritual cleansing is performed. The origin of this festival is as follows: During the reign of Emperor Kanmu, in the second year of Enryaku (783 AD), a celestial being descended onto Mount Inao, proclaiming itself to be the Great Deity of the North Star. The local people revered this manifestation and built a shrine to enshrine it. Ever since, they have held a grand festival every year on the eighth day of the third month.

According to local legend, during times of drought, the villagers would climb Mount Inao and pray for rain. Their prayers were always answered, and rain would fall within three days. This miraculous occurrence further enhanced the reverence for Myōken Bodhisattva.

Furthermore, there is a tradition of offering horses to the deity during the festival. In the past, a white horse was always offered. However, due to the difficulty of procuring a pure white horse every year, the practice was eventually changed to offering a regular horse adorned with white paper decorations.

The current priest of the shrine is Mr. Soemon. The shrine is located at the summit of Mount Inao, and it commands a panoramic view of the surrounding area.

The record of the Myōken Bodhisattva enshrined at Mount Inao in Dewa Province.

The enshrined deity is Myōken Bodhisattva. The annual festival is held on the eighth day of the third month. The chief priest is appointed from the Tōge family. The mountain is also known as Inao Mountain or Mount Myōken. It is located in the district of Kita-Murayama in Dewa Province.

According to an old record, during the reign of Emperor Kanmu, in the second year of Enryaku (783 AD), on the fifteenth day of the fifth month, the Great Deity of the North Star descended onto this mountain. At that time, a man named Taguchi Mino no Ason was residing at the foot of the mountain. He witnessed the miraculous descent and reported it to the imperial court. By imperial decree, a shrine was built on the mountain to enshrine the deity, and offerings were made.

Later, during the reign of Emperor Seiwa, in the first year of Jōgan (859 AD), on the eighteenth day of the eighth month, the deity again manifested itself. This time, it appeared in the form of a radiant light. People far and near witnessed this auspicious event and offered even greater reverence to the deity.

The shrine has been rebuilt and renovated several times over the centuries. During the Kamakura period, Lord Ōshū, the governor of Mutsu Province, held the deity in great veneration and made significant donations to the shrine. Even today, the descendants of the Ōshū family continue to be devoted patrons of the shrine.

The current head priest is Reverend Ryōshin. The shrine is located on the peak of Mount Inao, and it oversees the surrounding villages. The annual festival on the eighth day of the third month is a grand affair, attracting many worshippers from far and wide.

On the twenty-first day of the eighth month, during the reign of Emperor Saga, the Great Teacher Kōbō Daishi climbed Mount Kōya and performed a ritualistic circumambulation. At that time, the sun shone brilliantly, illuminating the entire mountain. Suddenly, a celestial being appeared in the midst of the radiant light, holding a five-pronged vajra in its hand. The celestial being descended to the peak and enshrined the vajra there. This is said to be the origin of the Kongōbu-ji Temple.

Later, during the reign of Emperor Seiwa, in the sixth year of Jōgan, the Great Teacher Jikaku Daishi also visited Mount Kōya. He deeply revered the sacred site and further propagated the teachings of Shingon Buddhism.

Even today, Mount Kōya remains a sacred place, attracting countless pilgrims and practitioners of Shingon Buddhism. The teachings of the two great teachers, Kōbō Daishi and Jikaku Daishi, continue to be revered and practiced there.

According to another account, when Kōbō Daishi first climbed Mount Kōya, he was accompanied by a dog, one white and one black. These dogs are said to have guided him to the sacred peak. Even now, dogs are not allowed within the precincts of Kongōbu-ji Temple. This is said to be a reminder of the two dogs that assisted Kōbō Daishi.

Illustrations of Mudras (hand gestures)

The "Wisdom Fist" mudra: The right hand gently grasps the index finger of the left hand. This mudra symbolizes the union of wisdom and compassion.

The "Lotus Opening" mudra: The palms are joined together, and the fingers are gradually opened like a lotus flower blossoming. This mudra symbolizes purity and enlightenment.

Illustrations of Mudras (continued)

The "Outer Binding" mudra: The fingers of both hands are interlocked, with the right thumb placed over the left thumb. This mudra symbolizes protection and the binding of negative forces.

The "Inner Binding" mudra: The fingers of both hands are interlocked, with the left thumb placed over the right thumb. This mudra symbolizes inner peace and concentration.




Regarding the proper way to handle the *chappa* (finger cymbals) during Buddhist chanting.

When offering prayers or chanting sutras, one should hold the *chappa* respectfully. The left hand should hold the *chappa* by its string, with the palm facing upward. The right hand should gently strike the *chappa* to produce a clear and resonant sound. The striking should be done with a light touch, avoiding any harsh or jarring sounds. The rhythm of the *chappa* should be synchronized with the chanting, providing a subtle and harmonious accompaniment.

During the chanting, the *chappa* should be held steadily and moved gracefully. Avoid any unnecessary movements or distractions. The focus should be on the chanting itself, with the *chappa* serving as a supportive element.

After the chanting is finished, the *chappa* should be handled with the same respect as during the ritual. It should be carefully put away in its designated place.

There are different ways of using the *chappa* depending on the specific ritual or chanting practice. In some cases, the *chappa* may be struck at the beginning and end of each verse or section. In other cases, it may be used more frequently to emphasize certain words or phrases. It is important to learn the specific conventions of the particular practice being followed.

The sound of the *chappa* is considered to be auspicious and purifying. It is believed to help create a sacred atmosphere and to enhance the spiritual experience of the chanting. Therefore, it is important to handle the *chappa* with care and to produce a clear and pleasing sound.

Furthermore, there are specific rules regarding the handling of the *chappa* during different parts of a Buddhist service. For example, during the recitation of the names of the Buddhas and Bodhisattvas, the *chappa* may be struck more frequently to express reverence and devotion. During periods of silent meditation, the *chappa* is typically not used.

It is essential to receive proper instruction from a qualified teacher regarding the correct way to use the *chappa* in various Buddhist practices. This will ensure that the ritual is performed correctly and respectfully.

In recent times, there may be variations in the way the *chappa* is used depending on the specific temple or tradition. However, the fundamental principles of respect, mindfulness, and clear sound production should always be maintained. The *chappa* is a sacred instrument that plays an important role in Buddhist rituals and chanting, and it should be handled with due care and reverence.

Therefore, in our school, the *shō* (mouth organ) is held with both hands, the left hand grasping the lower part and the right hand supporting the upper part. The correct posture is to hold it upright, with the pipes pointing directly upwards. When blowing, one should breathe deeply and steadily, producing a clear and sustained tone. The fingers should lightly cover the holes to produce the desired notes. Avoid any jerky or uneven movements. The sound should be smooth and flowing, like a gentle breeze.

When not playing, the *shō* should be held respectfully or placed carefully in its designated case. It is a sacred instrument and should be treated with due reverence.

There are various techniques for playing the *shō*, including different ways of breathing, fingering, and producing different tones and effects. It is important to receive proper instruction from a qualified teacher to learn these techniques correctly. The *shō* is capable of producing a wide range of sounds, from soft and delicate melodies to rich and powerful harmonies. It plays an important role in various forms of traditional Japanese music, including gagaku (ancient court music) and shōmyō (Buddhist chanting).

始

# 鎮宅靈符神

感應秘圖順法集

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金華山人編著

# 天下無比 福壽必得 鎮宅靈符神

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表面



肥後守藤原清正公護身念持神

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鎮宅靈符神尊像

# 鎭宅靈符神古鈴幷ニ畫像之圖解

此古鈴ノ鎭宅靈符神ハ現時某家ニ傳來シテ是則チ御神躰ト爲シ安置在ルユヘ人ニ拜セシメサル神秘ノ器ナルモ本卷刋行ニ就テ同胞ニ結緣ノ爲ニ懇談シ遂ニ謹寫揭載シタリ當時ノ古色ハ燦然ナルニ象形ニ尊嚴備ル故自然ニ敬虔信念ヲ發スヘシ是ニ附屬セシ公ノ軍旗書類モ添居シカ今ハ散逸セシヲ惜ムモ是唯傳說ノミニアラスシテ鈴ノ正面ニ嚴然ト神號ヲ拜シ裏面ニ肥後守藤原淸正ノ下ニ花押及ヒ文祿二癸己二月日於釜山海ト在リ又上部ニ龜蛇ノ象像在リ是即チ靈符神ハ玄武朱雀ト稱ス眷屬在リ故ニ神靈ノ躰悉ク具備ル是卽チ公ノ護身常念神ニシテ被朝鮮征伐ノ時ニ彼地ニ於テ鑄製作ノコト炳然タリ靈符ノ感應ハ福壽無量圓滿ニ諸災消除ノミナラス出陣勝利ニ武運永久等ハ是則チ靈符ノ本誓ニ有リ故ニ軍人カ信仰スレハ公ノ如ク百戰ニ臨テ敗績無ク連戰連勝ノ大功顯著ニシテ武運長久ニ其名ヲ轟シ得ルコト疑ヲ容ルヽ地無シ公カ一世中ノ戰場ニ負傷セラレシ事ハ聞知セス是則チ靈符ノ擁護感應ト考フ世ニ誠忠無二

唯法華信者トハ兒童モ知ルカ斯ノ如ク靈符ヲ信念シテ軍陣中ニ祀ルノミナラス戰時ニ提携セラレタル鈴ト謂フ今回靈符ヲ祭祀シ信仰ヲ廣ク披吹スルニ方テ能ク靈應ノ迅速ト利生ノ偉大ナル徵證ニ供ス、

鎭宅靈符神ノ畫像ハ是亦同家ニ秘藏シテ種々ノ傳說有ト雖モ畫者ハ不明ナリ其傳說ノミヲ妄信スヘキニアラス故ニ敢テ爰ニ喋々ノ辨ヲ畧ス予ハ靈符ノ尊像ヲ拜スルニ坐像多ク立像甚タ少キヲ以テ只神躰ノ何ナル御姿カ知ラサル者ノ爲ニ謹寫提供シテ信念ヲ興起ノ便ト爲ス而已、

往時ハ多田滿仲卿モ靈符神ヲ守護神ト爲シ常ニ信仰セラレタル事ハ攝津ノ能勢妙見緣記ニ錄スヲ見ル其他高位高官名將英雄豪傑ノ御信仰多シト聞クモ、一々之ヲ調査スルノ閑無ク清正公ノ例ノ如ク世人ノ不知ノ事蹟多シト思フ、

因ニ云能勢家ノ末孫カ、日蓮宗ニ歸依セラレ該家ノ祠殿堂共ニ日蓮宗ニ寄附ノ後ニ靈符神ヲ妙見大士ト改稱セシコト現時ノ緣記ニ明カナリ御本地ハ佛家ノ說ノ如ク妙見ナルカ然ルニ靈符神ヲ信念スルハ妙見トシ念スルト其理一ナルモ靈應ヲ疾ク靈ラント欲スル者ハ、靈符神トシテ念スルカ顯ル感應迅速ナリ、是予カ獨リ唱ルニアラス提出ノ神錦ヲ拜スル者已ニ明瞭ナルヲ以テ唯信仰者ノ參考ニ一言ヲ附記ス、

# 自叙

曾テ時事ニ感スル處在テ、此編著ヲ計畫シ、漸ク發行期ニ臨テ、遽然明治聖天子ノ崩御ニ遭遇タリ、嗚呼億兆ハ恐懼シテ身ヲ措ク所無ク、仰テ天ニ慟シ俯テ地ニ哭シ爲ス處ヲ知ラス、普天ノ下率土ノ濱、太陽タメニ光輝薄ク、山川草木亦寂然トノ聲無ク、聖天子ノ御稜威ハ、實ニ全世界ニ及ホシ、列國皆我臣民ト共ニ御威德ニ感激シ、御治績ノ偉大洪業ニ對シテ、古今ノ歷史ニ無比ト、外臣ノ頌詞ヲ奉ルヲ讀ミ、啻ニ恐惶シ大ナル哉、御聖德無彊ト稱ス他ニ

辭無シ、伏シテ惟ルニ易象ニ天行健○君子以自彊不息ト在ル、天道ノ行ルニ准シク、常ニ御精勵遊ハサレ、殊ニ不撓不屈ノ御精神ヲ以テ、百事ヲ遂行在セラレタルト、亦與二天地一合二其徳一○與二日月一合二其明一ト在ルガ如ク、至仁至慈ヲ公平ニ御在世中ハ施シ給ヒ、皇室ノ御調度ハ、總テ儉素ヲ主ト爲シ玉ヒ、御聖徳ハ日日ニ高ク、僅ニ此二句ヲ以テ、御偉績ヲ形容シ盡スヘキニアラス、御乾徳タル夫子ノ繫辭全文ヲ、御一生中ニ悉ク實踐遊ハサレタルヲ、四十五年間ノ久シク拜シタルハ、我臣民ノ無上ノ光榮ナリ、猶又其御詔勅ハ皆貴ク、特ニ教育勅語ハ御國體ノ



起因ヨリ、臣民ハ忠孝ヲ本ト爲シ、智徳ヲ完備ニ爲スヘキ聖教ナレハ、是即チ萬世不易ニ國民ノ實踐ヲ要ス、畏クモ今上陛下、至孝至仁、御明達ノ天資ニテ、御踐祚ノ首メ大詔ニ祖宗ノ宏謨ニ遵ヒ、先帝ノ遺業ヲ失墜セサランコトヲ期スト宣セ給ヲ拜ス、是ニ於テ忠孝ノ國教ヲ維持シテ、精華ヲ爲リタル歴史ヲ按スルニ、神儒佛ノ三教ハ、世道人心ヲ輔翼シ、猶仙教モ其一部分ナルカ、時勢ノ變遷ニ由テ仙教ノ湮滅ニ歸スヲ惜ミ、今茲ニ提供スル靈符神ノ祭祀ハ、是即チ元ト仙教ニテ、推古朝以還御歴代ニ、已ニ行ハレタルコト古書ニ明カナリ、此法ハ人躰

ニ關聯ノ深理有ルユヘニ、靈應ノ感シ頗ル迅速ナレハ、貴賤共ニ厭嫌爲ス、諸ノ災害ヲ消禳シ、萬人ノ渴望スル福壽ヲ增延ノ驗著シク、其子孫ハ榮顯ノ證炳然タリ、民業ノ田蠶ハ倍盛ノ利生有リ、尙六畜ノ興生等ハ、靈符秘妙ノ大網目ナリ、故ニ社寺ニ祀レハ、水火ノ災厄ヲ免ル加之、繁昌シ人氣聚ル等ノ感應頗ル顯著ノ徵證在リ、民家モ又然リ、故ニ永ク門庭ニ鎭レハ、人生ノ憂患悉ク消滅シテ、殊ニ無病長壽等ヨリ、人事ノ心願成就ニ至テハ、三教ニ優勝ノ徵ハ本文ニ讓リ、爰ニ其一ヲ揭レハ、經ニ曰ク、精ヲ移シ氣變スト有ル是ナリ、原ト神ハ虛ナリ、虛ハ



是則チ無形ニ感シテ、則チ有象ニ應スルモノナリ、夫子教テ曰ク、禱ルコト久シト有リ、此靈符ヲ祀ルニ至誠ヲ以テ信念セハ、梗要ヲ示スカ如ク、秘妙秘靈ノ感應疾ク、其理ハ實ニ至理至數ニシテ、人智ヲ以テ左右スベキモノニアラス、是曾ニ不測ト尊信シテ、濫ニ思議スヘカラサル靈法ナリ、

抑モ天地ノ鬼神ヲ感動セシムル者ハ、是則チ人ノ至誠ニ勝ルモノ無シ、是ニ則リ其始ニ靈驗ノ確乎ナルヲ信シ、一心ニ修法ヲ實驗セシニ、感應ハ恰モ山間ニ入リ、忽チ幽谷響ヲ聽カ如ク、現實ノ徵證燎然タリ、此故ニ神仙ノ妙道ノ再興ヲ期圖シ、靈德ヲ

宣揚セント決心ス、倘シ幸ニ現代ニ行ハルニ至レハ、聖世ノ精華ハ一層堅固ト成リ、微カ國家ニ報ル一端トモナラン乎、予ハ固ヨリ適任ニ非ラサルモ、唯熱誠ヲ以テ獻身的ニシテ、身ノ不敏ヲ省ル遑無ク、爰ニ實踐セシ靈應ノ大意ヲ叙ス矣、

大正元壬子歳立秋吉辰

金華山人乾齊山岸致敬六十三叟謹識



## 凡例

一本書ハ鎭宅靈符神ノ由來、及ヒ祭祀修法等ヲ集錄ス、其來歷ハ推古天皇ノ御代ニ傳リ、上ミ皇室ヨリ下モ萬民ニ至ル、皆崇敬シ祀ルコト、舊記古書等ニ燦然タリ、其梗要ヲ摘テ徵證ニ供シ、靈應ノ實現等ヲ網羅蒐輯シテ、鎭宅靈符神、一名感應秘密修法集ト題ス、蓋シ鎭宅ノ稱ハ、家宅ノ災禍ヲ禳消シ鎭ル意義ニテ、是恰モ國家ニ鎭臺ヲ設備シ、守護有ルト一班同意ナル故、能ク鎭宅ノ字義ヲ味フヘシ、

一靈符神ハ我神道ニ國常立尊ト稱シ、神道ノ祭式法有リ、又儒佛ノ法傳來ノ後ハ、儒佛ノ祭式法有リ、之ニ由テ神儒佛ノ三道ノ修法備ル、恐コクモ皇室ノ御祭典遊ハサレタルハ、國家

安寧ニ天災消禳シテ、五穀豊饒ヲ祈リ玉ヒ、萬民ハ又五穀等ヨリ幸福ヲ願フ類ニテ、上下共ニ靈應ヲ蒙リシ徴有リ、是ニ久シク祭祀シテ現時ニ至ル、適ニ舊家ハ代々奉仕ノ家在ルモ、今ヤ洽カラスシテ概ネ不知者多キカ如シ、

一本書ハ道藏七籤、洞神玄訣、遵生八牋、雲笈七籤、陽宅十書、甲庚秘籙、靈符緣起、集說等ノ數書ヲ引用セシカ、皇都ニ菊丘臥山人在リ、安永ノ頃ニ靈符及ヒ仙教ヲ學テ著書多ク、我國ノ事蹟ヲ探ル便ヲ得タリ、安永（約百五十年前）ヨリ天明ノ頃ハ、天災頻〳〵ト累起シテ、大旱ニ大洪水ニ大暴風ニ、大火ニ疫病等交ル〳〵起リ、凶慌飢饉ニ迫ル慘狀凄然タリ、實ニ心膽ヲ寒カラシメタルモ、明治聖代ハ幸ニ慘澹飢餓ニ迫ル如キ、天譴ノ災厄ヲ目擊セス、其厄ニ遭遇サレハ天災ヲ恐ルコト知ラス、故ニ冷



淡ニ樂觀者多キカ、若シ昊天ヨリ一朝妖孽ヲ降下シ、何時警醒ノ大災無シト斷メ難シ、故ニ怠慢ヲ疾ク反省ノ急務ナルヲ警告シ、爰ニ靈符ノ祭祀ヲ皷吹シテ、災厄ヲ輕徴ニ免レシメント欲フナリ、

一本書ハ三道ノ祭式法ヲ併錄ス、是其信仰ハ自由ナルヲ以テ、何法式ニテモ隨意ニ其法ヲ撰擇ハシム、且又古書ハ已ニ乏シク適ニ存在ノ書ハ、口傳ト記ス處在テ、意義ヲ解シ難ヲ以テ、逐一解說ヲ附シ實修ノ便ニ供ス、亦此法ノ衰頽久シク、只形式ニ流ル嫌ヒ在テ、眞理ニ通スル者尠ク、偶ニ祭ル家ヲ視ルニ區々ノ祭式ヲ用ル故、靈應薄キ感有リ、是即チ眞秘法ヲ不知ニ由ル乎、拙家ノ秘法ハ古今流布ノ書ニ載ザル、三教中ノ神髓ノ秘法ニテ、濫ニ他人ニ許サヽル法ナリ、是即チ宇宙

ノ五行ノ奥義ニ屬ス、而ルニ實驗ノ機ヲ逸シ居シカ、曩ニ實驗シテ靈應ノ嚴然タルニ一驚シテ、唯玄妙ノ神威ト深ク感激ス、其法ニ準據シ咨式修法ヲ制定シテ、知人ニ修セシムルニ、是亦感應ヲ受ル甚タ速ナルコトヲ確認シ、眞ニ無二ノ法ナレハ、特ニ天下無比福壽必得ト題ヲ加ヘタリ、

一靈符ハ七十二符篆ヲ首トシ、武帝應用ノ五十八符有リ、天眞坤元ノ靈符十二種、亦斬三尸ノ秘法等在テ、天變地妖ヨリ人事ノ惡煞邪氣、病災疾苦等ヲ厭除ク用ヲ便シ、百事ノ法完備スルモ、若シ好命者建築修繕等ヲ濫ニ作シ、自ヲ災厄ヲ招ク者有リ、其災禍ヲ禳符ノ類ニ至ル、約二百六十餘篆ヲ掲ケ以テ、人事ノ憂患ヲ解除シ、福壽共ニ全フ享ルコトヲ得、猶符篆ハ有ト雖モ餘事數多ニ載ルハ、却テ撰定ニ迷フ處在ル故、切要ノ符ヲ撰テ解說ヲ附記セリ、夫レ此符ト號クモノハ、三光ノ靈文ト稱ス、其三光トハ日月星ヲ云、眞ニ神聖ナル者故、之ヲ謹寫ノ時ハ齋戒等ノ法則在リ、若シ其法則ヲ猥ニ犯ス者ハ、無靈ニ了ル處有ル故嚴守スヘシ、

一本書ノ編述ハ朝夕靈符神ノ擁護ヲ祈誓シ、且ツ沐浴齋戒シ五十日ヲ一回ト定メ數回ニ及テ、漸ク校正ヲ完了シ本卷成ル、今顧フニ確ニ加護ニ因テ得タル記事多シ、故ニ流布ノ書ト同一視スヘカラス、予カ文拙ク筆ノ足ラザル處ハ暫ク擱キ、其事實ハ眞ニ天寶ノ寶典是ナリ、讀者ハ仔細ニ玩味讀了ツテ知ルヘク、其要目ハ福壽ハ勿論、諸願ノ成就ヨリ水火ノ災厄等ヲ免レタル、最近ノ實徵ヲ擧テ敢テ臆說ヲ錄サス、一一ニ徵證無キハ記サザルナリ、

一本書ハ靈應ヲ享ルヲ主トシ、專ラ信仰ニ關ル實用ト平易ヲ旨トシ、反覆叮嚀ニ諄ク叙述ス、此故ニ通俗娯樂ノ書ト趣意ヲ異ルヲ以テ、識者ハ文体ノ一致或ハ重複等ヲ以テ咎ムヘカラス、素ヨリ古書ノ引例多ク、殊ニ修辭ヲ主トセザルヲ以テ、字句ヲ論シテ意義ヲ害スル勿レ、

一本書ニ總テ叙述スル處ハ、是即チ國家ヲ本位トシテ、毫モ私欲ヲ交ヘスト雖モ、予ハ素ヨリ不德淺學ニ陋識故、其意ヲ竭シ貫徹スル能ハサルヲ恐ル、倘シ其事實ニ就テ缺ル處ト、解釋ノ過誤ヲ認メラルヽ在ラハ、大方高明ノ君子ハ教ヲ惜マス、叱正アランコトヲ懇禱スト云爾、

著者謹識



# 鎭宅靈符神目次

肥後守藤原清正公護身持念神鎭宅靈符神、神躰古鈴
同靈符神畫像幷ニ圖解
靈符ノ祭祀ヲ勸奬ル趣意……一
星神化現之大意……一九
七星ノ五行ハ人間ニ關聯スル理由
人之七情之起因……二〇
鎭宅靈符之法……二一
我朝ニ傳來ノ事蹟……二二
靈符神ヲ日本ニ始テ祭ル……二三
孝文帝靈符ノ靈驗ヲ尊信ノ理由

三愚ノ地ヲ辨ス……二四
八代神宮寺靈符板ノ始……二五
板行彫刻ヲ正平年中ニ御免
八代上宮ノ本地佛……二七
七佛所說經ノ妙見ノ說
三臺北斗神君……二八
附玄武ハ龜蛇
四神相應形……三〇
附千歲ノ龜無窮ノ蛇
神宮寺造營始及ヒ修覆……三二
中宮下宮之事蹟……三三
附近衛信尹公ノ歌



周防國氷上山ニ降臨……三五
附長門國桂木山ニ影向
再ヒ氷上山ニ降臨……三七
附星堂ノ建立
神言ニ背テ身家滅亡……三八
多多良義隆ノ事蹟
賢王賢臣ノ尊星ヲ信仰……四〇
子孫繁昌ヲ祈タル徵證……四一
滅罪ノ爲ニ尊星ヲ祈ル徵證……四二
攝津國能勢ノ妙見宮ハ本鎭宅靈符神ノ徵……四四
熊野權現ハ北辰妙見……四六
三井寺ノ閼伽井ヲ尊星水ト號ク……四六

尊星ヲ神武神仙ト號ク……四七
附尊星ノ形像圖
靈符秘法ノ修行法式……五〇
傳來ノ祭式次第……五一
附供物、木槵樹ノ來歷
一生禁忌食物……五四
七十二道靈符神……五五
靈符ノ秘密修法……五八
儒家ニ傳ル修法次第……五八
我國神道ノ修法私記……六四
唐式鎭宅祭祀次第……六七
我國佛家習合ノ修法次第……六八





十二種ノ大法……七一
守札十三種ノ特功……七三
守札ヲ調フ時ニ用フル日取……七四
附每月降臨日
神道式ノ次第 某家秘法……七六
太上鎭宅靈符神……八一
移宅法式……八三
即時感應秘密修法……八四
附祭祀心得
鎭宅靈符神尊像及ビ祭檀正式圖……八五
神體幣製造寸法式
祭祀秘密修法畧式……八六

平常勤行畧法……九二
祭壇及ヒ供物奉仕心得……九五
靈應實驗ノ例徵……九八
靈符ニ三大秘法備ル皆實行ヲ要ス……一〇八
靈應ハ鐘ヲ撞テ音響ノ如シ……一〇九
尊星王供ノ御告文第一……一一二
　附御告文ノ貴重ノ例證
尊星王供ノ御告文第二……一一五
靈符古書之徵證……一一九
八幡宮妙見ト一所ニ御座證……一二一
伊勢國山宮祭ハ妙見菩薩ヲ祭ル……一二四
陸奥但馬伊勢ニ靈符尊ヲ祀ル……一二五



印象ノ圖解……一二七
靈符書寫法之口傳……一二八
靈符七十二種之解釋七十二符篆……一三一
武帝應用ノ靈符ハ五十八篆……一五五
北斗七星之靈符七篆……一七六
二十八宿曜之靈符……一七九
　附日時ノ配當法……一九四
黃石公安宅護救符鎭法……一九五
五岳鎭宅符……一九六
鎭宅二年土符神殺……一九八
四方年土禁ヲ鎭メ幷ニ退方神符……二〇三
命元ヲ鎭ム建宅法……二〇五

行年建宅凶ヲ鎭ル神符……二〇八
三敎救宅神符……二一〇
多年老宅禍害止サルヲ鎭ム……二一四
八位卦爻ノ反逆ヲ鎭ム……二一五
年月日相尅ヲ鎭ム……二一八
修造ヲ預鎭ノ神符……二一九
火庵遠近布爻不」成ヲ鎭ム……二二五
八宅不」成「卦爻」折改ヲ鎭ム……二二六
宅內移徙出火ニ修造方道ヲ鎭ス……二二七
移徙預鎭ノ神符……二二九
四隣ノ家ニ土動修造シ誤テ
我家ノ土府凶神犯ヲ鎭ム……二三三

四季ニ誤テ土旺殺犯ヲ鎭ム……二三四
井ヲ穿ニ利方ニ在ラサルヲ鎭ス……二三六
宅已ニ邪氣妖鬼怪ヲ作ヲ鎭ス……二三七
靈符ノ傳來及ヒ根元說……二三九
和漢靈符ノ靈驗奇瑞ニ　例……二四三
天眞坤元靈符二十八靈驗……二四八
靈符ニ正對化靈天眞坤元ト題スル理由……二四九
和訓十二支ノ說……二五四
天ノ六元氣、十二月ニ配當……二五七
靈符書寫法式　別法……二六四
附諸神勸請式……二六六
同祭文幷ニ修法

十二支象靈符祭式……二六九
十二支象靈符篆……二六九
不老長壽神秘法……二七七
三尸九蟲ノ秘說……二八〇
我國庚申待ノ傳來……二八二
道釋神ノ三敎ニ三尸司過神ノ說……二八四
神仙庚申ヲ守ル神法……二八七
趙先生三尸九蟲ヲ除ク秘法……二八八
三尸ノ名ヲ呼テ諸病ヲ除ク秘法……二八九
神仙勞瘵ヲ治スル斬三尸ノ秘法……二八九
寶符靈驗利生ノ概要……二九〇
太上眞人三尸九蟲ヲ絕滅ノ寶符……二九九



斬三尸九蟲桃板寶符ノ秘要……三〇〇
桃木ハ諸木ニ勝ル靈木ノ理由……三〇一
太上眞君桃板斬三尸寶符ノ式法……三〇四
桃板斬三尸寶符書寫ノ式法……三〇五
寶符ヲ丹簡墨錄ニ書寫ノ秘傳……三〇六
太上眞人庚申ヲ守ル秘法……三〇九
三尸九蟲三符呪文ヲ一符ニ收ル秘符……三一一
禁忌ノ食物ヲ再辨ス……三一二
菩薩戒之諺註抄譯……三一八
讀經之辨……三二七
佛說安宅神呪經漢文訓点……三二八
同　訓讀和譯……三三七

妙法蓮華經觀世音菩薩普門品第二十五　漢文訓点……三五〇
同　訓讀和譯……三六一
佛說摩訶般若波羅密多心經　漢文訓点……三七七
同　訓讀和譯……三七九
附錄　運命梗要……三八一
以上

# 鎭宅靈符神目次了

## 事時感想

國家ハ智育發展ニ伴ヒ時勢變遷シテ思想界ノ變化甚タシク些カ學藝ノ修養有ル者ハ神佛ヲ無視シテ省ミサル時ナリ顧フニ國ヲ治ルト家ヲ治ルモ本ト一理ナルユヘ處世ニ神儒佛ノ信念カ有益ナルコトヲ欲フ曩日ニ先帝陛下ノ昇天御登遐ニ遭遇說聞中ニテ夢路ヲ彷徨カ如ク憂愁爲ス處ヲ知ラス嗚呼御乾德ノ高大ナル御人格ノ高邁純潔等ヨリ鴻業ノ偉大ナル世界無比ノ大君主ト新聞ニ雜誌等ニ御事蹟逸事ヲ能文ヲ競テ記シ奉ルヲ讀ミ是其實現ノ幾分ヲ錄スモノニテ悉ク盡シ難シト思フ故ニ予輩ノ拙文ヲ振フハ畏レ多ク御盛德ヲ却テ瀆シ奉ル虞在ルモ謹而惟ルニ御偉績ノ多大ナル所以ノ基礎有リ素ト其仁ハ天ノ如ク其智ハ神ノ如クナル御稜威ハ御精神ヨリ發揮遊ハサレタルモノニテ凡愚ノ推測シ奉ルヘキニアラサルカ天稟ニ智德ヲ兼サセラレタル大御心ハ大海ノ如ク御修養ニ神儒佛ヲ御信仰厚ヲ以テシ是ニ由テ日々ノ御聖斷ハ天斧ノ如ク自然ノ至理ニテ一語ヲ御發シ在レハ大經典ト成リ儒佛ノ敎經卷ニ準シク第一ニ國敎ノ御敬神ヲ首トシテ佛敎擁護ノ御聖慮ニ出ルカ古今ノ名僧智識ニ對シ國師

號ヲ追贈在ラセラレ或ハ其遠忌ニ際シテハ御下賜品等在リ加之宮中ニ御佛間ヲ設ケサセラレ御拜遊ハサルト洩聞ク又皇太后陛下モ亦御坤德深クシテ御信仰準シク深シト傅フ陛下ニ奉仕スル典侍以下ノ女官モ是亦佛敎信者多シト謂ヘリ是ニ於テ顧フニ維新以還ハ科學輸入シ科學ノ其要ヲ採ルハ勅詔ニ智識ヲ海外ニ求ルヲ宣ラセ玉フユヘ固ヨリ聖慮ニ叶フコトト思フ而ルニ科學ニ心醉偏信シテ國情ノ異ル思想界迄ヲ學者輩カ鼓吹スルニ至リ儒佛ヲ無視シ國敎ノ敬神ヲモ迷心ノ二字ニ葬ル形勢ニ到レリ然ルニ恐クモ先帝陛下ハ泰山ノ動セサルカ如ク神儒佛ノ三敎ヲ信シ玉ヒ例年ノ御講書始ニ經書及ヒ周易ヲ侍講カ演ルト聞ク是ニ於テ想フニ科學ニ囚ル輩モ何時ハ自覺ヲ待セ玉ヒタルモノヽ如シ予ハ神儒佛ヲ精神ニ蓄フルモ科學ノ應用ニ支障無シト思フ精神ト技藝トハ是別問題ナリ人間ニ信仰心無キ者ハ迷疑心多クシテ確乎不拔ノ精神鈍ク故ニ安心立命無キ者ノ言ハ常ニ反覆ノ言行ヲ愧ルコト知ラサル學者多シ此故ニ決斷力モ從テ乏シク之ニ由テ德ノ何タルヲ解セス其運命モ隨テ變化多クシテ恰モ葉上ノ玉露ニ均シキ感有リ噫、

恐クモ先帝陛下ノ世界ヲ驚倒セシメ玉ヒシ基礎ハ畏クモ御精神ニ三道ヲ信念シ其眞理ヲ看破在ラセラル故萬事ノ御聖斷ハ實ニ神ノ如ク御成竹ノ鴻業ハ悉ク成就シ御聖訓ハ萬世不易ノ大經典ト成ル其一ヲ擧レハ敎育勅語是ナリ、

朕惟フニ我カ皇祖皇宗國ヲ肇ムルコト宏遠ニ德ヲ樹ツルコト深厚ナリ
我カ臣民克ク忠ニ克ク孝ニ億兆心ヲ一ニシテ世々厥美ヲ濟セルハ此レ
我カ國體ノ精華ニシテ敎育ノ淵源亦實ニ此ニ存ス
爾臣民父母ニ孝ニ兄弟ニ友ニ夫婦相和シ朋友相信シ恭儉己ヲ持シ博愛衆ニ及ホシ學ヲ修メ業ヲ習ヒ以テ智能ヲ啓發シ德器ヲ成就シ進テ公益チ廣メ世務ヲ開キ常ニ國憲ヲ重シ國法ニ遵ヒ一旦緩急アレハ義勇公ニ奉シ以テ天壤無窮ノ皇運ヲ扶翼スヘシ是ノ如キハ獨リ朕カ忠良ノ臣民タルノミナラス又以テ爾祖先ノ遺風ヲ顯彰スルニ足ラン
斯ノ道ハ實ニ我カ皇祖皇宗ノ遺訓ニシテ子孫臣民ノ倶ニ遵守スヘキ所之ヲ古今ニ通シテ謬ラス之ヲ中外ニ施シテ悖ラス朕爾臣民ト倶ニ拳々服膺シテ咸其德ヲ一ニセンコトヲ庶幾フ

虔肅テ此御聖訓ヲ按スルニ、御文ハ簡潔ナルヲ以テ敎育ノ淵源ノ文字在ルユヘ

直覺的ニ學校ノ式文ノ如ク誤解者モ在ルカ是教育ノミニ關ルモノニアラス御文ニ實現シ居ル處ノ文字ノミヲ解シ御文底ニ潜ミ居ル幽玄ニ且ツ深遠ノ意義ノ籠リ在ルヲ不知者多シ最モ教育ノ大本ニシテ實ニ國家ノ命脈ナルコト勿論ナリ此故ニ學校ニノミ講スルモノニアラス國民ハ凡テカ憶念シ遵奉シテ身ニ實行シテ世ノ事實ニ現スヘキ大經典ト爲シ各人カ毎ニ拜誦シ心ト身ニ讀ムモノト思フ是則チ世界ニ貴重ノ經典ト信知スヘシ若シ流布ノ書籍ノ如ク讀ハ無味淡箔ノ解ト成ル是只一篇ノ形式的ニ敬意ヲ捧ル今ノ學者輩ハ一種ノ御式文ト考ル者多キ如ニ思フカ決シテサセル勅語ニアラス其幽玄深遠ノ意義ハ儒佛ヲ學ヒシ者ニアラサレハ恐ラク解シ難キ感有リ先年田中智學著勅語玄義ト題スル小冊子ハ予ハ其大意ニ同感ナリ今通釋又ハ意義ヤ文解ハ暫ク該書ニ譲リ其綱要ノ御精神ハ智德両全ノ御教訓ト畧解シ其勅語ヲ實踐ニ就テ一身ヲ犠牲ニ供シ靈符ヲ祈リ靈應ヲ得テ爰ニ靈符ノ祭祀カ必要ト認メ微カ卑見ヲ本文ニ敘述シタリ偖文明ノ智識ハ今ノ學者ノ教テ功在ルカ德ノ解ヲ等閑ニスル故世道廢頽シ人心腐敗ノ傾兆ヲ認ルコトヲ公然論議ヲ聞クニ及テ勅語ヲ誤解ニ因



ルト慨歎シ常ニ泣血ヲ絞リ杞憂スル久シ而ルニ聖天子ノ御不例ヲ發表在ルヤ蒼生ハ只管御平癒ヲ神佛ニ祈リ終ニ崩御昇天ヲ聞クヤ悲愁慟哭シテ爲ス處ヲ知ラス同胞カ赤誠至情ヲ竭シツヽ在ルヲ九重ノ宮闕ハ雲深ク隔ツルニ關ラス遂ニ天聽ニ達シテ今上陛下御大喪儀ヲ行ハセラルヽニ方テ御誄詞ニ曰ク、

謹ミテ皇考ノ靈前ニ白ス

皇考ノ登遐シ給ヒシヨリ夙夜夢寐ニ容ヲ謀ル、能ハス槻宮ニ殯殿ニ奉饌拜參シテ、空シク靈前ニ慟泣スルコト早ヤ旣ニ四十餘日、今ヤ伏見桃山ニ山陵葬セントシ、轜車ヲ送リテ茲ニ來レリ、顧ノニ養ニ皇考ノ病革マルヤ、上下憂惑シテ天地ニ祈ル在リ、茲ニ其葬鹿ヲ行フノヤ朝野悲傷シテ已マス是皆國民忠愛ノ發露スル所ニシテ、則チ皇考德澤ノ感孚スル所ナリ、此ヲ思ヒ彼ヲ念ヒ追悼ノ情倍々切ナリ嗚呼悲哉、

ト宣セ給ヒタルヲ拜シ實ニ感極テ歔欷嗚咽ヲ禁シ難シ恐クモ今上陛下天性純孝仁慈ニシテ御孝道ヲ敦厚ニ躬行在ラセラレ下民ヲ愛撫ニ常ニ御軫念渥ク細事ヲモ懸ハセル、等御美德算フルニ遑アラサルナリ殊ニ蓋世ノ稜威ヲ輝シ玉ヒタル御遺業ヲ繼紹ニ大御心ヲ惱マシ給ヒツル故蒼生ハ俄然御盛德ニ善化シ遂ニ熱誠ノ至情ヲ捧ルヲ見ルヲ得テ稍ヤ愁眉ヲ開クニ至レリ、是ニ於テ社稷ハ

益々御隆盛ニ國運ハ倍進コト毫モ疑フ處無ク大正ノ聖世ハ天壤無窮ニシテ御
寶祚ノ無疆ナルコトヲ在天ノ神靈ニ御守護ヲ祈リ茲ニ微臣ハ猶鎭宅靈符神ニ
國家ニ潜伏スル神儒佛ヲ無視スル惡魔ノ屬奸佞術氣ノ徒ヲ降伏シ誅滅ヲ祈リ
其徒ヲ根絶シ斷截セハ天警ノ風水火震ノ災異モ減少シ天下泰平ニシテ五穀豊
饒ナルヲ以テ赤誠ノ衆庶同志ト協力シテ靈符ヲ祀リ且ツ信仰ヲ鼓吹シ御國恩
ノ一端トナラン事ヲ期圖ス、
更ニ顧フニ御盛德ノ廣大煌煌タル典型ハ國民カ悉ク實踐スル能ハサルモ三ケ
條ハ必ス確守スヘキ要ト思フ御精勵ト御勤儉ト勅語ノ三ケ條是ナリ第一ニ御
精勵ヲ躬行遊ハサレテ毎歳臣僚ニ休暇ヲ賜リ御聖斷ハ盛復三伏ノ日モ息給ハ
サルハ天道ノ如ク第二ニ質素ヲ好ミ給ヒ仁慈ヲ施シ民草ノ愛育在ラセラルヽ
ハ地道ノ如シ第三ニ皇祖皇宗ノ祭祀ヲ渥ク遊ハサル忠孝ノ活敎訓ハ是則チ勅
語ノ御精神ニテ御德積テ巍巍タル岳山ヨリ高ク御仁慈ハ滄溟洋ヨリ深シ眞ニ
天地ノ化育ノ廣大ノ如クニシテ禿筆ノ盡シ難キヲ以テ御製ヲ錄シ奉リヌ、

うけつぎし國の柱のうこきなく
　さかえゆく世をなほいのるかな
いそのかみふるきためしを尋ねつゝ
　新らしき世のこゝもさだめむ
まつりこと出でゝきくまはかくはかり
　あつき日なりとおもはさりしを
しら露のおきふしごとに思ふかな
　民のくさばのさかゆかむ世を
よの中の人のつかさとなる人の
　身のおこなひよたゝしからなむ
ますらをに旗をさづけておもふ哉
　日の本の名をかゝやかすべく

此御製ヲ拝誦者ハ、誰々感泣セサル者アラサルヘシ、大御心御偉績等ハ總テ眼ニノミ讀ハ効果薄シ、前ニ謂フ如ク心ニ讀テ體ニ察シ實踐ヲ渇望シテ止ザルナリ、

爰ニ御大喪儀ノ悲愁ニ沈淪ノ時ニ方テ、勃然乃木大將ハ純潔誠忠寡欲ノ天性ヲ以テ、先帝陛下ニ殉死シテ以テ利己主義ノ風滔々トシテ日ニ非ナルヲ憤激シテ所謂文臣ノ愛錢スル者ト武人ノ惜命ノ者等ヲ愧死セシメン爲メカ身ヲ殺シ仁ヲ爲シ示サレ、各種ノ方面ニ向テ好刺劇剤ト成リタルハ疑ヒ無シ、且又我精華ヲ維持ニ其有功ナル、已ニ楠公ニ比スル論者多キナリ、其誠忠ハ鬼神ヲ泣シメ、天地ヲ感動セシムル不磨ノ感化ヲ享ケ、將ニ人心ノ傾兆ヲ猶一掃爲スコトヲ得タルカ如シ、人ハ逆境ニ陥リ煩悶ノ爲ニ死者ハ屢在リ、然ルニ順境ニ進ミ無上ノ榮達ヲ遂行シテ名譽ノ聲望高ク一生安樂ニ終ルコトヲ得ル者カ、殉死ノ壯烈ヲ敢テ爲シ、世界ノ軍人ヲ戰慄セシメタルト共ニ、我軍人ノ志氣ヲ鼓舞セシノミナラス、大將ノ爲人ハ常人ノ爲シ能ハサル純潔ヲ以テ軍職ノ本分ヲ明示セラル、凡ソ社會ニ名聞汚ス者ハ皆欲ノ爲ニ恥辱ヲ招ク者多シ而ルニ至雖ノ清廉ノ範ヲ垂ル其功績實ニ欽仰スヘシ、又烈婦乃木靜子ハ夫ニ殉死ス平常質素ニ謙遜ニ貞淑ニシテ、婦人ノ美德ハ悉ク實踐セラレタリ想フニ近來女流社會ノ腐敗堕落シ、虚榮浮華ノ弊甚タシク子育ノ道ヲ知ラス、或ハ家治ノ法ヲ務メス、夫生ノ時ハ順ナラス、夫死後ハ貞ナラス、風敎ヲ傷ケ王化ヲ害フ者多ク、誠ニ痛嘆ニ堪サル時ニ方テ此活敎訓ヲ示サル、婦女タル者ハ夫人ノ貞烈ヲ三省セハ修養上ニ裨益甚大ナリ眞ニ大將ハ古武士ノ典型ト烈婦ノ龜鑑ト謂フヘシ、予近時日ニ月ニ人心腐敗ニ傾クヲ憂慮セシカ神靈ノ擁護ニ因テ善化ノ兆ヲ發シ同胞ノ赤誠者多數有ルヲ視ル、更ニ大將夫妻カ感化ヲ與タモ多カルヘシ、偕赤誠者カ處世上ニ生活難等ニ苦ムカ或ハ他ニ心願有ル者ニ靈符神在ルヲ知ラシム、諸願悉ク忽チニ成就スヘシ、若シ人トシテ無赤誠者ハ疾ク悔悟ヲ要ス、素ヨリ至誠無キ者ハ感應ヲ享ル理無キヲ以テ諒察ヲ請フ、

此時ニ方テ博士谷本富ハ内外人ノ歎稱スル大將ヲ論スルニ意外ニモ依氣ト譯ルヲ視ル、已ニ諸新聞ニ不忠國賊ト爲シ散々攻撃ヲ受ケ、反テ博士ノ價値ヲ墜落ス、是即チ白水ノ褊ト謂ノ外ニ辭無シ、

予ハ其續尾ニ附テ好マサルカ、將軍ヲ論スルニ觀相ノ如キ卑度ノモノヲ以テ論ス、是卑見識モ甚タシト思フ、亦不忠者カ純忠者ノ心事ヲ知ルノ理無シ、所謂鷲鳩咬ム大鵬ノ句ニ能ノ的中シ、且ニ曰ク眇能視ルノ類ハ、是等ノ事モ含カ如シ、此他科學ニ因ル學者輩モ、先帝ノ御法績及ヒ御聖ヲ拜セハ自愛スル狀在ラント思フ嘆、

天下無比
福壽必得

# 鎭宅靈符神

## 一名感應秘密修法集

金華山人　山岸乾齋編述

### 靈符ノ祭祀ヲ勸奬ル趣意

近時當局者ハ政治ト宗教ト切近スル事ヲ謀リ各宗會議ヲ開設シ神佛ノ崇敬ヲ奬勵ル所以ハ是則チ國體ノ金甌無缺ノ尊嚴ヲ萬世無窮ナラシムル計ナル乎將亦衆人ノ精神カ腐敗ノ伹キ有テ動モスレハ不祥事ヲ企ツル徒カ潛伏ノ媿在ルヲ以テ、其根絶ニ宗教ハ缺クヘカラザルモノト爲ス乎予ハ爰ニ靈符神ノ祭祀ヲ再興スヘキ理由ヲ叙ス賢明ノ君子一讀ノ光榮ヲ垂レ給ハヽ、幸甚ナリ、

夫レ惟ルニ宇宙間ニ人ハ捿息シテ、仰テ天象ヲ觀望スルニ著

明ナルモノハ、日月星辰ノ燦然トシテ在リ、其天象ニ始テ出現爲シタル一点ノ光輝燿キシヲ、北辰ト稱シ尊星ト號ル主神ナリ、其尊星ハ日月及ヒ五星辰ヲ産ミ、下降シテ人類ト化生シ闔聯スル所以ハ次項ニ譲リ、此諸星神ヲ總稱シテ靈符神ト號ケ奉ル處ナリ、凡ソ人間ハ男女夫婦父子君臣等ノ稱在テ、上下貴賤ヲ分ツト雖モ、其星神ノ擁護ヲ享ザル者無シ、此故ニ祭祀スル事ヲ鼓吹セント欲ス、其靈符神ハ人生ニ何ナル靈應有ルカ、先ヅ其用ヲ知ル緊要ナラン、其顯著ナル要目ヲ擧レハ、二十八靈驗有リ左項ノ如シ、

第一　無病長壽。第二　增位增官。第三　福德長榮。第四　子孫連綿。
第五　出陣勝利。第六　賣買利潤。第七　疫病不犯。第八　諸難不起。
第九　牛馬除病。第十　養蠶倍盛。第十一　旅行無難。第十二　船中安穩。
第十三　山中無害。第十四　毒虫不螫。第十五　悪犬退去。第十六　怪異消滅。
第十七　食中除毒。第十八　災害不到。第十九　盜賊退散。第二十五穀成熟。
第廿一　男女和合。第廿二　居家安鎭。第廿三　金銀積藏。第廿四　悪夢辟除。
第廿五　男女愛敬。第廿六　諸藝得妙。第廿七　諸運永久。第廿八　所願皆達
猶此外ニ正理ノ所願ハ成就セズト云事無シ、是即チ其梗要ナリ、斯ノ如ク靈驗奇妙不測ノアル、天眞坤元靈符ナルガ、此靈符ノ利生不測ハ何故在ル乎ト疑議者モ在ラン、其ハ末項ニ於テ至理至數ナル故、人智ニテ思議スヘカザル、天眞ノ靈妙ノ理完備スル故、暫ク茲ニ畧シテ後項ニ譲ル、其說明ヲ讀テ知了スヘシ、

原ト此法ハ仙敎ニテ我國ニ傳來久シク、昔時ニ遡レハ已ニ空海大師カ、京都ニ在テ、綜藝種智院ヲ建立シテ、右大臣藤三守ノ

宅地ニ於テ、儒道佛道仙道ノ三教ヲ學フ人ノ爲ニ學室ヲ設ク
ト性靈集ニ載ス、亦寶曆甲戌ノ項ニ瓔珞和尙ノ作ニ關ル、典籍
概見ト云書ニ、道家ハ全ク日本ノ神道ト同シク、佛ニモ儒ニモ
アラス、其二家ノ中間ノモノナリト辨明有リ（甲戌ノ條ニ載ス）之ニ由テ仙
教ノ大意ヲ知ルヘシ、
其靈符ノ修法ニ庚申待ト云在リ、是レハ文德天皇ノ御宇（五十六代）
ニ智證大師入唐シテ、此庚申待ノ法ヲ傳フ、宇多天皇醍醐天皇
ノ御宇（五十九代）ニ庚申待ヲ行ヒ玉フ、菅丞相ノ庚申ノ詩等有リ、考
證ト爲スニ足ルベシ、
其他靈符神ヲ祀ル事蹟ハ、本文ニ數多載ル處ナルカ、斯ノ如ク
先達タル智者高僧ノ修セラレタルト、靈應ノ炳然タルヲ以テ
信スヘシ、古昔ヨリ現時ニ至ル經路ヲ按スルニ、儒佛二道各盛

衰有リテ、儒教ハ屢廢棄セラレタルカ、近年漸ク興復ノ機運ニ向フモ、仙教ノ靈符神ハ世人ニ不知者多ク、是亦儒道ト准シク主宰スル統轄者無キヲ以テ、茲ニ湮滅ニ歸セントシツヽ在リ、往時ハ勅願所ト稱シテ周防國氷上山ニ殿堂莊嚴森然タル物在シカ、國司多々良家ノ滅亡ト共ニ廢頽シ、攝津國難波生魂ニ社祠在リ（現時天滿宮ノ末社ト成ルト云）亦同國多田滿仲卿モ祀ル（現時能勢ノ妙見ト云）其他諸國ニ殿堂ハ概ネ廢絶シ、名稱ヲ變シテ祀ル處モアラン、現時民家ハ大阪市ニ安置ル者在リ、神戸市ノ如キモ舊家ニ祀ルヲ實見ス、元來餘ノ神佛ト異リ、各人カ祭祀信仰爲ス趣意ナルヲ以テ、斯ノ如ク世變ニ風靡シ忘レラルヽ者ト推想ス、左ニ備考ヲ提出スヘシ

往時靈符神ハ畿内及ヒ諸國ニ祀ル事蹟ハ、本文ニ徵ヲ擧ル如ク此法ノ根本

ハ百濟國ヨリ傳來シテ長門周防ニ後チ攝津ノ生魂ニ祀ルト古書ニ錄シ明カナリ今ハ其生魂ニ靈符社及ヒ近傍ニ地名無ク北區天滿ノ天滿宮ニ一末社ト其地名ノ現存スル所以ヲ審ニセント欲フハ已ニ地名在ルヲ以テ推セハ社殿等モ有リシト考フ、

一說ニ或ル老人カ云ク貳百餘年前ハ生魂ニ靈符祠在テ榮昌セシカ其祠ヲ天滿ヘ遷座ヨリ天滿宮ハ繁昌シ生魂社ハ漸々衰傾セリト傳聞スト謂フ又一說ニ云ク生魂社ノ馬場先ハ松原ニテ遊廓等モ有リ其邊ニ靈符祠存在シ繁榮セシト云フ此說ハ稍信ニ遍シト思カ併シ是記錄ニ見出シタルニアラス只傳說ナル故ニ事蹟ノ眞僞ハ斷言スル能ハス其ハ兩社共ニ社人ハ古記錄無シト謂フ故ニ調査スル材料無キヲ惜ム若シ確說ヲ知ル人アラハ高說ノ敎ヲ請フ、

偖靈符ノ靈應ニ關スルコト生魂社ノ罹災ト衰傾ニ對シテ天滿社ノ無事ト四時繁昌ト比較シ且ツ予カ社人ニ聞ク處ヲ詳述シテ後項ニ徵ヲ示ス爰ニハ其事實ヲ考古家ニ求メントト欲フ而已、



今ヤ國家ノ文明ハ日新ニ進テ盛旺ノ運ナリ、國民ノ殖產工業等ハ之ニ伴ヒ進捗シツヽ在リ、然ルニ一利一害ハ數ノ免レ難キモノ乎、其文明ハ已ニ弊毒ヲ發シ、一般國民ノ思想界ヲ一變シ固有ノ美德ヲ破壞シ盡スノ勢ヒナリ、是則チ思想ノ變化ヨリ歐米ノ成金主義ヲ鼓吹スルヲ、日常ニ聞見シツヽ在ル故唯其利欲一方ニ偏傾シ、我先ニ進テ得ントシ、罪惡ヲ犯ス者月ニ歲ニ多ク、且又虛榮ヲ貪ルノ惡風ヲ增長シ、茲ニ時弊百出シ止ル處ヲ知ラス、猶一層甚ダシキハ國體ヲ忘却ノ徒ヲ生シ、大逆罪等ヲ出タスハ未曾有ノコトユヘ實ニ寒心ニ堪ス、事ノ爰ニ至ラサル以前ニ、歲庚寅ニ在ル十月、恐クモ叡聖陛下ハ、深ク御軫念ノ敎育勅語ヲ賜リ、萬民ノ嚮フ處ヲ垂敎シ玉フ、聖訓ヲ謹誦スル臣民ハ命ヲ奉シテ、好成績ヲ奏功ヲ表彰スヘキ理ナル

カ現象ハ然ラス、其歳ヲ經ル二十三年間ノ成績ハ、智育ノ殖産工業商等効果ヲ收タルカ、醜テ德育ヲ一瞥スレハ益々惡化ノ嫌有テ、其思想界ハ歐化ニ心醉スル故、窃ニ思ニ勅語ハ智德完備ノ教ナレハ、聖旨ニ遠キ感ジ起リ、予ハ痛ク杞憂スルモ之ヲ通スル道無シ、只時時拜誦シテ時事ノ非ヲ感泣シ、意志ヲ獨リ聖教ニ慰ム、又思フ勅語ノ一字ヲ誤解モ恐レ多シ、況ヤ其要綱ノ主眼ヲ誤ル者ニ於テヲヤ、予カ其重要ト爲ス解釋ノ卑見ハ第一ニ德ヲ樹ツルコト深厚ナリト在リ、○第二ニ臣民カ德器ヲ成就ノコト在リ、○第三ニ朕爾臣民ト俱ニ拳拳服膺シテ咸ナ其德ヲ一ニセンコトヲ庶幾フト宣フ、

此第一ノ德ヲ樹ツルコト深厚ナリト在ルヲ皇祖皇宗ハ樹テタマヒシ君德ハ深ク厚キコトニテアリト解シ○第二ノ臣民カ德器ヲ成就シト在ルヲ道

德ノ器具材料ヲ爲シ遂ルナリト解レ、○第三ニ朕爾臣民ト俱ニ云云、其德ヲ一ニセンコトヲ庶幾フト在ルヲ、天皇ノ大德ト臣民ノ德トヲ同一ニ爲サンコトヲ願望シ玉フ意トシ、恐レ多キコトナラスヤト勅語通證ニ解スルヲ見ル、（大久保芳洛ノ輔）此解釋ハ予ト同意ナルヲ以テ、其一句ツヽヲ摘錄爲シタリ且又勅語中ニ三タヒ德ノコトラ宣セ玉フ實ニ御懇篤ナルヲ仰テ恭順ノ意ヲ表彰ノ外ニ道無シト考フ、

抑モ勅語ハ智德完備ノ玉詔ニテ、智ト德トハ兩輪ノ如シト思フ、若シ智ニ德ガ伴ハサレハ、必ス一ヲ缺ユヘ轉覆ノ處有リ、然ルニ現代有識者カ、萬民ヲ誘導ノ實績ヨリ推ハ、智育ニ偏シテ德育ハ形式ナルヲ以テ、實績ニ現ル處ハ德ヲ不知者ヲ日日ニ馴致スルカ如シ、其證ハ學生カ敎官等ニ抗爭スル如キ、何ニ由テ然ル乎、素ヨリ聖訓ニ智能ヲ啓發シ云々、又進テ公益ヲ廣メ等ノ語ハ拜誦ス、故ニ廣ク文明ノ技藝術ヲ採用シ我軍隊ノ如

クセハ、國家ニ益スル勿論也文敎亦然リト思フ、然ルニ國情ノ異ナル思想界ヲ移殖ス、其弊毒擧テ算ヘ難シ、我カ精華ト稱スル武士道ヲモ、漸々地ヲ拂ハシメントスル嫌在リ、其徵ハ各方面ニ不祥ノ事故ヲ發シ、或ハ嫌疑者等是ナリ、此等罪惡ヲ搆成セシムルモノハ、德育ヲ輕視ニ起因スト謂ハサルヲ得ス、國家ノ元氣ノ喪失ニ氣附スシテ、智育ニ偏スルハ斷乎トシテ非ト欲フ、本ト文明ハ利欲ヲ主トスルユヘ、歐學者ハ不知不識ノ間ニ歐化シテ遂ニ、德字ノ解釋ヲ誤ルニアラサルカ、若シ幸ニ正解シテ智德併テ進捗ヲ謀ラハ弊害無カルヘシ、我カ精華ヲ作リ鍛煉アケタルハ神儒佛三敎カ世道ヲ益シ治世ニ與テ功有ルモノナルヘシ、其神佛二道ハ專職ノ者在ルヲ以テ暫ク擱キ、儒敎ハ德ヲ以テ根本ト爲スナリ、夫子易ニ敎テ曰ク、履ハ德之基

我軍隊ノ如クセハト云意タルヤ、技術兵學ハ廣ク海外ヲ則リ、精神ハ我武士道ヲ殿守スルニアリ、已ニ天眼之研究ニ詳述セシヲ以テ、茲ニ徵言ヲ再記スル事、



也。謙ハ德之柄也。復ハ德之本也。恒ハ德之固也。損ハ德之修也。益ハ德之裕也。困ハ德之辨也。井ハ德之地也。巽ハ德之制也ト在リ、夫レ德ハ人間ノ根本ニ缺クヘカラサルモノニテ、此德有レハ威ハ之ニ伴ヒ、財寶亦然リ、予カ奉信スル儒道ハ斯ノ如シ、勅語御下賜以還ノ識者ノ解釋ハ何ナル乎、高說ハ知ラサルカ顧フニ其根本ヲ窮スシテ技葉ヲ制セハ、益々複雜亂糸ノ如キ事故惹起ヲ虞ル、之ニ由テ按スルニ人間ハ生レ乍ラニ欲有リ、故ニ欲ハ敎ザルモ進テ熄ス、人ニ正理ノ道ヲ敎ルモ、道ヲ守ル者ハ寥々ナリ、然ルニ其道ヲ敎ルヲ踈ニシ聖訓ノ解釋ヲ、若シ現時ノ儘ニ進行スレハ、遂ニ大難ノ勃興シ臍ヲ噬モ及ハサル時ノ來ルヲ恐ル、歐洲ノ文明ハ將來モ戰亂交モ起ル所以ノモノハ利爭ニ外ナラス、故ニ古ヨリ人ヲ誡ルニ禮義ト正理ヲ根本ト

シ非望ノ欲ヲ制スルヲ要ス、若シ人カ利欲ノミニ傾ハ骨肉相食テ恥ス、無殘ナルコト豺狼ノ如ク、貪戾ナルコト餓虎ノ食ヲ爭フカ如ク、其利ニ趁ル烈シキハ、恰モ鷙鳥カ雀雛ヲ搏カ如シ、豈ニ其形体ハ人ナルモ、心事ハ禽獸ト異ル点何處ニ在ルカ、之ヲ史ニ徵スルモ戰亂ノ永ク續キタル彼ノ應仁ノ亂等ノ如キハ、是則チ群雄カ割據シ利爭ナラスヤ、德川氏カ漸ク天下ヲ戡定スルニ及テ大ニ文教ヲ興起シ誠テ曰ク、人ハ道ヲ知ラスンハアルヘカラス、應仁以還ハ天下唯利ヲ之視ルハ皆道ヲ知ラサルニ坐ス、苟モ道ヲ知ラント欲セハ書ヲ舍テ奚ニ適ント有リ、文教ノ傳ニ曰ク、天地之大德曰生聖人之大寶曰位。何以守位。曰人。何以聚人曰財。理財正辭。禁民爲非曰義。ト有リ、此一節ニ性命ノ貴重ト、財ヲ理ルニ正理ヲ教ヘ、民ニ非ヲ爲シ、財ヲ得ルヲ

禁メ有ルモ、財ノ緊要ト貴重トハ古今共ニ然リ、唯民カ欲ニ眩暈シテ、非ヲ行ヒ貪婪爲スヲ制スルノミ、正理ニ得ルヲ制スト誤解スル勿レ、亦其志望ヲ達スルニ遲速在リ、其ハ運命ニ屬スル故、運命ハ別項ニ論述スヘシ、然ルニ近時學技ヲ學ヒ一回失敗セハ、直ニ厭世感ヲ起シ、己カ意志ノ如クナラサルカ、又自殺スルハ性命ノ貴重ヲ知ラス、是學問ノ効何レニ有ルカ疑フ所謂起因ハ彼ノ弊毒ニ歸スヘシ、彼ノ孟子敎テ曰ク。天將ニ降ニ大任ヲ於是人ニ也必先苦ニ其心志ヲ。勞ニ其筋骨ヲ。餓ニ其體膚ヲ。空ニ乏其身ヲ。行拂ニ亂其所ヲ爲。所ノ以動ニ心忍ニ性。曾益ニ其所ヲ不ニ能ヲ。人恒過然後能改。困ニ於心ニ衡ニ於慮ニ而後作。徵ニ於色ニ發ニ於聲ニ而後喻ト在リ、此敎誨ヲ知ラハ、一生中ニ何ナル事故ニ遭遇モ、常ニ談スル親戚知友カ應援セサルモ、泰然ト時期ヲ待チ志ヲ達セント思フ、此一二ノ例ハ是只童蒙

ニ示ス而已、今ヤ萬代不易ノ聖敎ト識者ハ自覺シ、已ニ博識ヲ以テ研究ニ從事スル故、正理ノ正解ヲ渴望頗ル切ナリ、併シ世ニ傳フ某博士カ伯夷淑齊ノ論ノ如キハ、曲解モ甚タシキモノト思フ、將亦現代ノ弊ハ地位ヲ貴テ妄聽シ、學位ヲ妄信者多キ嫌在テ、一般ノ腦裡ニ德ノ正解ハ至難ノ業ト思フ、其ハ多年物質ニ囚ハレ化シテ、眼中ニ利欲ノ外ニ德育ノ念皆無ノ者多ク、些少ノ不正ハ當然トシ省ミス、此故ニ個人ノ生活狀態ニ就テ看ルニ榮枯甚タ疾ク凋落ノ烈シキハ、是實ニ時勢ノ變遷ニ因ルノミナランヤ、若シ世ニ淨玻璃ノ鏡在ラハ、豈ニ驚歎ノ事多カルヘシ、夫子ノ誡ニ曰ク、小人不「恥」不仁。不「畏」不義「不「見」利「不「勸。不「威不「懲。ト、亦曰ク善不「積。不「足「以成「名。惡不「積。不「足「以滅「身。小人以「小善「爲「无「益而弗「爲也。以「小惡「爲「无「傷而弗「去也。故惡積而不「可」



掩。罪大而不「可」解也ト有ルカ、此誡ニ愧ルコト無キ行爲者ハ、人道ヲ實踐ノ人ナリ、讀者奈何ト爲ス、今日ノ紳士カ明日囹圄ノ客ト成ル類甚タ多シ、之ニ由テ天警ノ災殃ハ歲々ニ甚タシク、我國モ災異ニ遇カ、彼ノ文明ヲ誇ル歐米諸國モ、風水火震災等ノ大厄難ニ罹ル、其激烈ナル警報ニ接スル頻頻タルヲ覺ユ、是其國家モ大ナルカ、貴重ノ性命財產ノ滅亡モ亦些少ナラス、其報ヲ見ル每ニ慨歎ス、然ルニ其妖氣ヲ禳消ノ道ヲ講究者ヲ、寡聞ニテ未タ聽ニ至ラス、本ト東洋ハ世界ノ天學ノ祖ニシテ、災異ヲ豫知ノ道完備ス是特色在リシカ、今ヤ其天學ハ廢棄ニ遇ヒ根絕ノ如シ、僅ニ周易ヲ以テ測ル道ハ遺存スルモ其人ニ乏シ、故ニ年々天災ヲ甘受スル時代ナリ、噫、

此時ニ方テ靈符ヲ祭祀スルハ、時機ニ適當ト爲ス所以ハ、天災

チ簡易ニ釀消ノ法備リ、且亦個人ノ志望チ達スルノ靈法完備ス、之ニ因テ實踐修法スルニ、意外ノ靈應チ享受ユヘ更ニ知人ニ勸奬テ諸種ノ事故ニ試ルニ、是亦好果チ得ルチ實驗ス、時ニ現象ハ連年物價暴騰シ、一般ニ生活難チ嘖々ス、此起因ニ就テハ各專門家ノ高說有リ、或ハ當局者ノ宗教ト政治ト切近チ謀ル有リ、是ニ於テ刻下ニ宗教ノ必要ハ同感ナルカ、宗教ハ本ト自然ノ勸化力チ有シ、日チ期シ靈應チ見ルモノニアラス、然ルニ提按ノ法ハ信仰者カ一心不亂ナレハ、迅速ニ其兆チ見ルチ得（實驗例ハ書中ニ載ス）彼時弊ノ百般ニノ如キハ、畢竟思想ノ變化ヨリ不義不仁ノ徒多キチ以テ、天譴ノ災チ恐レス之カ導火ト成リ、良民モ艱苦チ受ク而ルニ國家ノ爲ニ俄ニ祭祀チ强ルモ行レ難キカ幸ヒナル哉、自己ノ爲ニ至誠チ以テ信念凝セハ、自然ニ天道

ノ照鑒ヲ恐レ、日常ニ行爲ヲ反省有ラハ、妖氛ノ氣ハ爰ニ消散一掃ヲ見ルヘシ、其徴タル畏クモ往時ノ詔勅、又ハ御告文ニ燎然タリ、決シテ急作揑造シテ、提供鼓吹スル者ニアラス、凡ソ神社佛閣ニ祀レハ、殿堂伽藍ヲ守護シ回祿ノ災ヲ免ル靈有リ、將亦繁昌スル故、平民社會ニ限ルモノニアラス、其職其業ノ種類ヲ撰ム者ニアラス、之ニ由テ之ヲ觀レハ、大ハ國家ノ安寧ヨリ小ハ個人ノ志望ヲ進達ニ缺クヘカラサルモノト決心シ、予カ不德菲才ヲ顧ル遑無ク、慨然再興ヲ絶叫シ、江湖ノ同志者ニ訴ヘ輿論ヲ喚起シ、一日モ忽諸ニスヘカラザルコトヲ警告ス、冀クハ賢明ノ諸君疑議無ク實行シテ、其靈應ヲ享受ルニ至ラハ、恐レ多クモ御軫念ヲ微カ慰メ奉ル一端トモナラン乎、猶高德ノ識者カ誘導アラハ、忽然滿天下ニ悉ク風靡シ、國家ニ功益尠

カラスシテ、恐ラク四時ノ天候ハ序ヲ遂テ忒ハスシテ、連歲豐饒ヲ見レハ物價ハ漸々低落シ、殖産ハ健全ノ發達ヲ爲シ、遂ニ萬民ハ昇平ヲ歡呼ノ時到來セン、予ハ只實踐シテ先驅ヲ努ルニ過ス、爰ニ肅テ勸奬ノ趣意ヲ叙ス矣、

嗚呼予ハ玆ニ二十三年間、水火ヲ抱ク如キ艱苦ト戰ヒ克チ、其末期ニ及ンテ此靈法ヲ實修シテ、獨リ樂シム處ナルカ、社會ハ微衷ヲ容レテ、熱誠ニ同情者有ルカ否哉、素ヨリ事ヲ謀ルハ人ナリ、之ヲ成スハ唯天ニ一任スル而已、



# 星神化現之大意

## 七星ノ五行ハ人間ニ關聯スル理由

爰ニ謹テ靈符ノ來歷ヲ原ルニ、我國ハ神儒佛ノ三說在ル故是ヲ審詳ニ辨スル能ハスト雖モ今其傳說ノ精確ト認ルモノヽ、梗要ヲ摘テ信仰スル一助ニ供セントス、

抑モ〳〵北辰尊星ト稱シ奉ルハ、天地已ニ開闢テ天ニ圓形現ハル其中ニ一點ノ神御坐マス、即チ神道ハ是ヲ國常立尊ト稱シ奉ル、此一點ノ御神ハ是天ノ御主ノ神ニテ、北辰尊星ト號ク、此一點ノ星神陰陽ノ神ヲ産給フ日月是ナリ、此星又五星ヲ生ミ玉フ、其五星ト化シテ金木火水土ノ五行ト成ル、之ヲ神道ニテハ地神五代ト稱ス、五行生レテ人間生ス、此星亦七ツ生シ七星ト

成玉フ、此故ニ人間ノ生スル處ハ、五星ノ化現シ來テ人ト成ル其根元ハ一点ノ星、太一ノ靈光天降テ、人ニ命スト謂ヘリ、次ニ儒說ハ孔子是ヲ說テ、命(ノイスルナシノイ)天謂性ト敎フ、此星人ニ命シテ、一身ヲ守リ玉フヲ運ト云、又一身ノ主ヲ心ト云、其太一五星ヲ列ネテ一身ニ備ル故ニ、一心ニ五常ヲ含ム、之ヲ仁義禮智信ト云、儒者ハ之ヲ爲明德ナリ、其次ニ佛家ハ北辰尊星ハ、即チ妙見菩薩ト稱シ、本地觀世音ノ化身ト稱ス、儒者明德ヲ以テシ、佛者ハ佛性ト斷ス、其稱ハ異ルモ其理ハ一ナルヲ知ル、故ニ人ノ七情ハ一心ヨリ起ルト爲ス是ナリ、

## 人之七情之起因

凡ソ太一ノ稱ハ是尊稱ニテ、其太一ハ七化シテ七星ト成ル、七星又人ニ降リ七情ト成ル、故ニ人ハ喜、怒、憂、思、哀、悪、欲ト時ニ變シ、一心ヨリ起ル七種ノ添心ナリ、是ニ由テ人ハ瞬時モ天ヲ離ルコト無シ、故ニ孔子ハ人道ヲ立テ垂敎ニ曰ク、人ハ天ニ順フ者ハ榮存シテ、天ニ逆フ者ハ衰滅スト說ク、亦佛道ハ北辰尊星ヲ祭祀シテ、天恩ヲ報スルヲ敎ユ、而シテ人ハ運命ヲ享ル者ナレハ其運ヲ長スルヲ以テ人間ノ大道ト爲ス、然ルニ其大道ノ運ヲ無視シテ、我欲ノミヲ擅ニ行ヒ、假令一時ノ榮華ヲ貪ル者有ルモ、是即チ子孫繁殖ノ道ニ甚タ遠シ、近來榮枯甚タ疾シ實ニ危キ哉、其行爲ニ由テ盛衰ノ事蹟ハ、史ニ徵スルモ嚴然トシテ明晰ナレハ、殊更ニ辨ヲ要セサルヘシ、

## 鎭宅靈符之法

抑モ靈符ノ法ハ原ト仙敎ニテ、漢ノ孝文皇帝ノ世ニ、弘農縣ニ劉進平ト云者在テ、靈符ヲ四隣ノ衆民ニ施シテ、疾苦ヲ救ヒ貧窮ヲ賑シ、其德日ニ高ク、是ニ於テ皇帝躬ラ劉進平ヨリ其法ヲ相傳ヲ受玉テ、即チ勅シテ世ニ廣ク行ハセラル、爾來四海靜寧ニ治リ萬民ニ至ル迄モ、富榮タル事蹟在リ、實ニ思議スヘカラサル靈妙秘密ノ靈法ナリ、其他ノ來歷ハ序ヲ逐テ錄スヘシ

## 我朝ニ傳來ノ事蹟

我朝推古天皇ノ御宇（三十三代）ニ當リ百濟國定居元辛未年ニ聖明王第三ノ王子琳聖太子カ、吾朝ニ渡來シ玉ヒテ、此法ヲ專ラ弘通シ玉フ、其後ハ神儒佛ノ三家共ニ執行爲スト、舊記ニ見ヘタリ、彼ノ琳聖太子ノ渡來ノ地ハ、肥後國八代郡白木山神宮寺是



ナリ、

## 靈符神ヲ日本ニ始テ祭ル

### 孝文帝靈符ノ靈驗ヲ尊信ノ理由

肥後國八代郡白木山神宮寺ニ鎭坐シマス、靈符ノ尊像ハ妙見菩薩ヲ安置スト云、之ヲ以テ我國ノ始祭ト稱ス、昔日漢ノ孝文皇帝、弘農縣ノ堺ニ御幸シ玉ヒ、不圖三愚ノ民宅ヲ認メ遊サルニ、却テ富豪ノ情況在ルヲ以テ大ニ怪シミ、其宅主ヲ呼召サレ問ヒ玉フ、彼者答テ申スニ姓ハ劉、名ハ進平ト云者ナリ、往昔我家ハ災禍打續ク甚タシカリシカ、何方ヨリ𠮟知ラス書生二人來テ、七十二符ヲ傳授ス、即チ畏敬シ受テ以來、此法ヲ修スル十年ニシテ大富貴ト成リ二十年ニシテ子孫繁昌ス、三十年ニシ

テ必ス白衣ノ天子宅舎ニ入ル事アラント云テ、門ヲ出去ル事約五十歩ニテ消失ヌ、只白氣ノ一道天ニ昇ル而已ナリ、其驗ハ一一是ヲ見ルヲ得タルモ、未タ白衣ノ天子ヲ見スト云是ニ於テ孝文皇帝ハ叡感斜ナラス、深ク靈符ノ法ヲ信敬在ラセラレテ、其法ヲ天下ニ傳ヘ施シ玉フト云、現代ハ科學ノ盛時ニ方テハ靈驗ヲ試スシテ、濫ニ批評シ識ル者ヲ誡シム、實ニ無比ノ靈法ナルコトヲ實驗シテ知ルヘシ、

## 三愚ノ地ヲ辨ス

孝文皇帝ハ豫テ宅地相ノ理ニ精通アラセラル、故カ、劉カ家ヲ一見シテ凶相ノ地ト斷定シテ、住者ノ艱苦ヲ愍ミ玉フ意ニテ御下問在リシト云、家相ニ就テ三愚ノ地ヲ凶相ト爲シ忌モノナルカ、其三愚トハ、凡ソ宅前高クシテ、後方ノ低ヲ一愚ト云○北方ニ流水在ル宅ハ、是ヲ二愚ト云、○東南方高クシテ、西北方ノ平地ナルヲ三愚ノ宅ト謂ハ是ナリ、若シ斯ノ如キ地ハ能ク注意スヘシ、

因ニ云現時ノ拙宅ハ家相上ニ於テハ凶相ト斷スヘキモノナルカ、予ハ前述ノ如ク術ヲ實地研磨ヲ以テ、一身ノ利害ヲ省ル暇無ク實驗セシカ約ソ十年間災厄累起ニ遇ヒ、屢々他ニ轉居ヲ欲セシモ事故ノ爲ニ實行スル能ハス是ニ於テ家相ノ撰擇ノ故人ノ說モ確メ得シカ、玆ニ亦靈符ヲ祭祀ルニ及テ災禍ノ忽然消滅シ吉祥ニ轉化セシ威靈モ實ニ驚歎スル處ナリ、然ルニ神佛ヲ無視シテ家相ヲ撰マサル者カ災厄ヲ招クハ是當然ト思フ而已、

## 八代神宮寺靈符板ノ始

## 板ノ彫刻ヲ正平年中ニ御免

我朝ニ於テ靈符ヲ板木ニ彫刻ノ事ハ、聖武天皇（四十五代）ノ御宇ニ天平十二庚辰年ニ、肥後國八代郡白木山神宮寺ニ於テ、是ヲ梓ニ鏤ム、其時ノ板ハ今ハ滅セリ、現時ニ傳ル板ハ南朝正平年中ニ後醍醐天皇第六ノ皇子、征西將軍良懷親王、八代郡高田鄉ニ御住居ノ時梓ヲ御建立遊バサレテ、神宮寺ニ納入レ玉フ、今出ル靈符ノ曼陀羅是ナリ、（今トハ資永ノ頃ヲ云）

八代細工町ノ染革屋ニ古來ヨリ傳ル板二枚在リ、一枚ハ中ニ天平十二年八月ト有テ、妙見ノ像及ヒ八幡ノ二字、並ニ梵字等在リ、右神佛ノ形体在ル故ニ、賣商ヲ忌憚ルヲ、征西將軍八代ニ御駐在ノ時、南朝正平年中ニ、別板ヲ彫刻セラル、是ヨリ賣商フ免許ヲ得タル故ニ、正平御免革ト稱シタリ、此板ニハ正平六年六月ト有テ、神佛ノ形体梵字ヲ除キ、只唐草花ヲ畫ク、是諸國ニ正平染ノ權輿ト謂ヘリ、

## 八代上宮ノ本地佛

### 七　佛所說經ニ妙見ノ說

神宮寺ノ妙見ハ、上宮、中宮、下宮ノ三宮在リ、上ノ宮ノ妙見ハ本地大日如來ト爲ス、妙見ノ宣託ニ曰ク、釋迦、阿彌陀、觀音、地藏、金剛藏王、虛空藏、大威德、我身ナリ、種種ニ出現スル故ニ、七體妙見ト號ク、按スルニ七佛所說ノ神呪經ニ云、我ハ北辰菩薩ナリ、名テ妙見ト曰フ、今神呪ヲ說テ諸〳〵ノ國土ヲ擁護セント欲ス、所作甚タ奇特ナリ、故ニ名テ妙見ト曰フ、闍浮提ノ衆星ノ中ニ處シ最勝ナリ、神仙中ノ仙菩薩ノ大將ナリ、光ヲ諸菩薩ト目ケ、諸〳〵ノ群生ヲ曠濟ス大神呪有リ胡捺彼ト名ク（已）胡捺彼ヲ中華ノ晉ノ

世ニハ、擁護國土ト言フ、災ヲ消シ厭ヲ祓クコト、之ニ由ラスト云コト莫シ、又廣濟衆生神呪經ト曰フ、或ハ摩醯首羅倶生神カ三寶荒神ト變シテ、上元太乙神ト成ル、漢書ニ云、大乙ヲ祀ルハ昏時ヲ以テ祠リ明ニ至ルト、事物紀原ニ云、宋ノ天僖二年閏四月詔シテ眞武ノ號ヲ加フ、東太一、西太一、中太一ト在リ、白氏文集ニ求レ仙ノ事ヲ戒ル詩ニ、徐福文成多誕。上元太一虚祈禱ト在ル故、中華ノ道士ノ宗トスルコトヲ知ル、天ニ有テハ北斗尊星ト稱スナリ、

## 三台北斗神君

### 附　玄武ハ龜蛇

太上感應編ニ云、三臺北斗ノ神君有テ、人ノ頭上ニ在テ人ノ罪



悪ヲ錄シテ、其紀年ヲ奪フト、抱朴子ニ云、熒惑ハ火ノ精ニテ朱鳥ヲ生ス、辰星ハ水ノ精ニテ玄武ヲ生ス、歲星ハ木ノ精ニテ青龍ヲ生ス、太白ハ金ノ精ニテ白虎ヲ生ス、鎭星ハ土ノ精ニテ乘黃ヲ生スト在リ、按スルニ辰星ハ即チ北斗尊星ナリ、漢士ニテハ眞武上帝ト顯ル、此帝ハ化身ト謂フヘシ、

五雜俎ニ眞武ハ玄武ナリト、朱雀、青龍、白虎、是四方ノ神ナリ、後世地ヲ堀テ龜蛇ヲ得ル、廟ヲ建テ北方ヲ鎭ム、朱鳥、白虎蒼龍ノ神ハ滅亡シテ祠無シ、只僅ニ玄武ノミ殘ルト在リ、按スルニ玄武ハ今ノ妙見ナリ、或ハ靈符ノ像前ニ龜蛇ヲ置テ以テ、玄武神ナル事ヲ知ラスルヲ見ルナリ、

# 四神相應形

## 附　千歳ノ龜無窮ノ蛇

史記ノ天官志ニ云、北方ニ玄武ト在リ、後漢書ニ曰ク、玄武ハ北方ニ神龜蛇ノ合體ナリ、又云水神ノ名ト在リ、文選ノ註ニ云、龜蛇ト交ルヲ玄武ト曰フ、北方ノ神獸ナリ、又云太乙ハ常ニ玄武ノ居後ト在リ、朱子語類ニ云、玄ハ龜（位ハ北方ニ有リ故ニ玄ト曰フ）武ハ蛇（身ニ鱗甲有リ故ニ武ト曰フ、）ナリ（已）是本ト則チ虛宿、危宿星ノ形チ是ニ似タリ、故ニ北方ヲ名テ玄武七星ト爲ス、東方ニ角、房尾宿曜ノ象形ハ龍ニ似タリ、故ニ蒼龍ト云（蒼ハ青ト同シナリ）西方ニ奎、婁宿曜ノ象形ハ虎ニ似タリ、故ニ白虎ト云、南方ハ張、翼宿曜ノ象形ハ鳥ニ似タリ、故ニ朱鳥ト云、今玄武ヲ以テ眞武ト爲シ、龜蛇ヲ下ニ作ルモ上ニ准シ知ルベシ、





宋ノ名官言行錄ニ云、孔道輔原魯寧州ニ在リシ時ニ道士カ眞武ノ中ヨリ蛇ヲ出タシ、神異ナリト恐怖ルヲ、原魯カ笏ヲ以テ蛇ヲ打殺シテ惑ヲ解ト云、目深ク手長ク早足ノ三人ノ形ヲ現シ、明州ノ津ヨリ龜蛇ニ乘テ、肥後國八代郡土北鄉白木山八千把村竹原ノ津ニ著ク、白鳳九庚辰年（四十代天武天皇ノ御宇ナリ）ヨリ三年ヲ經テ益城郡小隈野村千代松カ峰ニ移ル、今ノ所ヲ白木平ト云、九十年ヲ經テ寶龜二辛亥年（四十八代稱德天皇ノ御宇ナリ、）八代郡横嶽ニ移ル上宮是ナリ（目深手長早足ヲ葬ル地ナリ三寶嶽ト云ヘリ、）

此項ノ白鳳九年及ヒ寶龜二年ノ事蹟ハ靈符神ノ我國家ヲ守護ノ爲メニ、靈魂ノ止ルヲ知ル、其社祠ハ此時ヨリ今日ニ至ル、時變ニ屢々遇ヒ盛衰在シモ幸ニ根絕ニ至ラスシテ維持シ來リタルハ是即チ我國家ノ勃興スル遠因ノ一徵ナルヘキ乎、又飜テ支那ハ此時已ニ衰兆ヲ發セシカ、大清ノ二世康熙帝

ハ靈符ヲ深ク信シ德ヲ貴ヒ、一世ノ功業多ク其德數世ニ及ホセシカ、其後漸衰ニ臨テ屢國難累起シテ國敎ノ德育ヲ缺テ、風潮ニ乘シ專ラ利權回復ニ汲々シテ遂ニ革命戰ノ爲ニ禪讓ヲ見ルニ到レリ。噫此原ヲ推スニ原魯カ神異ノ靈物ニ暴狀セシニ始リ德ヲ貴ハスシテ利ニ趁ル結果ト爲スヘキカ將又神慮ニ逆フカ災厄ノ起因トナル乎豈ニ反省ヲ要スト思フ、

抱朴子ニ云、玉策記ニ、千歲ノ龜五色ヲ具ル、其額上ノ兩骨起テ角ニ似タリ、蓮華ノ上ニ游ヒ、或ハ叢著ノ下ニ在リ、其上ニ時ニ白雲ニ蟠蛇有リ、又云、蛇ハ無窮ノ壽有リ(已上)是尊星ヲ單心無二ニ貴敬スル時ハ、心中ノ諸願成就シテ、龜蛇ト年ヲ同スル驗有リト云、

## 神宮寺造營始及ヒ修覆

殿堂造營ノ始ハ、桓武天皇(五十)ノ御宇延曆十四乙亥年ニテ再興ノ修覆ハ延曆十四年ヨリ四百三十一年ヲ經テ、土御門院(十八代)ノ御宇、建仁元辛酉年是ヨリ二十五年ヲ經テ修覆ヲ加ヘ、又後深草院(八十九代)ノ御宇建長四壬子年龜山院(九十代)ノ御宇文永十癸亥年後二條院(九十四代)ノ御宇、德治二丁未年、次第ニ修覆ヲ加ヘ王フ、其祭祀スル所ハ大日釋迦、彌陀如來ノ三尊ナリ、此宮寺ヲ白木山神宮寺ト號シ、妙見宮地ニ靈符堂ヲ建テ、靈符ノ版木ノ納所ト爲スト云、

## 中宮下宮之事蹟

### 附　近衛信尹公ノ歌

中宮ハ後白河天皇(七十八代)ノ宣旨ニ依テ、永曆元辛酉年ニ、平清盛ノ家臣、肥後ノ領主肥後守平能三カ、三寶ケ嶽ノ麓ニ中宮ヲ建

立シテ、田園四十町ヲ寄附ス、本尊ハ千手觀音、愛染明王、毘沙門天ナリ、其宮前ニ流ル、川ヲ中宮川ト云、岩畔ニ機樹多ク風光ニ富ム、天正年中ニ近衛信尹公カ、薩摩ニ左遷ノ時ニ此所ヲ過ク、折節秋季ノ末ナルヲ以テ、紅葉蔭ウカミテ、谷水錦ヲ染ルニ似タリ、信尹公一首ヲ詠シ玉フ、

蔭見えて散ても沈む山川に流れもやらぬ村紅葉哉、

下宮ノ本尊ハ、十一面觀音ト辨財天ナリ、後鳥羽天皇（八十二代）ノ御宇、文治二丙午年十一月十五日、大江高房勅ヲ奉シテ造立シタリ、

三宮ノ本尊ハ、上宮中宮下宮ノ本尊ヲ勸請シテ、安置スル者ナリ、二條天皇（八代）ノ御宇應保元辛己年八月廿三日、從五位下越中前司平盛俊カ、妙見三所ヲ宮ノ原ニ移シ、田園ヲ寄附スト在リ（傳記ニ載ス）

## 周防國氷上山ニ降臨

### 附　長門國桂木山ニ彰向

凡ソ當山ノ星堂開基ハ、琳聖太子五代ノ孫、茂村朝臣カ氷上山ニ移サル、太子ハ百濟國ノ聖明王ノ皇子ニテ、我國へ來朝ノ事蹟ハ推古天皇ノ五年三月二日ニ、卿相雲客ノ殿上人ト、百官百司百餘人ヲ相具シテ、周防國多多良濱ニ著玉フ、時ニ不思議ノ靈驗在リ、其由來ヲ仔細ニ尋レハ、推古ノ朝三年乙卯九月十八日ニ、當國都濃郡鷲頭ノ庄青柳ノ浦ニ大星落テ松樹ノ上ニ留テ、七日七夜赫赫ト光耀ヲ發シ玉フ、國民一同ニ驚愕キ騷テ奇異ノ疑慮ヲ爲ス、是時ニ方テ巫人ニ託シテ宣ハク、吾ハ是則チ

北辰妙見ナリ、是ヨリ三年ヲ經テ三月二日ニ、百濟國ノ聖王カ我朝ニ來ラルヽヲ以テ、太子ヲ日本ニ留テ王法ヲ修行シ、國家ヲ治ムヘシ、是意ヲ聖德太子ニ告ベシト、託シ玉テ天ニ歸ラセ玉フ、國民等ハ是趣旨ヲ注奏シタリ、是ニ於テ勅使兼日此處ニ下向シテ相待處ヘ、龍頭鷁首ノ舟推寄來ル、王使御迎ノ由ヲ聞ス、是後長門國大内ノ縣ニ、御所ヲ經營シテ待奉ルト奏ス、琳聖太子御感斜ナラス、長門ノ縣ニ暫ク穩座シ玉フ、其後鷲頭山ニ星宮ヲ建立シテ、九月十八日ヲ祭祀日ト定メ玉フ、

其後ニ至リ北辰尊星天降リ玉ハス、長門國桂木山ニ影向マシマス、此時ニ亦桂木瀕ノ嶺ニ移シ奉ツルト謂ヘリ、

## 再ヒ氷上山ニ降臨

### 附　星堂ノ建立

琳聖太子ノ五代ノ後ニ亦氷上山ニ再ヒ宮殿ヲ移シテ、星堂ハ輪奐ノ構造ニ金銀ヲ鏤テ莊嚴ヲ窮メ、本堂ニ釋迦ノ三尊在リ、脇立ニ四天王ノ像ニ四面ノ回廊ト二階作ノ樓門及ヒ東西ノ二塔、鐘樓輪藏經藏等在リ、長日ノ護摩ハ不斷モ法ノ如シ、經堂ニ八幡ノ社、三十番神、山王社等、法界門ハ十餘町ニ軒ヲ並列テ、五百ノ衆徒ハ百餘坊ニ住シ、其外伶倫巫人等ハ、山麓ニ在テ每日ノ神供四季ノ祭禮ニ、仲春ノ大會經行シ、管絃音樂聲明舞童等、斷絶爲スコト無シ、後土御門天皇（百二代）文明十八丙午年ニ中納言實隆卿（三條西内大臣、逢院ト號ス、法名ハ空）ヲ以テ、當山ノ額、宸翰ヲ染玉テ、勅願寺タ

ルヘキ宣旨有リ、以來天下安全ニ豐饒懇祈ヲ怠ラス、我國ニ初テ尊星王ノ祭祀ノ起ルハ、推古ノ朝十九辛未年、琳聖太子カ、百濟ノ王法ヲ說テ我制度及ヒ官職ヲ改メ、十二階ノ冠、衣服ヲ定メ玉フ、是ニ由テ此年ニ太子ニ玉冠ヲ賜テ、難波ノ生玉宮ニ於テ北辰尊星供ヲ行ヒ玉フ、其ヨリ以來一千餘年多多良氏ニ綸旨ヲ賜テ、家傳ニ是ヲ修行シ奉ツル、昔日尊星太一天降リ玉テ、數ケ條ノ神制ヲ示シ玉フ、若シ神制ニ背ク時ハ、其家其人必ス滅スヘシト神言甚タ新ナリ、

## 神言ニ背テ身家滅亡

### 多多良義隆ノ事蹟

周防ノ國司多多良二位義隆ハ、此神言ニ一一ニ背ク、此時星供司多多良正忠カ諫言ヲ加フルモ、義隆諫ヲ用ヒス、一千餘歲天降ノ太一尊星モ、降臨シ尊ハサル故、五百ノ衆徒七日七夜迄、招請ノ壇法ヲ修スルト雖モ、靈驗無ク、別當尊光法師モ當山ヲ辭去シ、星供司正忠ハ、當家ノ師範諫臣ニ定メ置ル、剩ヘ星供ノ檢使代官ナレハ憤激安カラス、是又遁世シテ高野山ニ入ケレハ其身義隆ハ數代ノ國ヲ失ヒ、遂ニ家臣等ニ弑殺セラレテ、家滅亡ニ歸シヌ（已上舊記）

因ニ云讀者ハ此記事ヲ讀テ何ニ感スルヤ是多多良家ノミニ非ラス此ニ類似ノ事蹟往々在リ適々得難キ名家ニ生育シテ其職祿者カ自儘ニ身ヲ持シ、遂ニ奢侈日日ニ增長シテ祖先ノ餘德ニ因テ安泰ニ生活爲スヲ省ミス專肆ニ祖先ノ訓戒ヲ破ル者ハ是即チ自ラ災殃ヲ招ク者ニテ家身共ニ滅亡ニ立到リ、一家離散ノ悲境ニ陷落スル等ハ敢テ珍シカラス豈ニ啻ニ神怒ヲ蒙ル者耳ナラス前車ノ覆ルハ後車ノ戒メナリ、殊ニ主カ家臣ノ爲ニ弑殺ニ遇フ

如キハ其起因一朝夕ニアラス故ニ傳ニ曰ク臣弑其君子弑其父非一朝一夕之故其所由來者漸矣ト在ルヲ以テ深ク味ヒ猛省ヲ要ス、

## 賢王賢臣ノ尊星ヲ信仰ス

尊星ヲ信仰セント欲スル者、師ヲ尋テ神制ヲ用ヒ行フ時ハ、普天ノ災禍厄難ヲ退ケ、率土ノ凶横ヲ拂フ、偏ニ是即チ妙見尊星ノ威徳ナリ、故ニ天下ヲ治ル賢王賢臣ハ、鎭宅靈符尊星ヲ信仰シ熟誠ナラハ、願トシテ成就セスト謂フ事無シ、我カ地神二代ノ主正哉吾勝尊ハ星神ト稱ス、慈覺大神ノ神祇鑒輿ニ云、日神ハ天照太神、月神ハ鹿島嚴島神ハ星神ナリ(已)嚴島ハ日本第二主、正哉吾勝勝速日天忍穗耳尊ナリ、我朝ノ我朝タルコトハ、三台精ノ威徳ナリ、北辰妙見菩薩ハ宇賀神將ト變ス、宇賀神將ハ一切衆生ノ壽福神ト稱ス、今ノ靈符眞君是ナリ、然レハ則チ胎内五轉元初ヨリ俱生神ト爲テ、最後臨終ノ一念ニ至ルマテ、我身ヲ離レス薩埵ノ加護ニアラスト云事ナシ、遺告ニ曰ク、靈符尊星之ヲ崇レハ宇賀神ト成リ、之ニ乖ケハ大荒神ナリ(已)此ノ如クナルヲ以テ、己カ壽福神トシラスシテ、靈符尊ヲ崇メス尊マサレハ、大荒神ト成テ災禍ヲ下シ玉ヘリ、故ニ貴ム則ハ子孫ニ至ル迄、繁盛毫モ疑フ處無シト錄ス、

## 子孫繁昌ヲ祈タル徵證

豐臣系圖ニ云、秀吉公ノ祖先國吉ハ、江州淺井郡山門ノ住侶ニテ、昌盛法師ト號ク、後ニ還俗シテ生國ヲ去リ、尾張國愛智郡中村ニ居住ス、當時江州ニ住スルトキ、竹生島ノ辨財天ニ、一千日

籠居シテ祈ル、其後近江國荒神山ニ登リ、斷食シテ二七日、鎭宅靈符ノ秘法ヲ修行ス、其願文ニ曰ク、

衆生濟度ノ爲メニ、再ヒ還俗シテ天ヲ祈ルト、傳ニ云、靈符秘法ハ必ス白衣ノ天子其宅中ニ入ル、吾カ子孫ノ中ニ給テ必ス將軍ニナルヘシ、然ラハ忽チ衆生ヲ導ン云々ト在リ、果シテ秀吉公ノ武威ハ異國迄モ震憾ス、是ヒトヘニ先祖ノ願ニ隨フ者ナリ、又罪ヲ謝セント思ハヽ、此尊星ヲ祠ルヘシ、

## 滅罪ノ爲ニ尊星ヲ祈ル徵證

後三條天皇（七十一代）神皇正統記ヲ按スルニ、帝ハ後朱雀天皇ノ第二ノ皇子ニテ後冷泉院ノ太弟ナリ、後朱雀天皇遺詔シテ、後冷泉院ノ宮ニ在ハシマス、御即位ノ後ニ至ルニ迄テ、世ニ有德ノ君ト稱シ奉ル、此君カ儲皇ト爲リ玉フ時ニ、僧都成尊ハ其宮ニ侯襲ス、一日成尊帝ニ問テ曰ク、陛下ハ北斗ヲ拜スルヤト、帝ノ曰ク毎月之ヲ拜スルハ、是福ヲ徵ルニアラス、他日登祚（即位）ノ事ヲ、念フコト叶フマク欲スルニ、而モ猶未タ此ヲ意フ有ルコトヲ免レサル、是豈ニ臣子ノ心ナランヤ、吾深ク其罪ヲ懼ル故ニ、斗星ヲ拜スル所以ナリ、成尊ハ流涕スト（已上故事談）

凡ソ人ノ北斗ヲ拜スル者ハ、多ク福壽ヲ求ン爲メナリ、而ルニ穆タル青宮（帝ノ儲君タル時ノ事ヲ想フヘシ）其祈ル攸ハ何ノ祐ソ、躬ラ其非ヲ非トシテ罪ヲ天ニ謝ス、忠孝ノ言タル聽者ヲシテ泣然タリ、或人問フ儲君カ罪ヲ恐レテ、斗宮ヲ拜スルハ何ノ謂ゾヤ、答テ云、北斗經ノ註ヲ按スルニ、人ノ住ニ北斗ハ氣ヲ心ニ降サスト云コト莫シ、心ノ象ハ內虛ニシテ中ニ水ヲ藏ス、水ハ天一ノ水ニテ即チ

北斗ノ精ナリ、故ニ人ハ誠心ヲ内ニ運ハ、北斗コト〳〵ク知リ玉フ故ニ拜シ玉フナリト、帝王編年集ニハ、九月斗升ノ法ヲ被ルト計リ見エタリ、

## 攝津國能勢ノ妙見宮ハ本鎭宅靈符神ノ徵

妙見山ノ緣起ニ云、當山ハ清和源氏ノ鼻祖、鎭守將軍多田滿仲卿三代ノ嫡孫、左馬權頭能勢源賴國朝臣、長元年間ノ開創ニシテ今ヲ距ル實ニ八百七拾餘年、而モ其間鎭宅靈符トシテ道家ノ所祭トシ、或ハ密家ノ修法ヲ以テ祭レル、能勢氏一家ノ鎭守トシ、山野ノ一小祠ニ過ス、降テ慶長ノ頃該家二十三代攝津守賴次侯、深ク日蓮宗ヲ信仰シ、宗門中興ノ三師タル日乾上人ニ歸依シ、師檀冥ニ契シ終ニ中興ノ業成ル、此ニ於テカ領土ヲ擧テ悉ク本宗ニ改轉セシム、是時ニ際シ當山所祭ノ鎭宅靈符ヲ開運妙見大士ト改メ勸請ス云云（餘ハ長文ユヘ省略ス）

同緣起ノ畧ニ云、一千餘年綸旨ヲ子孫多多良氏ニ賜テ、修法怠ラザリシ由、初メ肥後八代神宮寺周防氷見山（見ハ上ノ誤リカ）長門桂木山等ニ星ノ宮ヲ創立シテ守護ヲ祈シカ、終ニ六十餘州國府ニ於テ、妙見堂ヲ創立シテ鎭宅靈符ノ奠ヲ修スルニ至ル、此時能勢家ノ祖先多田滿仲朝臣（能勢妙見大士ハ滿仲朝臣ノ家鎭ニ係）云々ト在リ（以下並ニ（以上能勢妙見山緣起中ヨリ拔萃ス）畧ス）

因ニ云近來妙見宮ハ繁昌スル故參詣者ハ緣起ヲ能ク知ル者多シ故ニ爰ニ其序文ノ一節ト本文ノ一節ヲ摘テ往時ハ多田氏カ靈符神ヲ勸請シ在リシカ後ニ至テ緣起ノ如ク、日蓮宗ニ歸シ妙見ト改メ祀ルモノナレハ予ハ只攝津國ニ靈符神ヲ奉祀セシト且又全國ニ治ク祀レルコト將亦妙見宮ト改稱ノ三徵ニ參考ニ供スル而已又言フ未タ全國ヲ治ク調査セザルユヘ審ニ知

ル能ハスト雖モ、或ハ諸國ニ此例モ多ク有ルヘキ歟、

## 熊野權見ハ北辰妙見

役ノ行者ノ筆記ニ云、閻浮提守護ノ四神王在シマス、一ニハ妙德圓滿摩訶陀國ノ正中ニ在シテ、本地阿彌陀如來、我國ニテハ證誠大菩薩ト名ク、二ニハ北辰閻浮提ノ北ニ在マス、本地藥師我國ニテハ熊野權現ト名ク、三ニハ太夫、四ニハ白太、此二神ハ兄弟ナリ、補陀落山ニ座マス本地觀音ナリ、日本ニテハ那智權現ト名ク（上巳）

## 三井寺ノ閼伽井ヲ尊星水ト號ク

天下ニ四ケ寺ノ大法ト云事在リ、其中ニ江州三井寺ノ尊星供



トテ、佗門ニ曾テ知ラサル事有リ、是北辰妙見ノ秘法ハ天下安全ニ國土豐饒ノ爲メニ修スル法ナリ、彼寺ノ閼伽井ニ影向ヲ垂レ玉フ、故ニ尊星水ト云、天上ノ星降リテ井ヲ穿チ玉ヒ、其星此井ヲ護リ玉フ時ニ、九頭龍王ト現レテ、池中ニ栖ミ能ク雨ヲ降ス、所謂降龍ノ會日在リ、人以テ避ヘシ、正月七日、三月三日、四月八日、五月五日、夏至、六月晦日、七月七日、八月朔日、九月九日、冬至ノ毎丑時ニ池邊ニ臨コトヲ忌ト云（淡海記ノ九卷ニ出ス）三井記ニ云、傳ニ曰ク、昔シ三辰儲ヲ照スヨリ、常ニ九頭之龍カ大淵ヲ加護セシムト在リ（上巳）亦八代ノ板圖ノ下ノ聖降ノ日ト同ジケレバ、疑フ處モ無ク、靈符尊星ノ影ヲ移シ玉フ池水ナリト錄ス、

### 尊星ヲ神武神仙ト號ク

附　尊星ノ形像圖

抑モ尊星ヲ神武眞仙ト曰ハ、事物紀原ニ云、眞武ノ號ハ宋朝會要ニ、天禧二年閏四月詔シテ、醴泉ノ所ニ觀ヲ立テ祥原ト曰フ、六月詔シテ眞武ノ號ヲ加テ、眞武靈應眞君ト曰フ、則チ茲ニ其稱ノ興ル所以ナリ、瑯邪代醉編二十九ニ云、大和山ニ眞武ノ像ハ、髮ヲ被リ足ヲ跣ニスト相傳フ、永樂時代ノ塑像ハ其貌ヲ識ラス之ヲ請ト在リ、文皇帝ノ時ニ成祖ハ正ニ髮ヲ被ル牖ヲ去テ云、當ニ我カ如ク然ルヘシト、眞仙通鑒ニ載テ云、宋ノ道君林靈素ニ問フ、願クハ眞武ノ聖像ヲ見ン、靈素ニ曰ク、容臣ハ張淨虛天師ト同ク、奉請シテ乃チ殿ニ宿シテ齊ヲ致シ、正午時ニ於テ黑雲日ヲ蔽テ、大雷霹靂シ火光ノ中ニ、蒼龜巨蛇ノ殿下ニ塞ルヲ見ル、帝祝香再拜シテ告テ曰ク、願クハ眞君ノ幸ニ降鑒ヲ垂ンコトヲ見ン、霹靂一聲シテ龜蛇見ヘス、但一ノ巨足ノ殿下ニ塞ルヲ見ル、帝又上香再拜シテ云、伏シテ願クハ玄元聖祖ノ應化慈悲在リ、既ニ降臨ニ沐シテ一小身ヲ見ルコトヲ得タリ、是慶幸ニ勝ズト、須臾ニシテ遂ニ身ノ長ケ丈餘ヲ見ハス、端嚴ノ妙相ニテ髮ヲ被リ、皂袍ハ地ニ垂ル、金甲ノ大袖ニ玉帶シ、腕ニ劍ヲ持チ跣足ニテ、頂ハ圓光有リ帶ヲ結ビ、飛繞シテ立ツコト一時久ウシテ、帝自ラ能ク眞ヲ寫ス、寫成テ忽ニ見ヘス、次日ニ安奉シテ讌謝ス、葵京奏シテ云、竊ニ恐ル眞君未タ人間ニ降ル易カラス、昔日太宗皇帝、曾テ張守眞ニ命シテ降ヲ請ス、亦畫有リ本ト閣下ニ藏ス、乞フ取テ之ニ對シテ眞僞ヲ見ツヘシ乃チ宣シ取テ展看シ與ニ見ルニ、本ト更ニ差ヒ無シ、殊ニ帝愈悅ヒ則チ眞武ノ本像ハ、是ノ如ク像ヲ成祖皇帝ニ取ルニアラサルナリ、因テ此ニ記ス、（已）

事物紀原ノ一ニ云、漢ノ天下ヲ有テ高祖制シテ、御史ニ詔スラク、天下ヲシテ靈星ノ祠ヲ立テ蓋シ穀ヲ祈ル、時ニ漢興テ八年ナリ、周ノ制ニ仲秋ニ靈星ヲ國ノ東南ニ祭ルト云、則チ漢ノ始テ之ヲ祠ルニアラスト在リ（已上）

## 靈符秘法ノ修行法式

凡ソ靈星ヲ祭祀ニ秘法有リ、法式ニ種々様々ノ習事在リ、或ハ尊形ヲ秘スル在リ、最モ修法場ニ入ルヲ許サス、其式モ一様ナラス、又用ユル根本ノ印明并ニ種子ヲ秘スル在リ、或ハ祭壇場ヲ秘スル在リ、或ハ本尊ヲ秘スル在リ、是等ヲ皆秘法ト稱ス、此靈符ノ修法モ秘法在ル故、容易ニ授クヘカラス、此法ヲ修スルニ大法ト畧法ト在リ、八代流駒形流、多多良ノ家傳等大同小異ヲ以テ世ニ傳ルト雖モ多ク傳ハラス、今僅ニ神式ノ法ト佛式等二三ノ法ヲ修スル者ヲ見ル而已、然ルニ予ハ古法ノ完全無虧ノ大法ト、畧法ノ傳在ルヲ以テ、其畧法ヲ揭載シ眞秘ヲ公開セント欲シテ、本卷ヲ編著スル所以ナリ、

家宅ニ靈符ヲ安置シ祭祀者ハ、毎月聖降日在リ、此法ヲ修行スルニハ、一間ヲ道場トシテ前日ヨリ塵ヲ掃除シ、齊戒沐浴シテ魚味不淨物ヲ除キ、心身共ニ淸淨ニシテ修法シ奉ルモノナリ

世間出世等ノ人事ノ正理ノ心願ハ、求ル處ニ隨テ感應顯著ナリ、先ヅ爰ニ往時ヨリ傳ル處ヲ錄シテ、其後項ニ於テ予カ傳法ヲ錄シ、對照シ參看ノ便ナラシメントス、

## 傳來ノ祭祀式次第

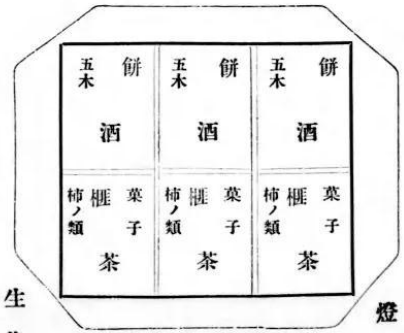
抱卦童子

鎭宅靈符尊星頂輪王

示卦童子

神靈ハ北方ニ祀リ南方ヨリ拜ス

## 供物




梔子、木犀、松、梅花、（花ノ無キ時ハ千梅ヲ代用ス）梔煎茶（上製ヲ用ス）右ノ六種ハ四季共ニ供ス、其外ニ御酒、醴酒、洗米、栗、柿ノ類、餅餡菓子、此外ハ何品ニテモ有合セ物ヲ、平常ハ取添テ供養シ奉ツル、是人々ノ誠意ノ志ヲ表スル者ナリ、文ニ曰ク沼沚ノ芼蘋蘩ノ菜ハ、禮奠薄シト雖モ志ノ敦厚ナルヲ以テ、照カニ之ヲ尙享ト云ヘリ、

香ハ沈香ヲ用フ、平常ハ線香ヲ用フルモ、成ルヘク良品ヲ用フベシ、本尊ニ畫像ヲ懸ル在リ、尤モ符ヲ書認ルニ日取リ時ヲ定ルニ習ヒ在リ、容易ク知ル事ニアラス、後項順次ニ其要ヲ記ス

生花ハ梔子、木犀、梅花、梔ノ木、松コレヲ五木ト云、但シ生花ニ用ヒルノ稱ナリ（此五木ノ生花ハ何レノ修法ヲ爲スト者モ之ヲ奉供シテ差支無シ）





## 木犀樹ノ來歷

禪林風月集註ニ曰ク、木犀ノ始ハ天ヨリ靈隱寺ノ前山ニ降ル、木犀樹在リ、秋ニ到ル則ニハ其香氣遠ク薰徹ス、而ルニ人曾テ其故ヲ知ラス、時ニ李木木犀ト云者二人有リ此ニ至ル、或人之ニ依テ其故ヲ問フ、二人答テ云ニ是ハ天上ノ桂花ナリ、未申ノ枝此地ニ零落ス、而シテ種ト爲リ便チ生ズ、秋風ヲ迎テ其花開ク、今木犀ト言フ者ハ、則チ李木李犀ノ名ヲ借テ以テ名ト爲ス、所謂李木李犀ハ即チ天人ノ化身ト謂ヘリ、靈隱寺ノ山トハ靈鷲山ノ未申ノ角ノ山カ此ニ落ルト云、故ニ飛來峯ト曰フ、亦竺峯トモ云ナリ、

信仰者ニ庭園在ル者ハ殖樹シテ供獻爲スカ宜シ但シ黃金色ノ花咲ク者ハ新樹ニ多ク古木ハ白花ノ咲カ多シト聞ク其黃色ヲ良トス、

## 一生禁忌食物

鴈、龜、龍、牛、犬肉、（若シ誤テ食スル者ハ七十五日間齋戒スヘシ）

鰻、鼈、黑鯉、鱒、鱓、五辛、生大根、（若シ誤テ食スル者ハ一七日間チ齋戒アルノシ）（此禁忌ノ食物ハ何レノ修法チ行フ者モ卽禁チ堅ク守愼スヘシ）

自家ノ產穢死穢ハ、服忌令ニ在ル日數ノ如ク愼ミ、蹈合同火ハ行水スレハ差支無シ、（五辛トハ葱、ニラ、ニンニクノ類ヲ云、）

## 七十二道靈符神

凡ソ符籙ニ七十二ノ圖畫在リ、是則チ先天ノ八卦ニ、後天ノ六十四卦ヲ加テ、建立スト云、（儒者ノ傳說ナリ）或ハ七十二侯ニ象ルトモ云ヘリ、夫レ天ハ九天在テ地ニ九州在リ、人ニ九竅在リ、三九ノ積ハ二十七ト成ル、是天ノ二十七宿ヲ又二倍シテ、八十一ト成ル、天ノ九宮ヲ除テ七十二ト成ル、是則チ天ノ七十二侯運行テ一歲ト成ル、人ハ如ニ影隨ヲ形ノ七十二神ナリ、皆天地人共ニ靈符ニ

アラズト云事無シ、サレハ天ニ神道ナケレハ、三光在ル事無シ、又四時モ無シ、地ニ神道無ケレハ五行在ル事無シ、又萬物モ無シ、若シ人ニ神道ナケレハ一命アル事無シ、亦萬法モ無シ、故ニ頌ニ曰ク、太元神勅天有二神道一故有二三光一、亦有二四時地一有二神道一故有二五行一、亦有二萬物一人有二神道一故有二五大一、亦有二六根(上已)一問フ縱令尊星ノ名ヲ聞ク、小緣ノ神拜ニモ其加護在リヤ、答云七十二道ハ如二影隨一形ノ星ナレハ、一揖一禮モ猶必ス加護在リ、何ソ況ヤ秘符相傳ノ人ヲヤ、第一ニハ壽命ナリ、第二ニ無病ナリ、第三ニハ福祿ナリ、是ヲ隨身ノ三寶ト云者ナリ、第一第二ハ身內ノ寶ナリ、第三ハ身外ノ寶ナリ、壽命ヲ第一トハ、命ヲ存スルカ故ニ病ヲ治ム、命ヲ保カ故ニ財ヲ求ム、故ニ壽命ヲ第一ト云、無病ヲ第二トハ病ヲ得ル者ハ、壽命ノ危キヲ恐レ、病ニ沈ム者ハ、財寶ノ重ヲ



忘ル故ニ云、無病ヲ第二ト爲ス、福祿ヲ第三トハ、壽命ハ身ノ根本ナリ、諸病ハ身ノ枝葉ナリ、福祿ハ身ノ花實ナリ、故ニ福祿ヲ第三ト云、故ニ大論ニ云、一切ノ寶中ニハ、人命カ第一ナリ、人ハ命ヲ有ツ爲メニ財ヲ求ム、財ノ爲メニ命ヲ求メスト在リ(上已)花實ハ枝葉ノ所生ニテ、枝葉ハ能ク生ス根本ハ一靈ノ生養ナリ、一靈ハ始ニ云、天已ニ開闢テ圓形ノ物ノ現ル、其中ニ一神ノ坐マスト云者ナリ、

北斗元靈經ニ曰ク、眞トハ神ナリ、正ナリ、直ナリ、化ナリ、聖ナリ、靈通シテ妙明ナルヲ眞ト謂フ、天ニ眞無レハ萬物ハ春ナラス、地ニ眞無ケレハ草木根ナラス、人ニ眞無ケレハ神ヲ御スコト能ハス(上已)自他ハ五ニ意ヲ以テ理ヲ成ス、意ヲ以テ手足ヲ成ス、皆是心神ノ所爲ナリ、一切ノ含靈鎭宅靈符

尊星ノ進退ナリ、皆是三業清淨ノ密法ナレハ、靈符秘法ト云ナリ（此頌宅ノ二字ハ往時別シテ面授ノ口訣ト云、能ク識者ヲ師ト爲シ、高說ヲ聽クヘシ、）

## 靈符秘密修法

夫レ尊星ノ修法ハ原ト師傳無クテ、弘通スヘキ事ニアラス、是神儒佛ノ三家共ニ皆然リ、適ニ有志ノ者在リト雖モ、師無クシテ口授ヲ受ル能ハサル者多シ、故ニ古法ノ傳來スル處ヲ輯錄シテ、神儒佛ノ三家ノ修法次第ヲ揭載シ、有志者ニ爰ニ儒家式ヲ相傳スルコト左ノ如シ

## 儒家ニ傳ル修法次第

先ツ沐浴シテ淨衣ヲ着ス、靈符ノ畫像ハ南面ニ向ヒ掛ク、行者ハ北ニ向テ香ヲ燒ク（香ヲ燒クニ皆事在リ）謹テ修法ヲ爲シ奉ルヘシ

敬拜文

謹テ鎭宅七十二道ノ靈符神ヲ勸請シ奉ル、

次ニ笏ヲ取ル（或ハ扇子ヲ用フ、口傳ニ云左右左ト被フ、船帛ヲ用ル者傳有リ、傳ハ前扇ニ準シ）

北面稽首シ再拜スル大皐伏羲太皇、　兩段

北面稽首シ再拜スル周文王昌大聖、　兩段

北面稽首シ再拜スル周公旦大聖、　兩段

北面稽首シ再拜スル大聖至聖文宣王、　兩段

北面稽首シ再拜スル漢孝文皇帝、　兩段

北面稽首シ再拜スル漢劉進平先生、　兩段

北面稽首シ再拜スル易中一切ノ諸神等、　兩段

次ニ又燒香（又手シテ胸ニ當テ供物ヲ加持ス）

黍稷ハ香シキニアラス、明德惟レ馨シ、沼渚ノ草蘋蘩ノ菜ハ禮奠薄シト雖モ、志ノ敦厚ナルヲ以テ昭カニ之ヲ尚饗玉ヘ（三ノ字微聲ニテ心念ス）

次ニ正念誦　四德文

乾元享利貞　八十一反

次ニ八卦文

乾兌、離震、巽坎、艮坤　十一反唱フ

次ニ奉請文

招請シ奉ル救苦天尊太乙神、抱卦童子示卦童郎、六爻神將飛伏ノ二神、世應ノ兩將ハ皆北斗北辰ノ前ニ在リ、七反唱フ

次ニ祭文

于茲ニ七十二道ノ靈符神ハ、身上ニ具足シ（某氏）守護シ賜ヘ、夫レ神ハ萬物ニ妙ニシテ變化ニ通スル者ナリ、天道ヲ立テ是ヲ陰陽ト謂フ、地道ヲ立テ是ヲ柔剛ト謂ヒ、人道ヲ立テ是ヲ仁義ト謂フ、三才ヲ兼テ之ヲ兩ニス、故ニ六畫卦ヲ成シ、天地位ヲ定メ山澤氣ヲ通ジ、雷風相薄リ水火ハ相射ツ、八卦相錯テ往ヲ推シ來ルヲ知ル者ハ神ナリ、乾ヲ奎ト曰ヒ、坎ヲ虛ト曰ヒ、艮ヲ斗ト曰ヒ、震ヲ房ト曰フ、巽ヲ角ト曰ヒ、離ヲ星ト曰ヒ、坤ヲ井ト曰ヒ、兌ヲ昴ト曰フ、天地吉凶ハ神ニアラスンハ知ルコト無シ、故ニ八珍八財八菓珍華異香美酒甘肴ヲ備テ禴祭ヲ陳フ、仰冀クハ今日ノ祈主（某甲名姓）ノ福壽增長シ除災與樂シ、心中ノ善願ヲ決定成就シ、決定圓滿セシメ玉ヘ、三反唱フ

次ニ六十四卦ノ名　七反

乾、姤、遯、否、觀、剝、晉、大有、水、節、屯、既濟、革、豐、明夷、師、山、賁、大畜、損、暌、履

中孚、漸、雷、豫、解、恆、升、井、大過、隨、風、小畜、家人、益、無妄、噬嗑、頤、蠱、火旅、鼎、未濟、蒙、渙、訟、同人、地、復、臨、泰、大壯、夬、需、比、澤、困、萃、咸、蹇、謙、小過、歸妹(已)

次ニ二十八宿名　七反

角、亢、氐、房、心、尾、箕(方東)、斗、牛、女、虛、危、室、壁(方北)、奎、婁、胃、昴、畢、觜、參(方西)、井、鬼、柳、星、張、翼、軫(方南)

次ニ

善星皆來、惡星退散、　百反唱フ

次ニ

上眞垂祐(某姓名)　災害不レ生、福壽增延、子孫榮顯、田蠶倍盛、六畜興生、掃除精怪、蕩滅妖氣、靈符秘妙、永鎭門庭、此符靈驗、來歷甚多、述レ之難レ盡、(八十一反カ或ハ三反叩フ、)

次ニ

乾元亨利貞(八反口傳)默然トシテ坐シ齒ヲ鳴スコト三度スヘシ、

次ニ

大哉乾乎、剛健中正純粹精也、六爻發揮旁通情也、于時六龍乘目御レ天雲行雨施天下平、八反

次ニ送神文

一心奉送上、所請一切尊神、一切靈等各還二本宮一、向後奉レ請即不レ捨二慈悲一、急須垂二光降一、(三反叩ヘ)

次ニ床下ニテ一揖シテ退出シ再拜シテ去ル(以上儒法ニ用ヒル修法ノ次第ナリ)

供物次第

正月鏡、　二月粟飯、　三月草餅、　四月大麥飯
五月粽子、　六月小麥飯、　七月圓物、　八月粟飯

九月芋飯、　十月豆腐、　十一月小豆飯、　十二月黑豆飯

若シ幣帛ヲ神体ト爲スハ、五段切ニテ串寸法有リ、口傳ニ云ク、此幣帛ノ串臺ノ寸法ハ、後項ニ載スル處ヲ用フヘシ

## 我國神道ノ修法私記

先ツ沐浴淨衣ヲ着ス、　入壇シ　立乍ラ再拜文ニ曰ク

一鏡一見　六根淸淨

次ニ著座揖問　志ノ願文ヲ認メ之ヲ壇上ニ置ク

次ニ手ヲ胸ニ當テ、勸請文ニ曰ク、

一心奉請北辰妙見、眞武神仙、韓檀關公、劉進平先生、漢孝文皇帝、靈符七十二神、急急如律令、　三反

次ニ供物加持　普印（印圖ハ後ニ揭ク）

黍稷ハ香バシキニアラズ、明德ハ惟馨シ、沼渚ノ草蘋蘩ノ菜ハ禮奠薄シト雖モ、志ノ敦厚ナルヲ以テ昭カニ之ヲ尙享玉ヘ、

次ニ御酒加持（御酒壺ヲ八葉印中ニ捧ク印圖ハ同上）

此酒妙味遍滿虛空、祭諸神等、祭諸靈等、天福皆來、地福圓滿。（三反、或ハ此文ハ諸神ニ通ス、總テ靈聖ニテ可ノ以上以下モ之ニ倣ヘ）

次ニ拍掌　二回

大哉乾乎乾元亨利貞（齒打八反、前註ニ同シ齒ヲカチ〳〵ト鳴ス、）

次ニ正念誦　四德ノ文

乾元亨利貞　百二十反

次ニ取幣（或ハ笏、或ハ扇子ヲ用フ、口傳ハ前ニ解說セシ如ク扱フヘシ）

心上護神、三元加持、胸霧自消、心月澄明、大願成就、上天妙果（三反）

次ニ取ニ念珠一（念珠ヲ造ラハ木扁ノ木ナーテ之ヲ作ル、其數ハ一百二十ナリ、）

上眞垂祐、災害不レ生、福壽增延、子孫榮顯、田蠶倍盛、六畜興生、掃二除精怪一、蕩二滅妖氣一、靈符秘妙、永鎭二門庭一、此符靈驗、來歷甚多、流レ之難レ盡（淺日ハ八十一反、常日ハ八反）

次ニ普通印【印圖後ニ出ス】

行年護神、三元加持、一切星宿、養レ我護レ我、年月日時、災禍消除、

次ニ拍掌畢テ乞暇印ニテ口傳、此印ハ彈指ヲ云、解ハ後ニ揭ク、

上來諷誦所レ集功德、上界天人、下界諸神、扶桑國內、王城鎭守、八大金剛、（各々某甲）守護、一反心念スヘシ

次ニ乾元亨利貞八反默念坐ス

次ニ下座シ再拜シテ去ル（以上ハ我國神道者多多眞家ノ儀ナリト云）

## 唐式鎭宅祭祀次第

先劉進平傳謹疏百拜上獻

昊天金闕玉皇太帝 一拜

星主北極紫微太帝 一拜

周天三百六十纏度星君 一拜

太歲至德尊神 一拜

今七十二星神恭望星茲附垂長跪坐讀、

太陰化生、水位之精、虛危上應、龜蛇合形、周二行六合一、威接二萬靈一、無二幽不レ察、無レ願不レ成、劫終劫始、剪二伐魔精一、救二護群品一、家國咸寧、數終末申、妖氣流行、上帝有レ勅、吾固降靈、戰レ揚正レ一、蕩邪譬兵、化二育黎兆一、協レ贊中興、敢有二小鬼一、欲來見レ形、五日一視、五嶽摧傾、噫急如律令、奉導誓

願何不成就乎、合掌ス

次ニ乾元亨利貞　八唱　默然

此外ハ前法ノ如クニテ異ルコト無シ（前儒家ノ法ヲ參看シ修スヘシ）此道ニ通シタル人ヲ師トシ其相傳ヲ受ルモ可ナリ、

## 我國佛家習合ノ修法次第

先ツ入壇シテ南方ヨリ向テ再拜文ニ曰ク

唵サルハタタギヤタ、ハンナマンナノーキヤロミ　三反三禮ス

次ニ著座シテ志願書ヲ壇上ニ置キ、兩手ヲ胸ニ當テ勸請ス、

一心ニ請シ奉ル北辰妙見等ノ文　前ニ揭ルト同シ

次ニ供物加持

黍稷ハ香シキニアラス、明德ハ惟馨シ等ノ文、前ニ揭ル文ノ如シ、

次ニ御酒加持

此酒妙味、遍滿虛空等ノ文、是亦前ニ揭ルト准シ、

次ニ拍掌

四德文ハ口傳、文ハ、前ニ揭ルガ如シ、

次ニ正念誦　百二十反

次ニ取ㇾ笏　心上護神等ノ文ハ、是亦前ノ如シ、

次ニ取ㇾ念珠ㇾ

上眞垂祐（某甲）災害不ㇾ生等ノ文（前ニ揭ル處ト同文）

次ニ妙見菩薩ノ呪、（呪ハ師ニ就テ習フヘシ、口傳、）（二十一反後ニ此呪文ヲ載ス）

白衣觀音ノ呪（前同斷二十一反）【呪ハ前ニ同シ】

十一面觀音ノ呪（前同斷二十一反）（同上古書ハ呪文ヲ皆口傳トシテ、總テ呪文ヲ載セス、故ニ後ニ示ス）

消災陀羅尼　百反或ハ七卷（經帙ニアリ就テ見ルヘシ）

次ニ　普印ニテ

行年護神等ノ文ハ、前ニ已ニ揭ル處ト准シ、

拍掌シテ、上來諷誦所集功德等ノ文、前已ニ載ス、

次ニ乾元亨利貞八反默念シテ座ス何レモ前法ノ如シ、

次ニ退出再拜ス

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毎日ノ勤行極畧法

神前ニ至リ先ヅ再拜シ、靈符七十二神喰急如律令、三度

次ニ兩手ヲ胸ニ當テ（某甲姓名）觀ズベシ（六反、口傳有リトハ、一日シテ觀スルヲ云、）

次ニ法末燒香ス（其具ハ習ヒ有リ故ニ口傳ト云、別法在ルモ常ニ用ヒサレハ畧ス

次ニ黍稷ハ香ハシキニアラス等ノ文、三反ヲ唱フ、

次ニ兩手叉手シテ、

夫レ神ハ萬物ニ妙ニシテ、變化ニ通スル等ノ文、前ニ揭ルカ如シ、

次ニ乾元亨利貞ノ文（千反ナリ或ハ百反）

次ニ上眞垂祐等ノ文（二十一反、或ハ十八反）

次ニ大哉乾乎剛健中正純粹精也六爻發揮旁通情也時乘六龍以御天也雲行雨施天下平也。

心上護神等ノ文ヲ唱テ、默然座シテ退出スルニ再拜シテ去ル、

以上平常ノ畧修法了ル、

## 十二種ノ大法

鎭法所用ノ大法ニ種々有リ、梗要左ノ如シ、

第一除二疫病一法、第二長壽無病法、第三護二持國王一法、
第四除二宿曜一法、第五除二人疫一法、第六除二畜疫一法、
第七除二頭病一法、第八除二鬼魅一法、第九除二虎病一法、
第十除二嬰魅一法、第十一除二劫賊一法、第十二除二苗稼一法、

註ニ云、第一二三ノ法ハ文字ノ如ク、○第四宿曜ヲ除クトハ各人ノ運命カ歲々ニ悪宿曜星ノ尅煞ニ遇ハ、災病、損耗等在ル故、其凶ヲ除ク法、○亦第一第五第九ノ疫病ニ種々感染病ヲ除ク法、ベスト、虎烈刺、チフス等ノ悪疫ヲ云、○第十ノ嬰魅ハ小兒ニツキモノ、類ヲ除ヲ云、○第十二ニ苗稼トハ田畑ノ蟲害等ニテ、減收ノ虞ヲ防除ク類ヲ云、○其他ハ題名ニテ解シ易キヲ以テ贅辨セス、

## 守札ニ十三種ノ特功

凡ソ毎朝靈符ヲ祀リ、北方ニ向テ之ヲ修スル時ハ、心中ノ善願ハ一モ成就セスト云コト無シ、其特功德ヲ擧レハ左ノ如シ、

第一被二貴人恩德一、第二衆人愛敬德、第三壽福增長德、
第四怨敵退散德、第五子孫榮顯德、第六田蠶倍盛德、
第七六畜興生德、第八掃二除精惟一德、第九蕩滅妖氣德、
第十得二物通用一德、第十一火災不レ合德、第十二賣買有レ利德、
第十三所望成就德。

爰ニ七十二符中ノ十三種ヲ揭載スト雖モ、此他符ノ靈驗擧テ計フヘカラス、行者ノ信力ニ依テ、實ニ其驗之ヲ叙述盡シ難シ、若シ傳受ノ已後ニ懈怠ニ不信仰者ハ、壽福ノ減少スル

コト恰モ旭日ニ霜雪ノ消滅ノ如シト警戒シアリ、

守札ヲ調フ時ニ用フル日取、

附　毎月降臨日

凡ソ七十二靈符ヲ造ルニ加持スル吉日ハ左ノ如シ、

甲子、乙亥、戊寅、己未、壬子、

甲寅、丙午、戊辰、己酉、壬寅、

甲辰、丙辰、戊午、己亥、壬午、

甲午、丁酉、戊申、庚寅、

甲戌、戊子、己巳、

前記ノ日ニ符守等ヲ造ルニ吉日トシ、又亥卯酉日ハ大吉トス、此等ノ日取モ是亦傳受ノ一法ナリ、又符守ヲ認ルニ亦ニ九水ヲ用ルニ品々在リ、知ル人ニ就テ習フヘシ、九種ノ水中ニ瀧水ト云在リ、五瓶ノ水ヲ云、一切愛敬等ノ符守ヲ調ル時ニ用ル水ナリ、之ニ依テ毎朝ノ元水ヲ取テ、北辰ニ供シテ其日ノ所用ヲ爲スヘシ、（九種ノコトハ皆ヒ有ヒモ、普通ノ事ハ初水ヲ用フヘシ）

毎月降臨日ハ左ノ如シ

正月初七日、二月初八日、三月初三日、四月初四日、

五月初五日、六月初七日、七月初七日、八月十五日、

九月初九日、十月廿一日、十一月初七日、十二月廿七日、

凡ソ神佛ヲ信念スレハ、時ヲ撰マス來降成シ玉フモノナリ、殊ニ毎月前記ノ日ニ御降臨ノ定日ト爲シ、古來祭祀日ト爲ス故、茲ニ附記シ參看ニ供ス。

但シ此降臨日ハ、何ノ心願ノ修法ニ用フルモ差支無シ、前記ノ日ハ別シテ沐浴淨衣シ、特ニ壇上ヲ淸メテ、逮夜ヨリ明

日ニ至ル、慇懃ニ相勤ムヘシ、供物、香花、燈明等ハ前ノ如シ。

## 神道式ノ次第

某家秘法ヲ載ス

既ニ神道ノ法式ハ前ニ掲タルモ此修法ハ某氏カ特ニ秘法ト爲シ藏ス而ルニ幸ニ之ヲ得タルヲ以テ茲ニ參照ノ爲ニ提供ス其符神ヲ祭祀スル壇上ハ概ネ准シト雖モ祝詞ニ至テハ大ニ異ルヲ以テ茲ニ載ル所以ナリ、

天津祝詞

高天原爾神留坐須神魯岐神魯美乃命以氏。皇御祖神、伊邪那岐命。筑紫乃日向能橘乃小戸の阿波岐原爾御禊祓比給布時爾生坐留祓戸乃大神等。諸〻乃枉事罪穢乎。拂比賜幣清米賜閉登。申須事能由乎。天津神國津神。八百萬乃神等共爾。天之斑馬能耳振立氏聞食世登。恐美恐美毛白須神言。



高天原爾神留坐。皇親神漏岐神漏美乃命以氏。八百萬神等乎。神集集賜比。神議々賜氏。我皇神孫之命波。豊葦原乃水穗之國乎安國止平久所知食止。事依奉岐。如此依志奉志國中爾。荒振神等乎波。神問志爾問志賜神掃爾掃賜比氏。語問志磐根樹立草之垣葉乎毛語止氏。天之磐坐放。天之八重雲乎伊頭乃千別爾千別氏。天降依左志奉支。如此久依左志奉志。四方之國中登大倭日高見之國乎。安國止定奉氏。下津磐根爾宮柱太敷立。高天原爾千木高知氏。皇御孫之命乃。美頭乃御舍仕奉氏。天之御蔭日之御蔭止隱坐氏。安國止平氣久所知食武國中爾。成出武天之益人等我過犯家牟雜々罪事波。天津罪止。畔放。溝埋。樋放。頻蒔。串刺。生剝逆剝屎戸。許々太久乃罪乎。天津罪止法別氣氏。國津罪止八。生膚斷死膚斷。白人胡久美。己母犯罪。己子犯罪。母與子犯罪。子與母犯罪。畜犯罪。

昆虫乃災。高津神乃災。高津鳥乃災。畜仆志蠱物爲罪。許々太久乃罪出武。如此出波。天津宮事以。天津金木乎。本打切。末打斷氐。千座置座爾置足波。志氐。天津菅曾乎本苅斷。末苅切氐。八針爾取辟氐。天津祝詞乃太祝詞事乎宣禮如此久乃良波。天津神波。天磐門乎推披氐。天之八重雲乎。伊頭乃千別爾千別氐。所聞食武。國津神波高山之末。短山之末爾。上坐氐。高山之伊穗理。短山之伊穗理乎。撥別氐所聞食武。如此所聞食氐波。罪止云布罪波。不在止。科戸之風乃天之八重雲乎吹放事之如久。朝之御霧夕之御霧乎。朝風夕風乃掃事之如久。大津邊爾居。大船乎舳解放。艫解放氐。大海原爾。押放事之如久。彼方之繁木本乎。燒鎌乃敏鎌以氐。打掃事之如久。遺罪波不在止。祓給比清給事乎。高山末短山之末與利。佐久那太理爾落多支都。速川能瀨坐須。瀨織津比咩止云神。大海原爾持出





奈武。如此持出往波。荒塩之塩乃八百道乃。八塩道之塩乃八百會爾座須。速開都比咩止云神持。可可呑氐武如此久。可可呑氐波。氣吹戸坐須。氣吹戸主止云神。根國底之國爾。氣吹放氐波。根國底之國爾坐。速佐須良比咩登云神。持佐須良比失氐牟。如此久失氐波。現身乃身爾毛心爾毛。罪止云布罪波不在止。祓給閇清給閇止白須。

## 三種祓

德寶嘉美惠民稻米。祓閇賜閇。清米賜閇。

## 謝恩詞

掛卷毛畏支天照皇大御神乃大御前爾恐々毛白左久人波則天下乃神物奈里。靜謐乎掌留倍志心波則神明乃本主奈禮波心神乎奈傷曾水止火止爾比志正志久直支本心波大御神乃御心止

一箇奈里一箇爾成良牟爾波我乎離氏天爾任世生生呈養無乎
誠乃人止申奈里誠波大御神乃御心止隔無支生通奈里止教祖
乃諭志給比志嬉左乎尊比重美喜比謝比奉良久乎平久安久聞
看幸支給支止恐々モ稱辭竟奉良久止申須。

日々家内心得之事

一神國の人に生れ常に信心なき事
一腹を立て物を苦にする事
一己がまんしんにて人を見くだす事
一人の悪を看て已に悪心を増す事
一無病の時に家業を怠る事
一誠の道に入ながら心に誠無き事
一日々に難有事を取逃す事

右之條々常に忘る可からす恐るへし〳〵
立向ふ人の心は鏡なりおのか姿を移してや見む

抱卦童子

## 太上鎭宅靈符神

示卦童子

大哉、乾哉、三反
奉招請救苦天尊太乙神、抱卦童子示卦童郎、六爻神將、飛伏二神、
世應兩將皆在前北斗北辰、
乾元享利貞、唵急急如律令、八十一反

禮拜文

一敬一見六根清淨、本來本宮眞月妙見、善星皆來、悪星退散、三反

靈符文

北辰鎮宅、靈應如意、天尊北斗、天光常在、熒惑星尊、
乾元享利貞、天福皆來、壽福圓滿、諸天善神、皆來守護、三反

十種神寶

贏都鏡。邊都鏡。八握劒。生玉。死反玉。足玉。道反玉。蛇比禮。蜂比禮。品物比禮。十握神。布晉部由良〳〵〳〵

壹貳參肆伍陸漆捌玖拾。

金銀入宅符

太神聖至乾元乾道、至神大聖乾勅ニ献ス、天急々ニ（姓名）ニ金銀入宅富貴榮昌、福來而災禍ニ逢ス、玉律金來謹禮天寶靈符、日命實禮、唸急如律令。

謹而奉ニ觀請御社奈岐、此所江降臨仕給テ稜數々平久安久聞食テ願フ所、感應納受奈佐シメ給ヘ、誠恐惶降烈來座敬白。

以上ノ祭祀法ハ前記ノ毎月降臨日ヲ以テ、此祭式ヲ爲シ祭ルト云、平日ハ略法ヲ以テ信念スト謂ヘリ、

## 移宅法式

（新築シ移轉ノ際ハ必ス修スヘシ）

壹番ニ水。（鏡ヲ持參ス、子供ハ洗米御酒、御花ヲ燈、清香、其他種々）二番ニ火。參番ニ神棚。四番ニ腰物。五番ニ（妻ハ）六番ニ雜物。七番ニ主人。

唱文

家和事昌、吉慶禎祥、田財萬倍、福壽綿長、子孫興旺、

右　唱文

掛卷モ畏岐天神地祇、殊ニ降臨一切乃諸神、一切乃靈符等乃本宮江送奉而恐奈加羅。承引給。送納住社敬白。

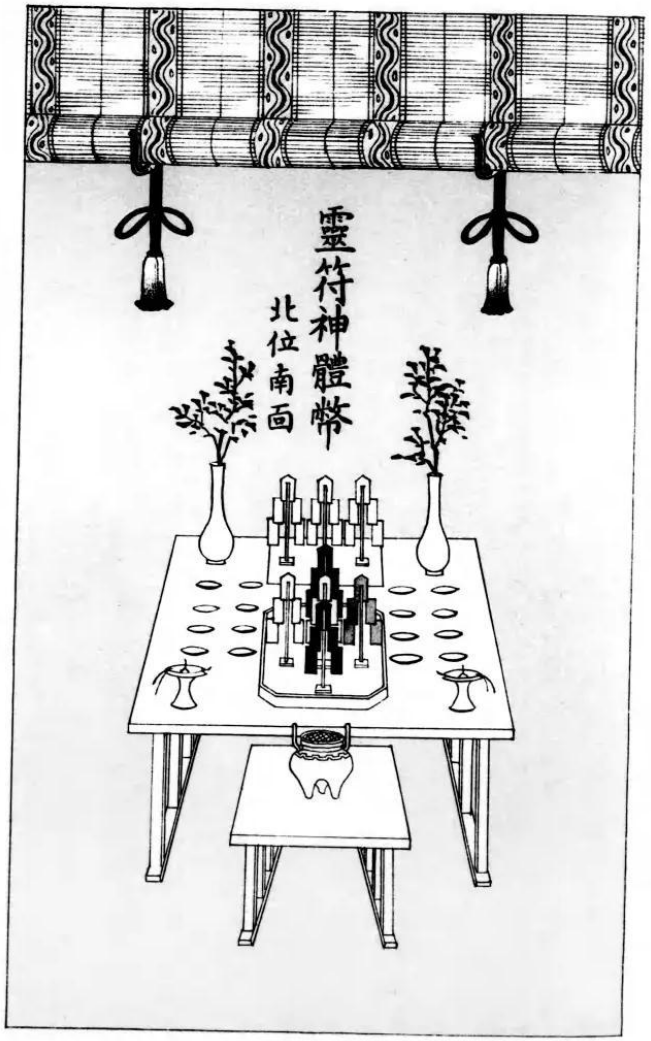
神道神力、一切諸願成就、乾享利貞、唸急如律令。



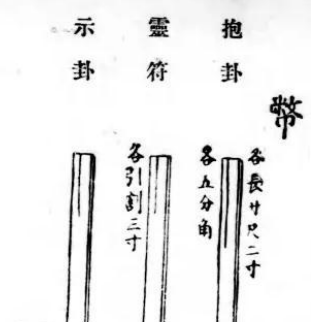


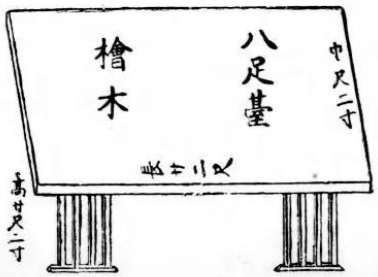

# 感應必得秘密修法祭祀心得

抑モ〳〵神佛ノ祭祀ハ、至誠ヲ以テ冥祐ヲ祈ルモノ故至誠ノ敦厚ノ者ガ秘法ヲ修スレハ靈應ヲ感スルコト、恰モ鐘ヲ撞テ音響ヲ發スル如シ是則チ至誠ノ信念カ感通ニ因ル、己ニ各種ノ祭式ヲ集錄セシガ是ヨリ揭載ノ修法ハ予カ實驗スル靈應迅速ニ必得ノ法ト雖モ若シ信念ノ薄キ者ハ、靈應薄キハ必然ナリ、曾テ靈符ヲ祀ル家ヲ調査セシニ畫像ヲ祭ル在リ、其祭壇ニ諸〳〵ノ物器ヲ飾ル者在リ、其他種々雜多ノ祭法有リ然ルニ今提出スル此秘法ハ唯淸淨ノ幣帛ヲ以テ神體ト爲シ、凡テ簡易ニ尊嚴ヲ主トシテ虛飾ヲ避ク原ト畫像ヤ裝飾ニ靈在ル理無シ唯一ノ熱誠ノ貫徹スレハ是即チ神靈カ天降テ行者ヲ守護シ玉フ所謂至誠カ通スルニ外ナラス、此故ニ信者カ祭祀スル時ハ、正眞ノ神靈ヲ拜スルノ意ヲ用ヒルヲ要ス若シ敬虔ノ念薄ケレハ秘密ノ修法モ靈應ヲ享ルコト難シ、幸ニ信念徹底セハ眞ノ神像又ハ金焰ヲ心眼ニ觀念シ得ルモ若シ粗畧ニ形式ニ流ル者ニ至テハ之ニ反ス、此故ニ能ク留意信念ヲ凝シテ、一心不亂ニ臨ハ、遂ニ天寶ヲ享受テ富貴榮昌ノ域ニ達スルヲ得ヘシ、


靈符神體幣
北位南面

# 神體幣製造寸法式







北内ヘ幣帛五本ヲ納ル
中央ニ黄、南ハ赤
北ハ黒、東ハ青
西ハ白、計五本

但シ八足臺横長サ二尺ニテハ狹クシテ供物ヲ陳ネ難シ、故ニ両側ニ小八足臺ト前ニ香爐臺ヲ、前圖ノ如ク置クヘシ

# 祭祀秘密修法略式

己ニ世ニ傳来ノ三道ノ祭式修法ヲ併錄セシカ拙家ノ秘密奥蘊法トハ差在ルヲ以テ讀者カ比較シテ撰擇ノ便ニ資ス猶玆ニ一言スヘキハ一讀シ法式ノ簡易ナルヲ以テ實驗セスシテ思議スル者ヲ誡メント欲フ緊要ハ專ラ信念ヲ凝シ實驗シテ自覺スヘシ、

一本尊神體ハ正式圖ノ如ク行フ者ハ、前述ニ從ヒ祀ルヘシ、若シ更ニ畧式(家ノ狹隘ニテ正式ニ從ヒ難キ者)ヲ用ヒント欲スル者ハ、己カ本命星神ノ守札ヲ自ラ製シ神體ト爲シ、臺上(臺ハ高サ一尺二寸位ノ上ニ安置スヘシ)ニ小祠ニ入レ祀ルモノナリ、

供物ハ御酒、洗米、塩、初水(朝汲ム初水ヲ云)、榧ノ類、平日ノ祭祀ニ用フ、餅、果物(柿、栗、棗、梨ノ類、又ハ四時ニ在ル果物、或ハ干柿、乾棗、干葡萄等ハ何時ニテモ在リ)、菓子(蕩菓子、干菓子)ノ類、此餅、果物、菓子ハ毎月ノ降臨日ニ、各種取揃テ皆奉供ス、或ハ毎月前記中ノ干支ノ吉日ヲ撰定シテ、何回祭祀スルモ可ナリ、

花畧式ハ(シキビ又ハ)或ハ五木ノ梔子、木樨、梅花、榧木、松木ヲ用フルモ最モ宜シ、若シ地方ニ因テ無キ地ハ有ルモノヲ用フヘシ、或ハ秋李ニ菊花ハ黄カ赤色ヲ用フ、又果實ヲ結フ花ハ何ニテモ差支無シトス、

燈明ハ両側ニ一對ヲ献ス、

香爐ハ神前ニ置テ線香ハ成ルヘク上品ヲ用フ、又心願ノ大事ナル時ハ、沈香ヲ燒ク(先ツ拜禮ノ際ハ第一ニ香ヲ燒クヘシ)

先ツ沐浴齋戒シ淨衣ヲ着シ參拜ス、但シ平日ハ常衣ノ儘ニテモ可シ、

第一ニ祓　麻　幣帛カ笏ヲ用フルカ、又ハ扇子(八本骨ノモノ)ニテ左右

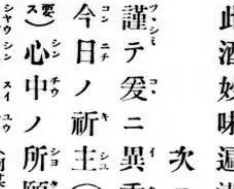
左ト秡フ、幣帛、笏、扇子、何レヲ以テ秡モ同シ、

次ニ拍掌二回、天津神、地津神ト唱フ、

次ニ勸請文（但シ合掌印シテ胸ニ當ル、印ノ說明ハ後ニ揭ク、）

北面稽首再拜ス、鎭宅靈符神七十二符、易中一切ノ諸神、此座ニ降臨影向シ賜ヘ、

玄武



太上神仙

朱雀

ト微音ニ唱フ、次ニ上ニ揭ル符字カ天ヨリ降リ猶太上神仙ノ神靈カ玄武ト朱雀ト云、二脊屬ヲ引率テ降ルヲ見ルト思ヒ、或ハ金光焰ノ降ルト感シテ其氣ヲ吸テ、下腹ニ力ヲ充分ニ入レ其息キヲ呑ム感スルトハ瞑目シテ默念スルコト凡ソ十分以上二十分間位ヲ云但シ感スル義ハ肉眼ニテ見ルニアラス心ニ感シ心ニ視ルヲ感スルト云信仰ノ其始ヨリ符字並ニ星神ノ像ヲ見ルヲ得サルモ、心氣沈靜ナル時ハ斯ノ如ク感スルコトヲ得卽チ是秘中ノ秘訣ナリ、



次ニ供物加持　普印ヲ用フ

黍稷ハ香シキニアラス、明德ハ惟馨シキナリ、沼渚ノ草蘋蘩ノ菜ハ、禮奠薄シト雖モ志ノ敦厚ナルヲ以テ、昭カニ之ヲ尙享玉ヘ、

次ニ神酒加持　八葉印ヲ用フ

此酒妙味、遍滿虛空、祭諸神等、祭諸靈等、天福皆來地福圓滿、

次ニ祭文ノ畧

謹テ爰ニ異香美酒甘肴等ヲ備フ、禮祭ヲ陳フ、仰キ冀カハクハ今日ノ祈主（姓氏名ヲ云）某、福壽ヲ增長シ、除災快樂ニ（此祕文ヲ唱ル時ニ、各人ノ心願ヲ是ニテ述ノヘシ、尤モ發音ヲ要ス）心中ノ所願ヲ悉ク成就セシメ給ヘ、唵々々如律令、

上眞垂祐（何某姓名）災害不生、福壽增延、子孫榮顯、田蠶倍盛、六畜興生、掃除精怪蕩滅妖氣、靈符秘妙、永鎭門庭、此符靈驗來歷甚多述之

次ニ讀經文

一安宅神呪經訓讀、一普門品訓讀、一般若心經訓讀、

此經ハ訓讀ニ譯シ巻末ニ掲ク、祈念ノ際ニ用フヘシ、

次ニ諸呪文

靈符呪。チンマカシリエイ、チリベイソワカ、　廿一反

白衣觀音呪、チンシベイデイ、シベイデイ。ハンダラハシニソワカ、　廿一反

十一面觀音呪。チンロケイ、ジンバラキリク、　廿一反

七難即滅　チンアビラウンケン、バサラダドバン、　廿一反

七福即生

北辰呪。チンソジリ、ジユーダソワカ、　廿一反

次ニ念佛　南無阿彌陀佛々々々々　百反







難盡、

太上神仙鎭宅靈符神、抱卦童子、示卦童郎、七十二符、易中一切ノ諸神娑婆訶、

本命星呪文

凡ソ本命星トハ一白ハ坎ノ虛星、二黑ハ坤ノ井宿、三碧ハ震ノ房宿、四綠ハ巽ノ角宿、五黃ハ中央鎭星、六白ハ乾ノ奎宿、七赤ハ兌ノ昴宿、八白ハ艮ノ斗宿、九紫ハ離ノ星宿、是則チ本命星ト稱ス、各本命ノ呪ヲ唱フ、例ハ坎虛星一白神ト唱フ、餘ハ之ニ做フヘシ、此本命星呪ハ假ニ坎ノ一白星神、虛宿、チンダニシユダ、ナウキシヤラ、ソワカト三反唱フ、二黑ノ者ハ坤井宿、三碧ノ者ハ震房宿等ノ二十八宿ノ呪文ハ、後項ノ二十八宿ノ符下ニアリ、皆此例ニ做ヒ用フヘシ、

又ハ題目　南無妙法蓮華經々々々　百反

但シ題目ハ其家ノ宗旨ニ由テ唱フヘシ、信者ノ任意ナリ、

次ニ回向文

上來諷誦所集功德。上界天人。下界諸神。扶桑國內王城鎭守。八大金剛（何某姓名）各守護玉ヘ、

次ニ送神文

一心奉送上所請一切尊神。一切靈等各還本宮。向後奉請ス、（即不捨慈悲。急須垂光降。）ト唱テ心ニ默念シ拍掌シ了リ、再拜シテ壇ヲ退ク、

## 平常勤行ノ略法





祭壇　先ツ神前ノ香爐ニ香ヲ燒ク、

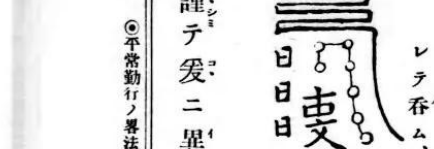
次ニ祓麻　前ニ記ス法ノ如ク左右左ト祓フ

拍掌二回天津神、　地津神、

次ニ勸請文

北面稽首再拜ス、鎭宅靈符神七十二符、易中一切ノ諸神、此座ニ降臨影向シ賜ヘ、

前記ノ如ク左記ノ符及ヒ太上神仙等ヲ感シ其氣ヲ呑ニ下腹ヘ充分力ヲ入レテ呑ム、




玄武

太上神仙

朱雀

祭文ノ畧

謹テ爰ニ異香美酒甘肴等ヲ備フ、禮祭ヲ陳フ、仰キ冀クハ今日

ノ祈主（姓氏某）福壽ヲ增長シ、除災快樂ニ心中ノ所願ヲ、悉ク成就セシメ給ヘ、唵急々如律令、太上神仙鎭宅靈符神、抱卦童子、示卦童郎、七十二符易中一切ノ諸神娑婆訶、

次ニ本命ノ呪　前記ニ倣ヘ、

次ニ般若心經　一卷

次ニ靈符ノ呪十一面觀音呪　七難即滅　七福即生呪　各七反

次ニ念佛、又ハ題目ハ前記ノ如ク　各五十反

次ニ送神文

一心奉送上所」請一切尊神、一切靈等各還二本宮一向後奉請即不レ捨二慈悲一急須垂二光降一　拍掌シテ默念再拜シテ退去ス、

以上ノ修法ハ心願ヲ祈ル時ト、常用ニ簡易ノ勤法ノ二種ヲ揭載シ繁務ノ者ニ便ナラシム、

## 祭壇及ヒ供物奉仕心得

凡ソ祭壇ノ器具及ヒ幣木臺等ニ就テ辨スレハ各寸法在リ、是皆秘密ノ傳ナリ、必ス規定ニ從テ製作ヲ要ス、且又祭壇ハ他人ニ參拜セシムヘキモノニアラス、行者ノ外ハ出入ヲ禁スルカ吉、是レ大ニ理由有ルモ、濫ニ筆記スヘキコトニアラサレハ畧ス、本ト一子相傳ノ法ナリ、其正式ハ清淨ノ一室ニ鎭宅ノ爲メニ祭祀モノナリ、若シ家宅狹隘ニテ別室ノ備ラサル住宅ハ、躬ラ己カ不德ヲ懺悔シテ假設ニ高サ壹尺二寸ノ臺上ニ安置シ、止ヲ得ス畧式ニ祭ル者ナレハ、他日志ヲ遂ケ相應ノ住宅ヲ得ルニ至ラハ、益々振テ至誠ヲ盡シ、謝恩ノ意ヲ忘却ル事無ク、其

祭壇ノ清掃幷ニ供物奉獻スルニ、家族或ハ下婢等ニ放任スヘカラス、家主カ躬ラ奉仕チ行フモノナリ、若シ旅行等ノ不在中ハ長男、又ハ妻カ代リ奉仕チ爲スハ可ナラン、細事モ忽諸ニスル勿レ、

喩ハ近時都鄙ニ流行ノ茶事會席ノ式ハ富家ノ主人カ客ヲ待遇スルニ自ラ茶菓ヲ羞メ猶酒食ノ饗應ニ給仕ヲ爲シ、殊ニ寒暑ニ從テ嘉肴ノ撰定ヨリ料理ノ温度等ハ勿論其他飾附萬端ニ頗ル用意周到ニシテ客ヲ厚ク待遇スル動作ニ感シ滿足スル故茶事ヲ馳走ト爲スニアラスヤ、人事ノ禮式ノ一モ斯ノ如シ、

予多年運命チ調査研究スルニ、天稟ノ好命者ハ甚ダ尠ク、非運薄德者カ多クシテ、不如意チ歎シ生活難チ呶々スル者カ、一朝自身ノ天命ノ非チ自覺シ、靈符ノ秘妙秘靈チ感シテ、毫モ疑念無ク信仰者ハ僅ノ日數ニテ、忽然富豪ニ成ルトハ謂ハサルモ、



日常ノ不自由ノ域チ脫シ、貧苦チ忘ルニ至ルコトハ確實ナリ、是即チ人力チ以テ何ントモ爲スヘカラサル、凶運ノ命チ轉變シテ福壽チ得ル、無上ノ天寶チ享ル尊星ニ對シ奉リ、清掃及ヒ給仕等チ粗畧ニ爲シ、不敬ニ涉ル事往々致シテ、遂ニ神怒チ惹起スルニ到ラハ悔ルモ及バズ、再ヒ憂苦チ嘗ルハ當然ナリ、昔者多多良家カ國司ノ職チ失ヒ、身家共ニ滅亡セシチ深ク肝ニ刻テ可ナラン、況シテ農商工等ノ者ニ於テヲヤ、抑モ家ノ興旺衰傾ハ、家主ノ德ニ起因シテ勃興爲ス有リ、或ハ衰滅ニ至ルモノナルカ、現代ハ智育ノミニ偏シ、德ノ何タルチ知ラス、彼個人主義チ偏信シテ、若シ一朝志望チ達セハ、神佛ノ事ハ暫ク擱テ舊恩人ガ零落テ陋巷ニ艱苦チ嘗ルチ見聞スルモ、忠誠チ竭シ慰問シ、謝恩ノ意チ以テ報ル者ハ甚タ稀少ノ時ナリ、況ヤ無臭

無言ノ天ニ對シ、將亦神佛ニ對スル感念ハ現時頗ル零淡者多シ、原ト至誠無ク信念無キ者カ、天佑ヲ享ケ冥祐ノ天寶ヲ受ルノ理無キモ、誠意者カ修法セシ實驗說ノ證ハ左ノ如シ、

## 靈應實驗ノ例徵

玆ニ信念ノ起ル動機ヲ畧述セハ、各人カ處世ニ智力ヲ振テ計畫スルニ悉ク心算ノ如ク遂行シ得ハ必ス自負慢心カ增長シテ、聖敎ノ切言モ神佛ノ誓願モ無視シ、遂ニ一言ノ下ニ迷心ト爲シ、或ハ頑陋又ハ舊思想ト許シテ我固有ノ美德ヲ破壞シ、是ニ時弊ノ起因ヲ爲ス、然ルニ之ニ反シテ百事ニ熱心工風ヲ凝シ、心膽ヲ碎テ事ヲ謀ルニ悉ク齟齬シ、皆無功ニ歸センカ、氣弱徒ハ思慮ニ及ハス、疾病ニ罹ル在リ、或ハ厭世感ヲ起スニ至ル、氣強ハ惡謀ヲ爲シ假ニ一時ノ榮華ヲ見ルモ天道ノ照鑒スル古今ニ差無ク、遂ニ結果ハ倒圇ノ客ト成ルカ若シ僥倖ニ法網ヲ逃ル者モ惡因ノ果ハ免レサル數ニテ、輕キモ艱苦ヲ嘗ル類ナリ、此故ニ人ノ窮境ニ陷リ處スルニ道ヲ誤リ惡謀ヲ恣ニ行ヒ、身家共ニ滅亡シ祖先ヲ地下ニ泣シムル者等ハ、疾ク警醒セシメント婆言ヲ附記ス、

凡ソ人ノ一般ニ渴望スルハ富貴ニシテ、且ツ長壽ヲ保有チ災厄ニ遇サル者、雨夜ニ星象ヲ觀ル如ク、稀少ノ好運兒ニテ多ク望難シ、必ス厄難ニ罹リ窮苦ニ遭逢者多シ、故ニ儒佛ノ敎ヲ幼穉時代ニ耳底ニ止ル者ハ、窮苦ニ際會スルモ善道ニ踐入易ク後好果ヲ得テ人ノ羨ム地位ニ立ツ者、其例徵ハ一々提出セザルモ、衆人ノ知ル處ノ如シ、猶後世ニ特種ノ英名ニ遺ス者ハ、是則チ祖先ノ餘德ニシテ、豐公ノ祖父カ靈符ヲ禱リタルカ如シ、善因ノ果カ大ナル證ハ已ニ燦然タリ、爰ニ天稟ノ英豪ノ談ハ暫ク擱キ、降テ平凡ノ吾人カ、人世ノ運

命ヲ測ル、的確ノ道ヲ求ント欲シテ、予ハ天學ノ一小部分研精スルニ、百難ニ遇ヒ耐忍シ、已ニ六旬ニ及テ爰ニ進退維谷ニ遇ヒ、曾テ靈符神ノ祭祀ヲ實驗ヲ期圖セシモ、眼前ノ瑣事ニ逐レ機ヲ逸セシカ、俄然神秘ノ法ヲ實行スルニ、先ツ三七日間沐浴齋戒シ謹身ノ上ニ四七日正式ノ秘法ニ信念ヲ凝シタルニ、望外ノ靈應ニ遇タリ、其始メ謹身ヲ決心スル三四日目ヨリ、感應ノ兆ヲ發シ日ヲ經過スルニ從ヒ益々驗有リ、故ニ畧式ノ修法ヲ制定シ、更ニ知人ニ勸メ試ルニ、是亦靈應ヲ蒙ルコト準シ、其實驗確認スルヲ得タリ、原ト神佛ノ驗在ルヲ知ルモ、冥祐ヲ享ル事ハ容易ノ業ニアラス、豈ニ圖ランヤ此法ハ推想ト異ニス、素ヨリ流布ノ法理ニ比較セハ超越スル勿論ニテ、其法理ヲ沈重ニ考察スルニ、能ク完備シ有ルヲ信シ、若シ靈應ヲ享ル能ハサルニ至レハ、世ニ秘法ト稱スルモノ無シ、必然冥祐ヲ享クト決意セシカ、將シテ然リ、是則チ儒教ノ奥蘊五行ノ眞理ニ適合スルノミナラス、秘妙秘靈ナルニ殊ニ鍛錬ノ秘法ニ因ル、世ニ神佛ハ數多在ルモ、殊ニ靈符神カ人生ニ直接關聯スルコトハ叙述ノ理由ト、猶吾人ノ生ル年月日時ヲ星神カ司ルニ因ル、而ルニ各人カ種々ノ災厄ニ罹リ、病災損耗等ノ百難ニ遇ハ人體ニ備ル五行カ歲歲ニ運ル、五行ノ尅煞ニ値フ毎ニ艱苦ヲ甞メ、其尅煞ニ小大輕重有ルヲ以テ、災禍モ亦然リ、此法ハ其諸凶煞神ヲ制伏シ、亦制和ノ理有ル故、天命ノ凶ヲ轉化シテ吉ト爲シ、是則チ好命ノ人間ト成リ擁護ヲ享ルニ因ル、偖其實驗ニ誠實ト認タル人ハ、皆所願成就セザル者無シ、其例ヲ擧レハ非常ノ難題大事件（拾有餘萬何千圓）暴奸人ノ談判ヲ受ル者カ、其難ヲ免レント祈

念スルニ、三日目ニ彼ヨリ取消シヲ請ヒ、示談ヲ賴入ル等ハ奇異ト謂ハサルヲ得ス、或ハ金調ヲ依賴スルニ忽チ需用ヲ充シ、或ハ奇難ヲ免ル有リ、或ハ混雜中ニ財嚢ヲ遺失セシニ、其中ニ靈符有テ途中ヨリ戻リ尋レハ、無事ニ原主ニ還ル在リ、其他百事ノ志望カ意ノ如ク整ヒ、萬事カ順調ニ運フ等此等ヲ一々ニ列擧スレハ際限無キヲ以テ、只其二三ノ梗要ヲ示ス而已、信仰ニ熱誠ト認ル者ハ、疾キハ僅ニ三日目ニ驗在リ、其他ハ五日目ニ一週ニ二週ニ三週等ノ差有リ、其ハ祈願ノ事情ト大小輕重ノ差有ルモ、斯ノ如ク即時ニ靈應ヲ觀ル神佛有リヤ、豈ニ天下ニ靈符ノ外ニ有ル事無シト思慮シ、爰ニ特筆錄スル所以ナリ、病患者ノ如キハ醫士ノ急速ニ全快望無シト謂フ者カ、精進潔齋ノ德ノ大ナル哉、祈念ノ三日目ハ差無クシテ、忽然四日目ニ至リ常ノ如ク快癒シ醫士カ驚歎セシト聞クカ、此等ハ小事ニテ童蒙ノ一助ニ過ス、更ニ其大ナルモノヲ參考ノ資料ニ供スヘシ、

四十五年大阪市南區ノ大火ニ類燒ノ災ニ遇タル、生魂神社ノ來歷ヲ聞ニ皇祖東征ノ時ニ難波ニ祀リ、玉フニ始リ延喜式ニ難波大社ト有テ神領モ多大ニ有シ（大社トハ出雲ノ大社ト難波大社ノ二社トス）降テ豊公築城ニ由リ現地ニ遷坐ノ際ハ面積（東西十二町南北八町）附近ニ寺坊（九坊）社人ノ宅地等在テ神佛二道ヲ以テ奉仕シ來リ、慶長年中ノ建造物ニテ古色燦然タル莊嚴ノ殿堂モ本年回祿ノ災ニ滅燼シ其蹟ノ凄然タル、思ハス落涙セサルヲ得ス僅ニ繪馬堂（本殿ト）末社ハ無事ナリ、素ト御由緒嚴然タル故政府ノ御下賜金厚ク殊ニ陛下ヨリ御下賜金有テ再建ハ不日落成スヘシ然ルニ無比ノ名社ニ關ラス平素參拜者甚タ尠ク日日ニ衰テ現形ハ甚タ縮少シテ昔日ノ比ニアラス現況ニ至レルハ維新ノ改革ニ殿前ノ二王門ヲ取毀チ寺坊ハ廢滅ニ歸シ神領モ無ク只官幣大社ノ名カ存シ居ルモ

ノ、如シ之ニ由テ御由緒ハ尊モ森然タル感薄シ、此起因ハ恐ラク靈符ノ守護祠ヲ喪失等種々衰頽ノ事故湊合シテ、玆ニ神怒ノ災厄ヲ招クニ至リシカ、其靈符祠ハ前ニ記ス如ク畿內ニ始テ祀ル名蹟ニカ、ハラス、其祠カ無キハ大缺点ト謂サルヲ得ス、嘻、予ハ生魂社ノ衰頽ニ就テ、天滿社ノ繁昌ニ一驚ス去ル四十二年北區ノ大火ニ將ニ罹災セントシテ免レタル天滿ノ天滿社ハ現地ニ祀ル來歷ノ古記錄及ヒ重器類ハ天保八年大鹽ノ亂ニ兵燹ニ燒燼シ、漸ク御神靈ヲ奉シテ立退キ其後ニ御造營ハ一般ノ信者ノ寄附ニ由テ成ル、現況ノ建物ト聞ク其本殿ハ質素ナルカ、殊ニ神樂殿連歌所等ノ結構壯麗ヲ極ム、且又四時ノ繁昌ハ大阪第一ノ神社ニ推ス、社格ハ生玉ハ官幣大社ナルニ、天滿ハ府社トノ差ナリ、年代ヲ比較スレハ約千二三百年遲ク鎭座シ玉フ是ニ於テ災厄ニ罹ルト無事ト四時共ニ衰頽ト繁昌トハ菅公ノ神威ノミト衆人ハ思フカ、予ハ敢テ然ラスト考フ、凡夫カ彼是ト論スヘキコトニアラサルカ、是則チ天滿社ハ靈符祠ノ守護カ嚴然ト完備ス（首卷ノ傳說ヲ參照スヘシ）其何年頃ヨリ靈祠ヲ祀ルカ明瞭ナラサルモ現時良方ヨリ坤位ニ向テ鎭リ玉フ、是則チ



大繁昌ノ實徵ト斷定ス、素ト菅公ノ誠忠神威赫々タルハ勿論ナルカ安井ノ天神ハ天滿ト同一ニ繁昌セス、人氣ノ稀少ハ衆人ノ知ルカ如シ故ニ神社ニ靈符ヲ祀レハ常ニ繁榮シ火災ヲ免ルコト歷然タリ又寺院ニ祀ルモ亦然リ、特ニ靈驗ノ標目ニ公然錄シ在リ故ニ予カ孟浪ノ說ヲ敢テ附會スルニアラス是則チ**最新一大事實ニ靈應ノ徵證**ニ示ス而已（其理ノ事見神社佛著天學叢談ニ詳述セシヲ以テ今玆ニ再贅セス）生魂社ノ衰傾ハ恐ラク靈符祠ノ廢絕ニ起因スト考フ、

更ニ靈應ノ個人ニ顯著ナルハ、予カ靈符ヲ謹寫シタルヲ念シ、頗ル奇談有リ、本書發行人ノ上村由太郎カ、住宅ノ井水ハ赤色ヲ帶フ惡水ニテ、已ニ使用ニ耐サル六年間ナリ、本年七月一日朝始テ坤元靈符ヲ祀ルニ、俄然淸淨ノ白水ト善化ス、是豈ニ奇靈ト謂フモ不可無シト考フ、同人ハ天性正直ノ稟性ニ、靈符ヲ

厚ク信念シ家穡ヲ勵行スル故、百事意ノ如ク運ヒ家政有福ナルカ、天道ノ至誠ヲ賞スル斯ノ如ク、將來ノ榮達スル期シテ待ツ耳、所謂吉事祥有リノ敎ハ、此等ノ瑞兆ヲ謂フ乎、

爰ニ錄載スル處ハ、此法ヲ實修者ノ證例ナリ、殊ニ特色ハ流布ノ法ト異リ、各人カ心願成就ヲ自ラ祈ル法ナレハ毫モ弊害ヲ認メス、將亦此咎式法ニ對スル、最モ正式ノ大法有リ、其秘法タル世ニ無比ノ藏蘊ニ屬シテ、口授ノ外ニ筆紙ニ盡シ難ク、縱ヒ能文者カ狀況ヲ寫スモ實用爲サス、此故ニ本書ノ咎式ヲ有志ニ相傳ス、若シ幸ニ至誠ヲ以テ信念シ、靈驗ヲ得タル者ハ、里程ノ遠近ヲ論セス、來訪スヘシ、予カ健全ノ間ハ正式ヲ相傳ヲ諾スヘシ、其法ハ五行ノ眞理ニシテ、完全無缺ニ至理ノ備ルヲ以テ、即時ニ靈應ヲ受クヘキカ、自然ト謂フ外ニ辭無シ、曾テ眞言秘密ノ修法ハ多年實驗セシカ、同一ニ論スヘキモノニアラス、故ニ唯無比ノ靈妙秘密ト稱シテ、敢テ憚ラサル所以ナリ、唯予ヲ信スル人ハ之ヲ實修シテ、其驗ヲ知ル時機アラン、顧フニ故人ノ說ハ靈符ノ符ヲ授リ、破船ノ危難ヲ免レタル等ノ事ヲ載ルモ、予カ提出ノ如キ靈應有ルヲ錄サス、故ニ實驗ヲ遲延セシカ、氣永ク多年ニ信仰スレハ、自然ニ德化ヲ受ルハ、毫モ疑フ餘地無シ、現時ノ人情ハ兎角速急ヲ好ム故ニ、其實徵ヲ參考ニ示ス而已、

備考ニ云古ヨリ高德ノ名僧カ神佛ニ祈願スルニ、一百日間ノ參籠シテ以テ靈驗ヲ得タルヲ傳フ、然ルニ此法ハ僅ニ一週內ニ靈應ノ兆カ實現ハ予モ始ニ夢想セサル處ナリ、然ルニ衆人ハ天命ニ差有ルヲ以テ、其感應ニ遲速在ルハ勿論ナルカ實驗上ヲ以テ謂ヘハ即時ニ得ル者ト遲者ト在ルモ、一度信スル以上ハ人ニ有テ我ニ無キ理アラスト決心シ幸ヒ疾キ者ハ可ナリ若シ遲

者ハ一週ヨリ漸々五十日ヲ一回ト定メ之ヲ終レハ暫ク精神ヲ養ヒタル後ニ再ヒ五十日ヲ期シテ怠ラサレハ一願ハ必ス成就セン百事ノ意ノ如クナルハ本書ヲ讀了テ知ルヲ得ベシ盞シ形式ニ泥拘者ハ論外ナリ予ハ只至誠ヲ以テ一心不亂ノ者ヲ標本トシ云

靈符ニ三大秘法備ル皆實行ヲ要ス、

夫レ第一ノ秘法ハ前ニ揭載セシ、修法ヲ以テ前項ニ擧タル感應有ト雖モ、而ルニ第二秘法ト謂フハ、坤元靈符ノ十二支象ノ符篆ヲ謹寫シ、日日ノ朝夕ニ拜シ見ルヲ云、第三ノ秘法ハ斬三尸九蟲法ヲ云、是亦謹寫シテ常ニ護身ノ爲メ、身躰ヲ離サス佩持ヲ以テ、三大秘法完備ト爲ス、前項ニ揭タル靈應ハ奇ナルモ、皆第一秘法ヲ修シタル靈妙ニテ斯ノ如シ、況ヤ三秘法ヲ實行者ニ於テヲヤ、實ニ秘靈ヲ享ル「人智ノ測ル處ニアラス、故ニ玆ニ特筆シテ注告スル者ナリ、其靈應ハ例ハ鐘ヲ撞テ音有ルカ如シ、故ニ婆言ヲ附記ス、

靈應ハ鐘ヲ撞テ音響在ルカ如シ

本卷ハ讀者カ信念上ニ關シテ自身ニ缺点在ルヲ反省爲サス只靈應ノ遲速ヲ謂フ者在ル故玆ニ諄ク注意シテ靈應ヲ享サシメント欲フ且又靈應ニ遇タル者カ禁忌ノ食物ヲ犯シ再ヒ憂苦ノ境ニ沈淪者ヲ惜ミ或ハ禁忌ノ食ヲ難義トナス者ノ爲ニ一言セハ是當ニ食欲ヲ愼ト不愼トハ生涯ノ浮沈ノ分ル處ナリ、

凡ソ人ノ天命ヲ享ルニ差在ルハ、面貌ノ異ルカ如シ、其天命ノ凶者ハ敢テ悲ムニ足ラス、唯緊要ハ精神ノ強堅者ニ有テ、貴賤貧富ヲ論セス、已カ志望ヲ達シ、所願成就ノ感應ヲ受ルコト、實ニ鐘ヲ撞カ如ク、其信念厚ケレハ強力者カ撞ニ大響ヲ發スル如ク多祥ヲ享ク、若シ信念薄ケレハ柔弱者カ撞ニ小響ノ如ク天福ヲ享ル歟ナキ而已、其理異ルヲ看ス、若シ精神堅カラスシ

テ疑慮ノ深淵ニ沈ム者ニ至テハ、恐ラク其徒ヲ救濟ノ道在ルヲ知ラサルナリ、

夫レ神佛ノ感應ハ、決シテ形式ヤ情實ヲ許サス、縱ヒ多年何ナル神佛ヲ信仰スルモ、靈驗無キヲ謂フ徒ハ皆半信半疑ニテ、人ノ靈應ヲ受ル者ヲ羨ミテ、形式ヲ眞似ニ過ス、原ト確乎不拔ノ精神ヲ備ヘサル故、信念堅固ナラスシテ、啻ニ人眞似ニ行フ者カ無驗ニ終ル、豈ニ不思議無シト思フ、其理ヲ深ク省察スヘシ、偖感應ヲ享ル證徵嚴然タルヲ知ラハ、科學ニ囚ラル、人モ欲望ノ爲ニ、競テ賛同スル如ナルカ然ラスト思フ、其靈應ヲ享ル斯ノ如シ雖モ、爰ニ一生禁忌ノ肉食等ヲ守ル制有リ、縱ヒ一時ハ幸ニ感應ヲ享ルモ、若シ日常不愼不敬ヲ累レハ、遂ニ再ヒ災禍頻々疊リ起ル虞レ有リ、故ニ凶命者モ感應ノ顯著ニ感激シテ、益々信念ヲ增シ熱誠ヲ以テ祭祀者ハ、其家一代ノ繁榮ノミナラス、子孫ニ至リ天下ニ轟名者カ生レ來リタル徵ハ已ニ明カナリ、若シ一時ノ富ニ心緩テ禁忌ノ食物ヲ犯ス不愼者ノ如キハ、自ラ災厄ヲ好テ招ク徒ト爲ス耳、故ニ予ハ人世ノ浮沈ハ愼重者ト、不愼者ニ由テ分ル處ト爲ス、浮沈ハ是ニ基テ各人ノ行爲ヲ鑑ミハ、自覺スル秋在ルヘシ、此故ニ禁忌ノ食物ヲ忘ルル勿レト注意スル耳、倘シ現代ノ理屈ニ偏信シテ、精神界ニ靈妙ノ法在ルヲ無視シ、濫ニ誹譏スル偏守者カ好命者ノ代ハ其位置ヲ暫ク有ツモ、凶命者ニ至テハ一生窮苦ニ呻吟シテ、遂ニ怨ヲ呑テ終焉ニ歸セン、風潮ハ激浪ノ勢ヲ以テ精神界ノ教ヲ永ク排斥ノ餘波ヲ受ケ、一般ニ信念力ハ甚タ尠キユヘ、今ヤ靈符ヲ不知者多キカ往時ハ敢テ然ラス、上ハ皇室ヨリ以下國司等

ニ至ル、上流ノ士人ニ多シ、故ニ下衆民モ上ニ倣テ盛ニ祭祀タルコト必セリ、其皇室ノ御信仰アラセラレタル徴ニ、恐レ多キモ御告文ヲ提供スル左ノ如シ、

## 尊星王供ノ御告文

### 附　御告文ノ貴重ナル例證

謹テ掲ル處ノ尊星王ノ御告文ハ、朝野群載ニ二在リ、左文ヲ拜スヘシ、

### 尊星王供ノ告文　　式部大輔正家作

維康和二年歳次庚辰十月朔甲午十一日甲辰南贍部州大日本國皇帝諱

謹敬白擁護衆生慈悲奇特尊星王大士繼黃軒以君臨撫





蒼生以子育萬機惟繁一日匪懈抒除厄消災偏仰玄應延年益算　在丹祈　尊星王大士者衆星中王諸仙中主住閻浮提四天下拔濟衆生如船橋苞萬物如父母是以擇良辰定吉日專凝精進之誠令修深密之法空谷無心待邑以相應圓鏡有明瀉影以照況如來實語尤可歸依者乎

仰請

尊星王大士還念本誓成就所祈早答一心之懇祈永保萬歲之寶祚敬祇至深必以尚饗

私ニ云此御告文ヲ拜誦シテ、現代ハ漢文ヲ讀得サル者多キヲ以テ、假名ヲ附シテ知悉セシメント欲セシモ、畏クモ天皇陛下ヨリ尊星ヘ、御命示ノ御文ナル故、恐怖シテ態ト訓点ヲ

附セザルナリ、曾テ聞ク往時後醍醐天皇ノ叡慮ハ、告文一紙ヲ以テ相摸入道カ、忿心ヲ靜メント思召シ、萬里小路大納言宣房卿ヲ勅使トシテ關東ヘ下サル、相摸入道ハ秋田城介ヲ以テ、御告文ヲ請取テ、則チ披見セント爲シケルヲ、二階堂出羽入道道蘊カ、堅ク諫メテ申ケルハ、天子ヨリ武臣ニ對シテ直ニ告文ヲ下サレタルコト、異國ニモ我朝ニモ、未タ其例ヲ聞ス、然ルヲ等閑ニ披見セラレンコト、冥見ニ附テ其恐レアリ、只文箱ヲ啓ズシテ、勅使ニ返進セラルヘキカト、再往申シケルヲ、相模入道何カ苦シカルヘキトテ、齋藤太郎左衛門利行ニ、讀進ラサセラレケルニ、利行俄然眩ミ飜タリケレハ、讀終スシテ退出スト在リ、然ラハ天子ノ御告文等ハ平民ノ容易ク讀ヘキニアラス、此ニ告文ヲ出スコト恐レ多シ、往古ヨリ天子ハ富貴四海ヲ有チ玉フモ、御親祭遊ハサルト云、啻ニ立證ニ擧ル而已、竊ニ憂フ現代ノ漢學者カ、動モスレハ蠻化シ、或ハ偏見ニ陷リ、濫ニ事實ヲ抹殺ノ弊在リ、又歐化學者ハ國體ノ尊嚴ヲ忘レテ、甚タシキニ至テハ不敬ノ言ヲ弄シ、往々物議ヲ惹起者在リ、或ハ偏信論者カ神佛ヲ無視スル者在ルカ、古ノ事蹟ヲ鑑ミテ、遂ニ自覺者在ラハ幸ヒナリ、猶又朝野群載(名書)ニ云、



## 尊星王法

式部大輔正家作

維康和五年歳次癸未五月朔己卯四日壬午南贍部州大日本國皇帝諱

敬白擁護衆生慈悲奇特尊星大士握乾之後年過十年撫民之間日愼一日引頃者天變頻示年厄可愼就中去月雷

降今月地動司天之奏恐畏無極夫轉禍爲福偏在於佛法消夭得祥永任於星宿是以擇吉日占良辰專凝精進之誠今修深密之法、抑尊星王者衆星中王諸仙中主住閻浮提領四天下救濟衆生既如船橋苞倉萬物又如父母然則早消變異永除災厄延年益算宜在眇身丹祈至深玄應盍答圓鏡者瀉影空谷者傳響如來實語同於影響也　仰請尊星王大士還念本誓成就所祈必除今年之重厄久保萬歲之寶祚兼又消天地之變異拂内外之不祥祁敬尤早以尙饗

上己

此外ニ北斗御修法祭文、北辰祭文等在ト雖モ、繁ヲ恐テ出サス、此等ノ諸文ヲ拜スル學者ハ、何ナル論評ヲ試ントス欲スル



カ、徒ニ歐化ノ偏見ヲ陋守シテ、往時ノ實蹟モ嘗ニ陳腐ト爲ス乎、前項ノ趣意書ニ天災ノ件ヲ叙述セシ、御告文ノ徵證ハ斯ノ如ク嚴然タル拜誦スヘシ、

惟フニ天變地殃ハ是則チ天警ト稱シ、萬民カ天理ニ背ク所爲ヲ往々行ヒテ橫暴ヲ累レハ、各地ニ循環シテ戰慄セシムル警ヲ爲スモノト敎ユルナリ、其天學ハ災異ヲ前知ノ法ナルモ、時勢ノ變遷ニ遇ヒ廢滅シ、僅ニ一日ノ晴風雨ヲ知ル、天學ノミカ行ハル現代ナル故、已ニ水火メ災厄ハ近時頻々疊起スルニ、防禦ノ道ヲ講スル者ヲ聞ス、尙亦時弊ノ犯罪者多々在ル、是法律ノミヲ以テ懲ハ効薄シト思フ、故ニ予ハ靈符神ノ祭祀ヲ勸奬テ、各人カ至誠ヲ以テ信仰スレハ、其家ノ繁盛ノミナラス、其德化ニ風靡シテ、美俗ヲ誘致スルニ至ラハ、

國家ニ影響シテ、遂ニ變災ノ漸減ノ事ヲ論セシガ、是ニ因テ美俗ノ者多數ニ到レハ、自然ニ犯罪者カ減スル時アランカ、若シ現象ニ推移ニ放任セハ、何ナル變災ニ遭遇シ、國家ニ煩累ノ起ルコトヲ恐ル、殊ニ七難ノ時ニハ特ニ修法スヘキ教ナリ、以上ハ是衆民ニ關ル期望ノ卑見ナリ、爰ニ猶國家ニ對スル期望ハ、已ニ拙著ニ屢縷述セシガ如ク、聖人ノ天學ハ國家ノ經濟ニ有益ト思フハ、百般ノ政務及ヒ大工事ニ天災ヲ豫知セハ、冗費ヲ減スル是ナリ、而ルニ現代ハ只理論ノミヲ以テ設計スルユヘ、風水震ノ災ニ遇テ、國費ヲ消耗ノ巨額ナルヲ憂慮スル久シ、斯ノ如ク比較セハ何レカ益在ルカ多辨ヲ竢ス、是ニハ枝葉ニ渉ルモ一言ヲ附記シテ、識者ノ一考ヲ煩ハサント欲フ而已、猶古書ニ靈符ニ關ル事蹟多キヲ以テ

次項ニ揭載シ實蹟ヲ知ラシメントス、

## 靈符古書之徵證

夫レ我朝ニ於テハ、每歲正月元旦寅ノ一點ニ忝ナクモ天子先ツ北辰尊星ヲ拜シ玉ヒ、次ニ天地四方ヲ拜シ玉フト、江家次第卷ノ六（二丁）ニ御燈ヲ北辰ヘ奉ラル事見ヘタリ、

年中行事ニ三月三日、御燈ヲ北辰ヘ奉ラル、昔ハ靈巖寺等ヘ奉ラルヽト、一條院御記ニ見ヘタリ、又江家次第ニ云齊王群行ノ年九月御燈ノ事無シ（京穢并ニ近江伊勢ノ國、此日北辰ニ燈ヲ供奉スト式文ニ在リ）

上古ハ御燈ヲ奉ラルヽ時ハ、北山靈巖寺ノ邊ニテ供ス（寛平ノ初ハ月林寺後ノ四成寺ニ）延喜式神祇ノ五齋宮ノ五（廿八）ニ云、凡ソ齋王太神宮ニ入ントスル時、九月朔日ヨリ三十日迄、京畿、伊勢、近江等ノ國ハ、北

辰星ヘ燈ヲ奉ルコトヲ得スト、此等ノ文ヲ考ルニ、昔ハ我全國ニ北辰尊星ヘ、皆御燈ヲ献シ神供ヲ奉リテ、尊信恭敬シ奉リ、其國所ニ於テ天下泰平五穀豐熟ト、人々諸願成就富貴萬福、如意吉祥ヲ祈念セシト見ヘタリ、

比叡山日吉七社權現ヲ、北辰ニ比シタル證歌、新續古今集ニ云、

空にすむ星とゝ奈りても君か代をとゝもにそ守る七の神垣

伊勢國岡本橋ト申ス所ニ、妙見菩薩ヲ勸請ス、是國家ヲ守護ノ爲メナリ、又王城ノ四方ニ北辰妙見ヲ勸請シ、大將軍ノ社在リ、皆是帝都ノ鎭護ト爲ス、是即チ星祭ナリ、亦艸山集ニ云、足ニ白蛇ト龜トヲ蹈ミ、左手ニ蓮ヲ擎テ、右手ニ劍ヲ提ケ、七曜ヲ以テ圓光ト爲ス、

白蛇綠毛、福壽兼施、金蓮寶劍、攝折稱宜、北辰所在、衆星拱之、赫赫光木、不容人知、豁然今日開慈眼、我主我親、又我師矣。

白蛇靈龜ハ脚下ニ在リ、七曜ヲ圓光ト爲シ、左手ニ珠ヲ持チ右手ニ劍ヲ執ル、二靈洋洋、七星閃閃、福云慧云、無所不贈、一見威神、惟狂克念、筆ヲ以テ左邊ニ點シテ云、左眼ハ寶珠ニ映シ、右邊ニ點シテ云、右眼ハ寶劍ヲ照ス、又南無三光天子七星靈符云云ト在ルヲ以テ、往時ノ星辰ヲ祭祀シタル徵ニ擧ル所以ナリ、

## 八幡宮妙見ト一所ニ御座ス證

北辰殿宇佐記ニ云、當山先住ノ神大菩薩、御修行之時ニ一所ニ在テ、吾君ヲ守ルヘキ由、之ヲ相語ラシメ給ヒ畢ヌ、北斗ハ七星ノ變作シ、南州常住ノ利生ナリ、機緣已ニ厚シ此界ノ行度

他方ニ移ラス、天宮ヨリ來テ已ニ地主ト爲ルナリ、

御正體　同記ニ云元暦逆亂之時、勅使權右中辨平基親朝臣之ヲ推問ス、權神主大神宮忠申テ云、北辰ハ俗體ニ木ヲ以テ坐像ニ之ヲ造リ奉ル、綿ヲ調布ニ入テ之ヲ被セ奉ル云云、

辨宮田部妙盛申テ云、北辰ハ妙見ナリ、本地ハ觀音カ開戸シ奉ラサルニ依テ、御體ヲ拜見セシメス、又舊記ニ云武士失ヲ取リ畢ンヌ、今度ハ更ニ注シ申ニ及ハス云云、

同記ニ云、若宮ノ內ニ御正躰五躰之ヲ安ク、內第三ノ御正躰ハ毘沙門天ノ形像ノ如ク、御甲ハ黃色ナリ、打掛ヲ著テ左右ノ御手胸ニ留リ、左ノ御足ヲ下ゲ右ノ御足ヲ擧テ、磐石ニ坐シ深沓ハ黑色也云云、同記ニ云、今五躰ノ條ハ先規ヲ尋ヌベキ者ナリ、但シ二季ノ大祭ノ間午日、後祭ノ時ニ北辰舞ト名ケテ、神官等ニ之ヲ舞シム、五躰ノ內一所ハ北辰ナリ、

私ニ云鳩嶺足立寺ノ繪圖ニ、亦北辰殿有リ、善法寺ノ境內ニ妙見宮、幷ニ七佛藥師堂、今現ニ河內國ニ在テ妙見山ト云在リ、其處ヲ星田ト曰フ（寶永ノ頃）便チ善法寺ノ領地ナリ、現代モ星田ノ地名ヲ存ス、

北斗堂　昔日平安城ニ北斗堂ト號テ、京都ノ四方ニ妙見菩薩ヲ安置シ、其寺ヲ靈巖寺ト名ケテ、王城ヲ鎭守トスト云、東山階大屋家村ニ妙見菩薩在リ（一ケ所）又西郊奧海印寺村寂照院ノ西北ノ山ヲ妙見山ト號テ、尊星王ヲ鎭メ奉ツル（二ケ所）又西九條長見寺ニ妙見石ト云在リ（三ケ所）北岩倉ノ東巽ニ妙見山在リ（四ケ所）皆是昔日北辰尊星ヲ祭ル所ナリ、公事根元幷ニ年中行事等ニモ、三月三日九月三日兩度、北斗ノ御修法遊バシ

ケルト見ヘタリ、

## 伊勢國山宮祭ハ妙見菩薩ヲ祭ル

神國決疑編（巻十九）ニ山宮祭ハ、妙見菩薩ヲ祭ルナリ、妙見菩薩ハ度會ノ姓遠祖大神主、飛鳥ノ苗胤大内人高主ノ女ニテ、大物忌ノ子ナリ、貞觀元年十一月十五日、御贄河ニ沈テ卒ス（時年十五）即時ニ御贄河ノ淵底ヨリ、妙見星ノ童形像ヲ得ル、尾部ノ陵ノ以西小田岡崎宮ノ靈地ニ居奉リ、以テ氏人ノ繁榮ヲ祈ル（尊像寛永頃ニ存スト、現時ハ知ラス、）爰ニ貞觀二年十一月十五日、高主子ヲ生ム、一胞ニ二男宗雄、冬雄是ナリ、同三年十一月十八日、亦同胞ニ二男子生ム、春海、秋並是ナリ、同四年十一月十五日、亦同胞ニ二男子ヲ生ム、冬綿、春彦（世ニ傳フ菅公ト友トシ善シ、白大夫神ト崇メ祀ル、是ナリ）仁和四年十一月十八日、神





主春彦（時ニ年廿七歳）妙見尊星王ノ靈託ニ任テ、氏人等ヲ率テ清淨山谷ニ向テ、妙見大菩薩日光月光等ヲ祭リ奉ル、今山宮祭ト號ク是ナリ、子細ニ載テ山宮祭ノ祀詞ニ在リ（岡崎宮ノ本緣起ニ據テ之ヲ記ス）

## 陸奥、但馬、伊勢ニ靈符尊ヲ祀ル

奥州ノ相馬家ニ世々靈符尊ヲ以テ、本尊ト爲シ之ヲ祭祀ス、社ヲ城中ニ建テ觀音大士ノ像ヲ安シテ御正體ト爲ス、奥州記ニ載ス

但馬國石原山帝釋寺日光院ノ妙見菩薩ハ、北斗七星垂迹本地藥師如來ナリ、但馬舊記ニ在リ

伊勢岡ノ妙見ハ、毎月廿二日緣日ナリ、寺ヲ常明寺ト曰フ、此寺ハ兩太神ノ内院ナリ、後陽成院ノ勅額在リ、故ニ禰宜衆中毎

正月八日、堂中ニ集リ祭祀在リ、此堂ノ中央ハ藥師如來、左右ハ兩太神ナリ、此境内ニ大倭姫穴隱ノ所在リ、之ニ依テ妙見山ヨリ高源寺山ヲ打越テ、常明寺山迄ヲ隱岡ト云、

元亨釋書(一)第釋公伊ハ園城寺ノ賴豪ニ投ジテ、顯密ノ教ヲ學フ、一日北斗法ヲ宮中ニ修ス、此時伊カ酒ヲ被テ醉甚タシ、入宮ニ及テ酩酊シ醒ス殿上ニ嘔吐ス、王臣皆其不軌ヲ嫌フ、然ルニ業ニ已ニ請ニ應ス、卒ニ改メサルナリ、其夜帝ノ夢ニ衣冠ノ人數輩カ北斗壇宮ノ瓦ヲ剝ク、帝驚テ人ヲシテ問ハシム、冠人曰ク今夜伊公カ北斗ヲ供ス、北斗當ニ壇ニ降ルヘシト、先ツ我等ヲシテ路ヲ闢カシムル耳、帝覺テ後ニ伊ヲ敬ス云云ト載ス、

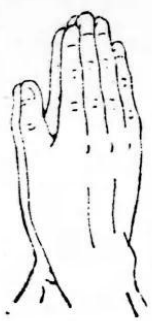
斯ノ如ク北辰尊星靈符ヲ祭祀ノコト、古書ニ徵證炳然ト載



在ルヲ以テ、往時ハ盛ンニ信仰セラレシヲ知ルニ足ルカ、何ソ予カ喋々ノ辨ヲ竢テ始テ知ルニアラサルヘシ現代ノ學者カ冥祐ノ道ヲ講スルニ至レハ、實ニ國家安泰ト思フ耳、

## 印象圖解

普印菩薩普印トモ普通印ト云



兩掌ヲ合スルヲ云



八葉ノ印（大指小指ヲ合セ、頭、中、無ノ三指ヲ離スヲ云、

一乞暗印トハ彈指ト稱ス、右手ノ頭指ヲ大指ヲ以テ押ヘ、頭指

ヲ彈クヲ云、之ヲ彈ト謂ヘリ、

## 靈符書寫法之口傳

抑モ靈符ヲ本尊ト爲シ、壇上ニ安置スルノミナラス、書寫シテ守札ニ作リ護身ト爲シ、或ハ家宅ノ災妖ヲ禳ヒ消滅爲スニ、之ヲ書寫シ貼附ル等ノ要在リ、其所用ニ由テ書寫法在リ、口傳ニ云、行者ハ早朝ニ沐浴齋戒シテ祭室ニ入リ、祭祀ヲ法式ノ如ク執行シテ、勸請文ヲ唱ヘ、符字及ヒ太上神仙等ヲ觀念シ、瞑目觀スル事ハ前記修法スル如クシテ、其氣ヲ呑込ミ、而ル後ニ其氣ヲ筆ニ吹入レテ、靈符ヲ書寫スヘシ、但シ筆硯ハ素ヨリ常用ノモノヲ仕フヘカラス、更ニ書寫用ノ爲メニ朱墨ヲ新調シテ、其水ハ初水ヲ用ヒ書寫シ、最モ此際ニ特ニ唱フル貴重ノ





呪文有リ、其ハ正式ノ相傳ヲ受タル人ニ就テ、更ニ相傳ヲ受クヘシ、此書寫ニ用ヒル筆硯朱墨共ニ、他ニ使用スルヲ許サズ、若シ誤テ使用セハ、更ニ新調シテ備ヘ置クヘシ、偖靈符ヲ書寫セント欲ニ當テ、人事ニハ其用ノ大小輕重在リ、小事ヲ書ニハ三日以上七日、其大事ヲ書ニハ、必ス三週以上ヲ精進潔齋シ、以テ書寫ヲ要ス、例ハ、其大事トハ凶命ノ者發達セント欲スル如キ、實ニ智力ノ及ハサル事ニ靈有リ、此外ニ運命ヲ轉スル良法在ルコト莫シ、百事正理ノ大願ヲ期圖者ハ、皆之ニ倣ヘ、

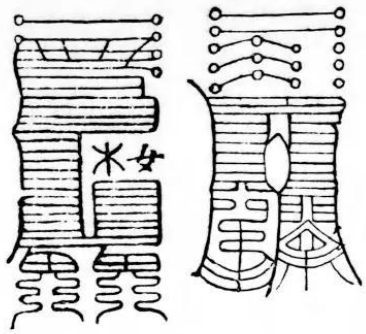
是予カ實驗感應在ル法ヲ世人ニ授ケ、艱苦ヲ掌ル者ヲ救濟ノ口傳ヲ錄ス、若シ熱誠ヲ以テ實効ヲ奏セシメントス、若シ規定ニ背キ、或ハ無視者ハ靈應ノ無キ當然ナルヘシ、

近來靈符ノ信仰者ヲ調査シ看ルニ、概ネ正式ノモノハ寥々ニ

テ甚タ稀少ナリ、多クハ往時寺院ヨリ發行セシ板行ノモノヲ祭祀ヲ見ル、故ニ正式ヲ實行者ノ眼ヨリ看レハ、准シク信仰ヲ爲スニ、感應ノ薄ヲ知ラザルカ如シ、何トナレハ、往時ヨリ書籍ニ符籙ヲ載ス、例ハ其書籍ヲ家藏シテ災厄ヲ免ルヲ聞知セス、現ニ予カ書藉ヲ藏スルモ、些少ノ靈有ルヲ見ス、正式ヲ實驗修法シテ、始テ前例證ノ如ク奇瑞靈妙不測ノ驗有リ、此故ニ書寫法ヲ嚴重ニシ、行者身ヲ愼ミ規定ノ法ノ如ク、行德ヲ積累ネテ專念懇祈ノ上ニ、書寫スルヲ以テ靈應著シク實ニ神聖ト爲ス所以ナリ、將亦日々ニ修法シ淸淨ノ靈氣ヲ吸込テ、其氣ヲ筆ニ吹込謹寫爲ス故是則チ自然ノ理ニ於テモ、尊嚴自ラ備リ敬虔ノ念ヲ發ス、是當然ト思慮スル而已、猶一種少シ異ル書寫法式有リ、後項ニ於テ揭載シ參考ニ供スヘシ、



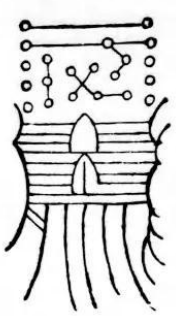
## 靈符七十二種之解釋



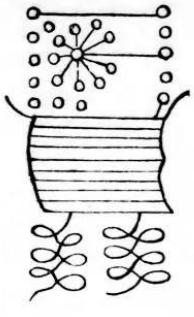
靈符七十二道ノ由來ハ已ニ詳辨爲シタリ、此符籙ハ、許眞君仙人カ國家及ヒ萬民ノ災厄ヲ救濟ノ爲ニ作レル處ノ遺敎ニシテ、靈應ノ顯著ナルコトハ往々緩速ノ如シ茲ニ其七十二種ヲ用フル處ニ就テ、一々解釋ヲ施シテ、運用ニ便ナラシメント欲ス、其解釋ヲ熟讀シテ、各人ノ必要ノコトヲ選擇シ用ヘシ、

厭釜鳴　狗上床斬火光一切鬼。家ニ釜鳴テ病人起リ、狗床ノ上ニ升テ口舌火難起リ、又火光ト云テ光リモノ飛等アル、一切ノ靈鬼ヲ厭除ク靈符ナリ(1)

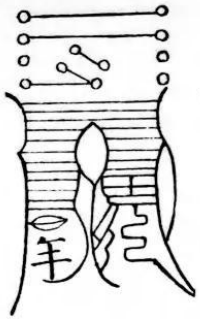
厭猪猫犬等自食子怪。猪、猫、犬等カ我子ヲ喰ナド在テ、家内ニ惟事起ルヲ厭除ク靈符ナリ(2)



厭除禍害之鬼。家ニ禍害口舌在リ、又人ヲ害シ自ラ殺害スル凶事起ル靈鬼ノ災殃ニ遇ヒ、又人ニ害セラレ自害等ヲシテ、死セル靈鬼ノ祟ヲ除ク靈符ナリ(3)



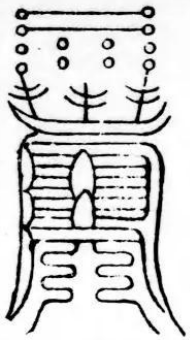
厭刀兵衰耗鬼。刀兵トハ戰場軍陣ニ於テ打死ニシ、又衰民ト云テ困窮ニ逼リ、餓死等シタル靈鬼在テ、祟ヲ爲スヲ厭除ク靈符ナリ(4)



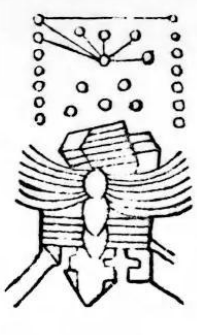
厭牛馬六畜死傷鬼。牛馬六畜死シテ、其靈鬼祟リヲ爲シ、災害ヲ起スヲ厭除ク靈符ナリ(5)







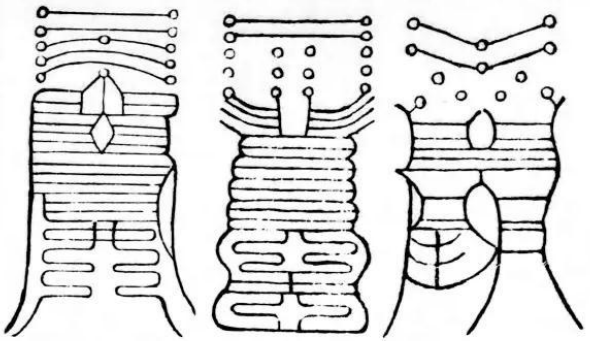
厭除風火之怪。奇怪ノ風吹テ土砂ヲ上ケ鳴音怪シク、又燈火ニ種々ノ花在テ悋シク、又火ノ光リ無クシテ、怪事起ルヲ厭除ク靈符ナリ(6)



厭水潦火光怪。水潦又ハ井戸水等ノ俄ニ濁リ穢入リ香アシク、又火光トテ光リモノ飛ヒ、亦ハ灯火ニ奇キ花出ル事有テ、家内ニ災殃起ルヲ厭除ク靈符ナリ(7)



厭不宜男女長命。男子女子夭死シテ、長命ナラサルヲ厭除テ、人命長壽ナラシムル靈符ナリ(8)



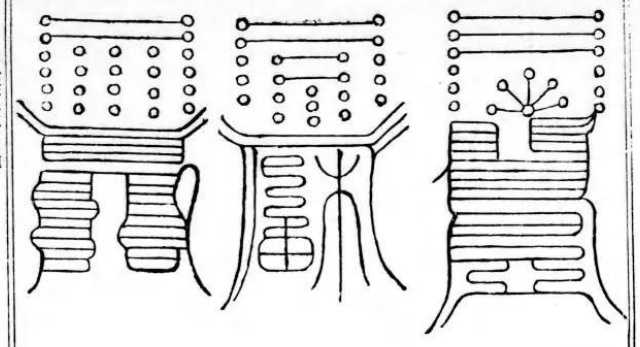
厭橫損財謀害之鬼。凶奸ノ爲メ不慮ニ衍事等ニ遇ヒ、橫サマニ財寶ヲ損失シ、謀コトニ因テ口舌災難ノ起ルコト在ル、靈鬼ヲ厭除ク靈符ナリ(9)

厭惡鬼。惡靈鬼ノ祟ヲ爲シテ、種々樣々ノ惡事災難ノ絕サルヲ、厭絕シ除ク靈符ナリ(10)

厭除氣運陰陽不和。天地陰陽ノ氣運和セズシテ大雨降リ、又旱魃等シテ、四季寒熱ノ運氣正シカラサル事ヲ、厭除ク靈符ナリ(11)



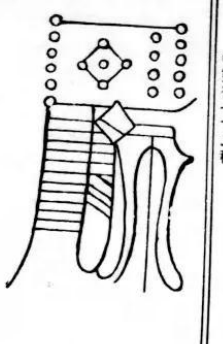




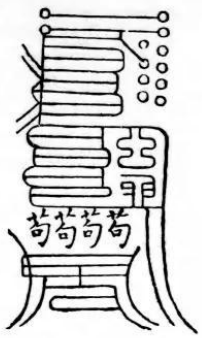
厭除口舌惡事侵害。常ニ口舌起リ、又惡事ノ侵シ害セラル、災禍ヲ、厭除ク靈符ナリ(12)

厭除凶殃侵害之鬼。凶キ災殃ニ侵サレ、殺害等ヲシタル靈鬼ヲ、厭除ク靈符ナリ(13)

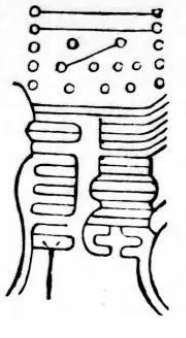
厭鎭凶惡之鬼。凶キ靈鬼、又ハ惡キ邪氣ノ靈鬼カ種々ノ凶事ヲ爲スヲ、悉ク厭除ク靈符ナリ(14)



招金銀入宅「富貴不」逢殃禍。金銀ヲ招キ入レ家富貴ニ成リ、而モ殃禍ヲ起サヽル、人生ニ缺クヘカラザル靈妙ノ符ナリ(15)



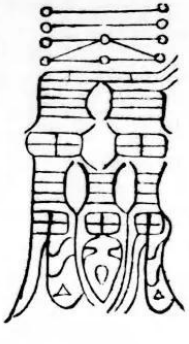
厭盜賊口舌無端之鬼。屢々盜賊ニ遇ヒ、亦口舌起ルコト無端ノ靈鬼ヲ、悉ク厭除ク靈符ナリ(16)



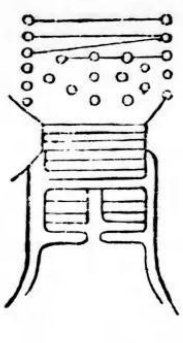
厭鷄夜鳴百怪之鬼。鷄夜ル鳴テ病事損失有テ憂事起リ、又樣々ノ怪事アル等ヲ皆厭除ク靈符ナリ(17)







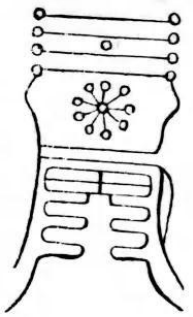
厭時氣不「和惡事滅」。四季ノ時氣和セズシテ、時ナラス熱シ、又ハ寒シテ人氣病事流行等スルヲ厭除テ、惡事災難ヲ除滅ス靈符ナリ(18)



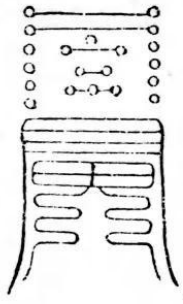
厭毛兵尅害人口之鬼。軍兵ヲ毛集メ人ヲ尅害シ、國家亂レテ人ノ口ニ謂フ詞等モ惟キ事起ル、靈鬼ヲ厭除ク靈符ナリ(19)



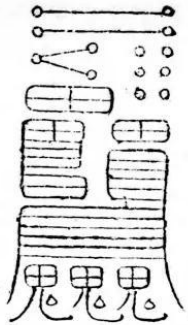
厭除養蠶不「成之鬼」。養蠶ヲ爲スニ成就セス、物ニアヤカリ損失スルヲ、厭除ク靈符ナリ(20)



厭狂畜物損傷人之鬼 畜類ノ狂ヒ勢ヒテ、人ヲ損ジ傷ルヲ鎭メテ其害ヲ厭除ク靈符ナリ(21)



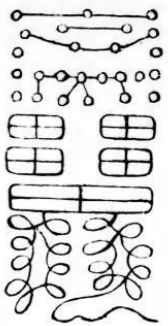
厭惡夢經求無利息 惡キ夢ヲ見テ惟シク、又經營シ求ル事ニ利分得難ク、百事成就セヌヲ厭除ク靈符ナリ(22)



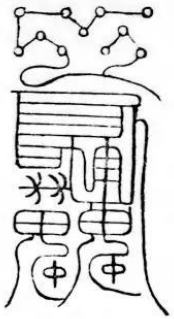
厭北方土氣耗損之鬼 北方ノ土神ノ氣崇テ、財寶ヲ耗シ損失スル事故多ク在ルヲ厭除ク靈符ナリ(23)



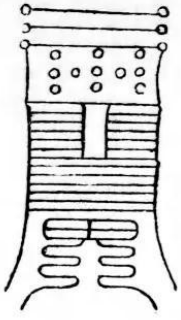




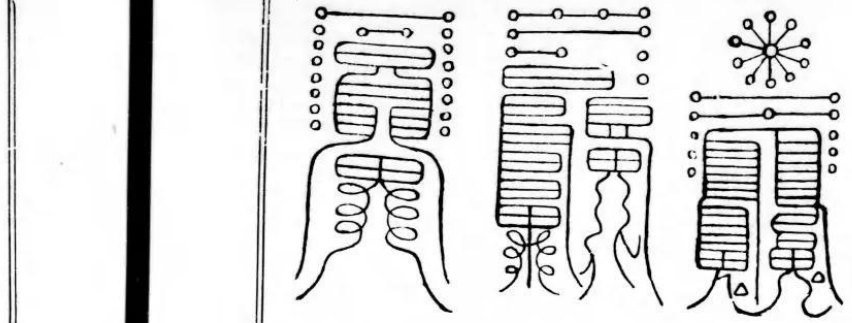
厭南方土氣害人口 南方ノ土神ノ氣崇リ、下人家來ヲ害シ、又人ノ口ニ害ヲ言ル、事在ルヲ、厭除ク靈符ナリ(24)



厭除家鬼尅害人口 家内ニ鬼神崇リ、人口ニ尅害スルコトヲ云レ、又家人害ニ遇ヒ死失スルコト在ルヲ、厭除ク靈符ナリ(25)



厭西方土氣損人口 西方ノ土神ノ氣崇リ人ノ口ニ惡ク云レ、又家來成就爲シ難キ、靈氣ヲ厭除ク靈符ナリ(26)



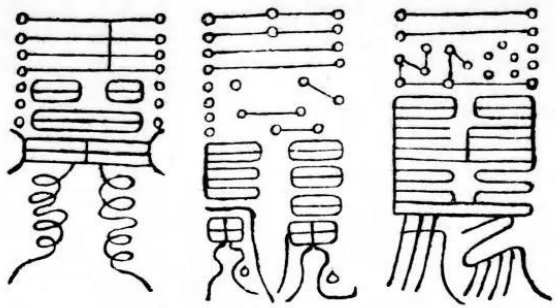
厭中央土氣移動鬼。中央ノ土神ノ氣崇リ、度々家人移リ替ル等ノ事故多ク失費在ルヲ、厭除ク靈符ナリ(27)

此符大招經營遂意。此靈符ハ世間人間ノ經營シテ、大ニ願ヒ望ムコト、心ニ思フコトヲ遂成就スル符ナリ(28)

厭飛屍鬼侵害人口。悪死シタル屍有テ崇ヲ爲シ、人口ヲ侵害セラレ、家人雇人死ニ侵害セラルヽヲ厭除ク符ナリ(29)



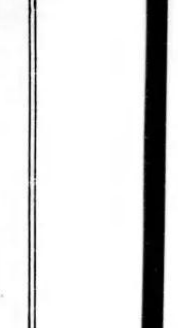




此符大招官職。此靈符ハ官位職祿ヲ招キ望ムニ、必ス心願ヲ成就スヘキ符ナリ(30)

宜官職折伏屍爲禍。悪キ屍ノ靈鬼崇ヲ爲シテ、官職ヲ贈ルニ此靈符ヲ修スレハ、死靈ヲ厭鎭ル神符ナリ(31)

厭伏屍鬼損害人口。寺地或ハ墓跡等ノ、地中ニ伏シタル屍有リテ、下人家來等ニ災崇ヲ爲スヲ、厭除ク靈符ナリ(32)



并罪星大吉

盜賊不レ侵萬事稱レ意。盜賊ノ難害ニ侵サレス、万事心ニ稱ヒ、成就シテ、幸福在ル神符ナリ(33)



告放大水

厭除日重疾病之災。疾病日日ニ重ルヲ厭除テ、平癒ナサシムル靈符ナリ(34)



龍神非吊。龍神吊來ルコト無ク、旱天シテ雨降ス、田地潤ヒ無ク、又家内ニモ龍神影吊無キ家ニハ災禍起ル、是ヲ迎吊ノ靈符ナリ(35)







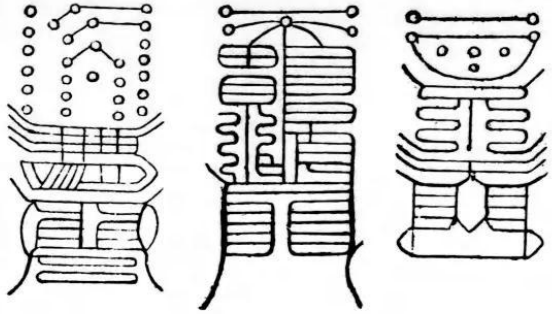
厭犬雞狐狸鳴上屋。雞、犬、狐、狸等ノ獸ガ、屋ノ上ニ升リ居テ、怪事起ルヲ厭除ク、是第一ノ符ニ似タリ(36)



招金銀自入大富貴。家ニ金銀ヲ招キ入レ、自然ニ富貴スル靈符ナリ、第十五ノ符ニ似タリ(37)



厭蛇虫作諸怪祟。蛇人家ニ入リ、又諸ノ怪事祟リ起ルヲ、厭除ク神符ナリ(38)



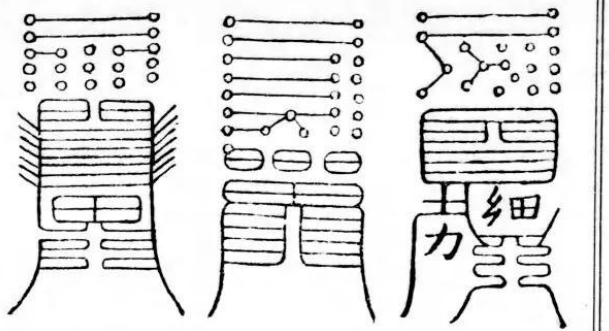
保宅舍門戸ニ人口清吉。舍宅ノ門戸ヲ能ク堅守シテ災入來ラス、又人ノ口ニ云詞モ清ク、宜シク在ルヘキ靈符ナリ(39)

厭神祠精魅鬼ニ。神ノ祠ノ祟リ、又ハ野ノ精土石ノ精山魅等ノ祟ヲ厭除ク妙符ナリ(40)

厭殺星ニ。人ノ生年月日時ニ依テ惡キ尅殺ノ星氣ニ遇ヒ、一生災眚絶ヌヲ厭除ノ靈符ナリ(41)



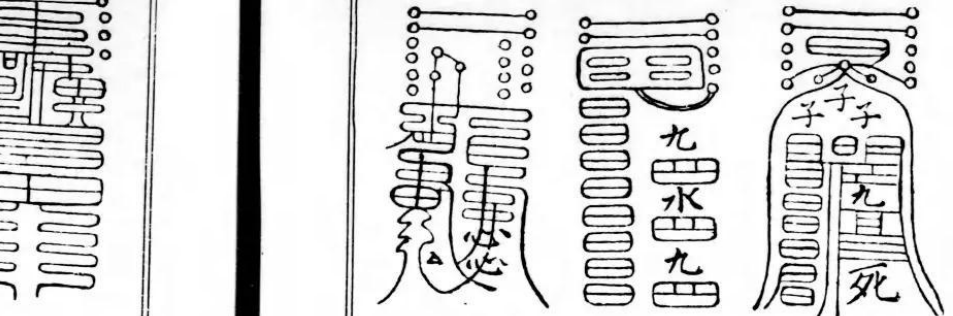




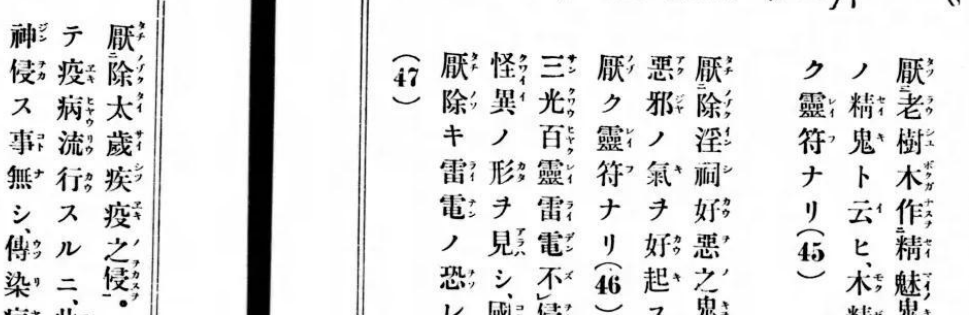
厭除發狂萬物之精ニ 萬物ノ精カ狂ヒ起テ、譬ハ秋ニ櫻、桃、花ノ花咲キ、又衣類ニ苔生ヘ、又家鳴リシテ惟キ光物飛等爲スヲ厭除ク符ナリ(42)

厭東方土氣精耗鬼ニ。東方ノ土神祟テ人ノ精氣耗散百事意ノ如クナラサルヲ厭除ク靈事ナリ(43)

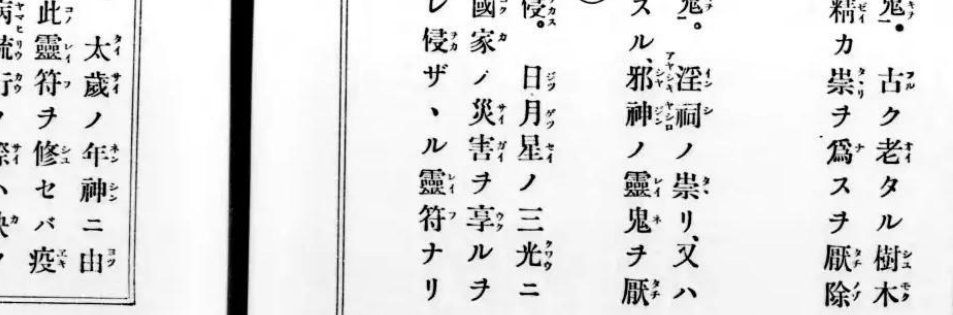
厭除官刑獄鬼ニ。官事ニ刑罰セラレ、牢獄ニ押込ラレテ、死シタル靈鬼等ノ祟アルヲ厭除ク符ナリ(44)



厭二老樹木作一精魅鬼一。古ク老タル樹木ノ精鬼ト云ヒ、木精カ祟ヲ爲スヲ厭除ク靈符ナリ(45)



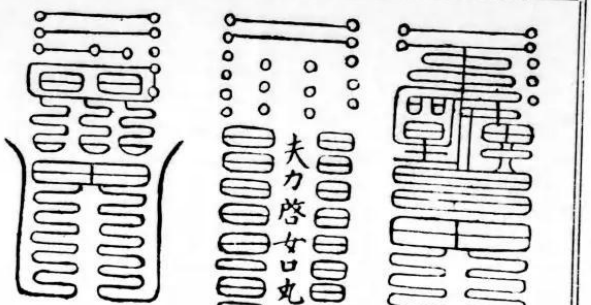
厭除淫祠好悪之鬼。淫祠ノ祟リ、又ハ悪邪ノ氣ヲ好起スル邪神ノ靈鬼ヲ厭厭ク靈符ナリ(46)



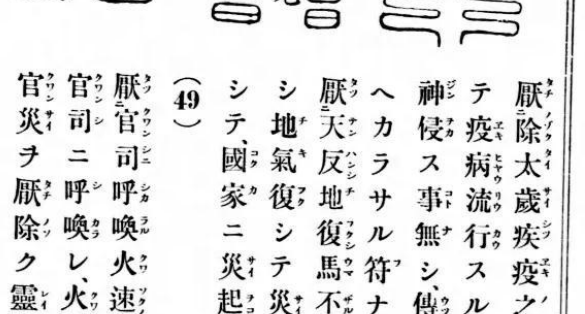
三光百靈雷電不一侵。日月星ノ三光ニ怪異ノ形ヲ見シ、國家ノ災害ヲ享ルヲ厭除キ雷電ノ恐レ侵ザヽル靈符ナリ(47)



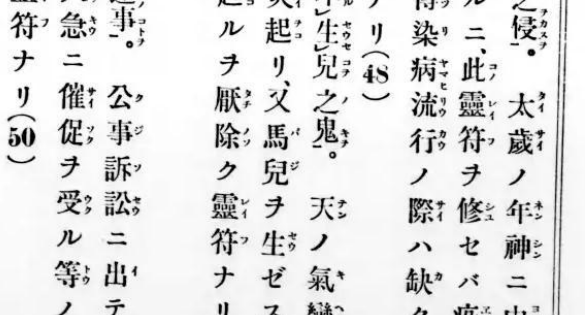




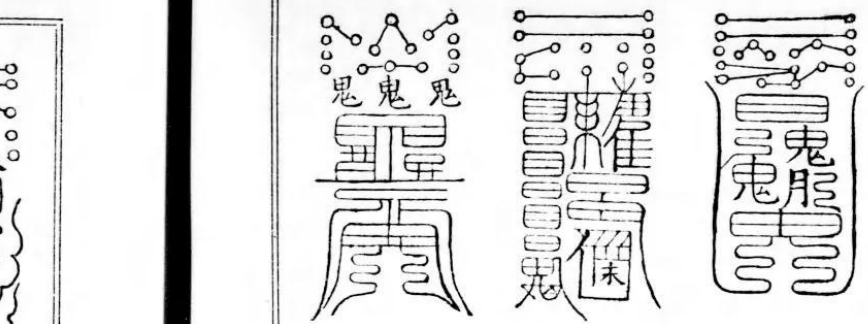
厭除太歳疾疫之侵。太歳ノ年神ニ由テ疫病流行スルニ、此靈符ヲ修セバ疫神侵ス事無シ、傳染病流行ノ際ハ缺クヘカラサル符ナリ(48)



厭二天反地復馬不一生兒之鬼。天ノ氣變シ地氣復シテ災起リ、又馬兒ヲ生ゼスシテ、國家ニ災起ルヲ厭除ク靈符ナリ(49)



厭二官司呼喚火速事一。公事訴訟ニ出テ官司ニ呼喚レ、火急ニ催促ヲ受ル等ノ官災ヲ厭除ク靈符ナリ(50)



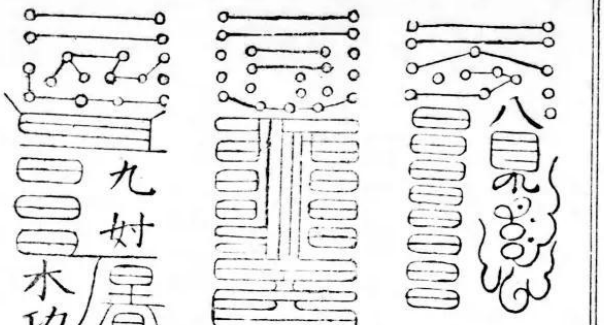
辟邪驅鬼復正保家。邪氣ヲ辟去悪鬼ヲ駈除ケ、正氣ヲ復シ家ヲ保ク平カニ爲ス、神妙不測ノ靈符ナリ(51)

厭疫氣百雜鬼。疫病ヲ除キ百雜サマ〴〵ノ靈鬼ヲ、皆厭除テ家穡ヲ安泰ニ爲ス靈符ナリ(52)

厭夢寐驚人鬼。寐テ夢ニ驚キ物ニ襲ハレ身體ヲ疲勞セシムルヲ、厭除ク靈符ナリ(53)



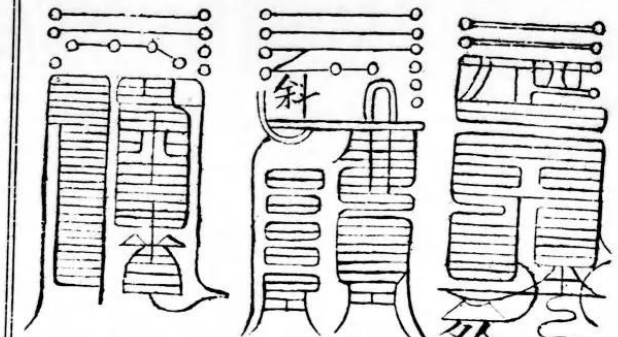




厭自焰男女胎衣血腥不淨鬼。男子女子ノ胞衣收メ所アシク、日ニ曝シ乾テ腥サク、不淨カ靈鬼ト成リ祟リ有ルヲ厭除ク靈符ナリ(54)

厭牛馬六畜死奴婢逃亡之鬼。牛馬六畜ノ死穢有テ祟リ、又ハ男奴女婢逃亡ルコト有ルヲ、厭除ク靈符ナリ(55)

厭不時驚恐惱人之鬼。不時ニ人ヲ驚カシ、人ノ恐ルコト在ル怪事等ヲ、消鎭メ厭除ク靈符ナリ(56)



除腹脹飲食不」下鬼。食傷シテ腹脹或ハ水腫脹滿等ノ煩ヒヲ起ス、靈鬼ヲ厭除テ、本復セシムル奇妙ノ符ナリ(57)



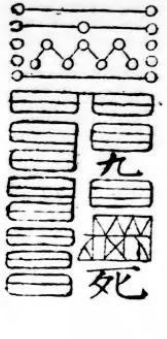
厭丘塚伏屍疾病鬼。古塚ノ跡カ寺地等ノ屍伏シ在ル所ニ、家宅ヲ立テ住居シテ、常ニ疾病絶ス祟ヲ爲ス靈鬼ヲ、厭除ク神妙ノ符ナリ(58)



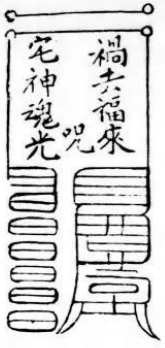
厭鬼怪不時呼」人姓名。靈鬼在テ人ノ姓名ヲ呼ヒ、人ヲ驚ス等ノ怪事起リ住居ニ惱コトヲ、厭除ク靈符ナリ(59)



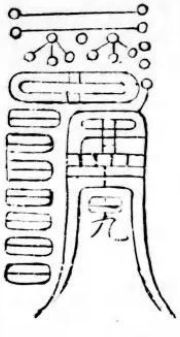




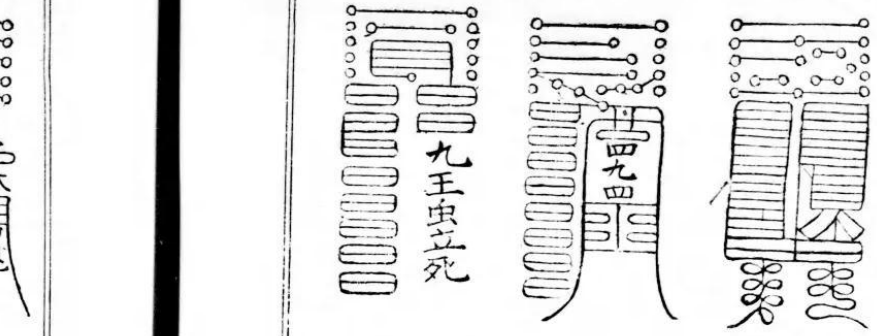
厭盜賊驚」恐人」。盜賊人ヲ驚シ劫ヤカシテ、惶シムルヲ厭除ク靈符ナリ(60)



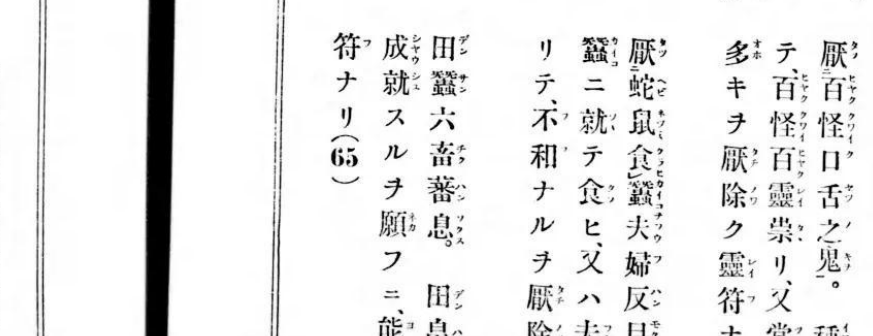
厭伏屍生殺鬼」。地中ニ埋レタル屍ノ靈鬼、又ハ生靈死靈ノ障害在ルヲ、厭除ク靈符ナリ(61)



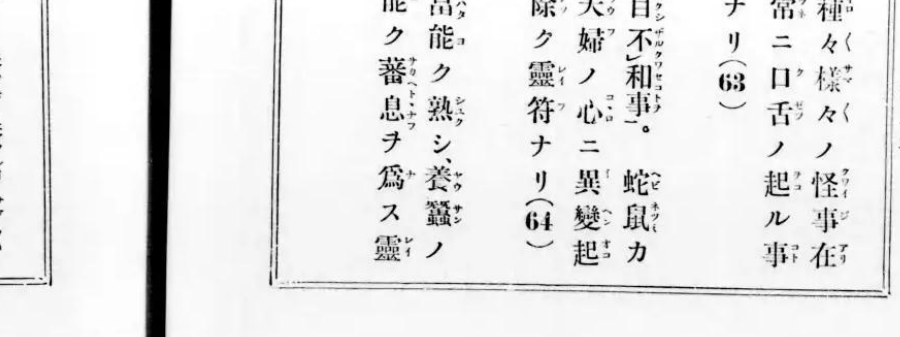
厭」不」宜」田蠶疾病之鬼」。田地ノ不作又ハ蠶ノ不熟ナルカ、或ハ病人ノ絶ザル病災等ノ難ヲ厭除ク靈符ナリ(62)



厭百怪口舌之鬼。種々樣々ノ怪事在テ、百怪百靈崇リ、又常ニ口舌ノ起ル事多キヲ厭除ク靈符ナリ(63)



厭蛇鼠食蠶夫婦反目不和事。蛇鼠カ蠶ニ就テ食ヒ、又ハ夫婦ノ心ニ異變起リテ、不和ナルヲ厭除ク靈符ナリ(64)



田蠶六畜蕃息。田畠能ク熟シ、養蠶ノ成就スルヲ願フニ、能ク蕃息ヲ爲ス靈符ナリ(65)







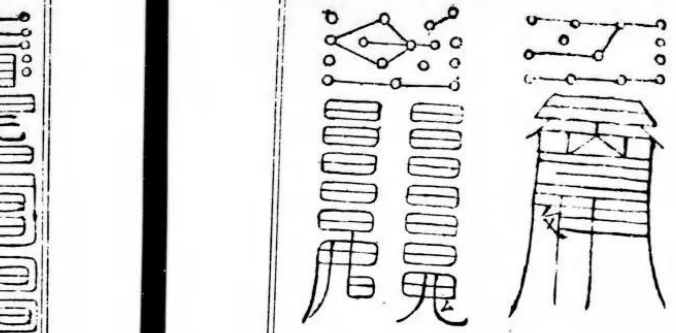
厭除百鬼不得害人。百鬼百靈樣々ノ祟ヲ爲シ、人ヲ損害ノ事故多キヲ厭除テ安穩ナラシムル靈符ナリ(66)



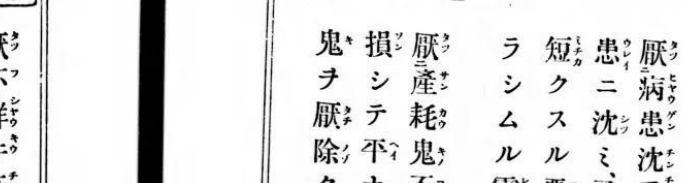
宜子孫大貴和睦長命。子孫富貴シテ間能ク和睦ク、長命ナラシムル神德ノ靈符ナリ(67)



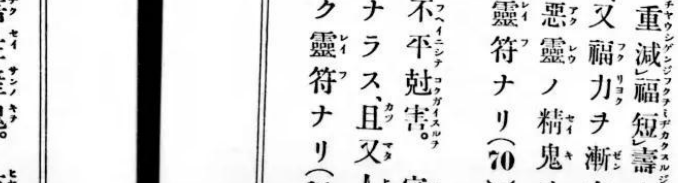
厭除疾病連綿之鬼。疾病連綿トシテ續キ起リ、永ヒクヲ厭除テ快氣ニ至ラシムル靈符ナリ(68)



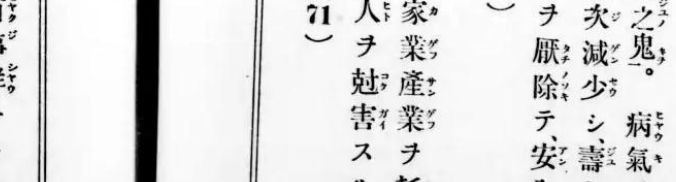
厭除疾病盜戒虛耗之鬼」。疾病常ニ絶ス、又ハ盜賊ノ難ニ遇ヒ、又ハ不慮ニ財寶ヲ損耗スルヲ、厭除ク靈符ナリ(69)



厭病患沈重滅」福短」壽之鬼」。病氣重ク患ニ沈ミ、又福力ヲ漸次滅少シ、壽命ヲ短クスル惡靈ノ精鬼ヲ厭除テ、安全ナラシムル靈符ナリ(70)



厭產耗鬼不平尅害。家業產業ヲ耗シ損シテ平ナラス、且又人ヲ尅害スル靈鬼ヲ厭除ク靈符ナリ(71)

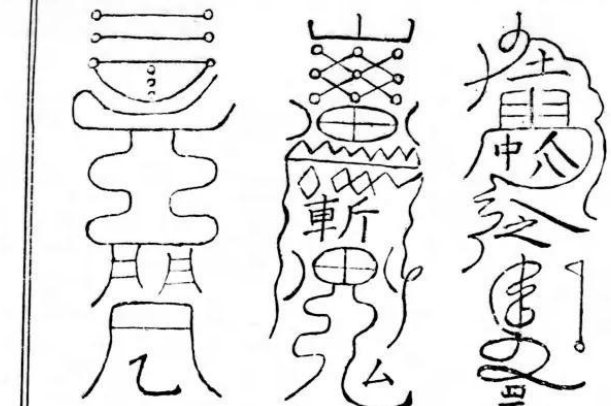


厭不祥牛畜生產鬼。百事祥ナラスシテ牛馬六畜ヲ損傷シ、產育ヲ妨ケ、猶孽ヲ興起ス、惡鬼ヲ厭除ク靈符ナリ(72)

以上ヲ七十二符ト云、是符ハ概ネ白紙奉書ニ朱書シ佩フモノトス、國家ニ關ル符ハ最モ別ナリ、

## 武帝應用靈符五十八篆

武帝ト稱スルハ、中華ニ三國ノ戰亂在テ群雄カ雌雄ヲ爭フ時ニ方テ西晉ヨリ起テ三國ヲ滅シ平定爲シタル英帝ヲ云御名ハ炎ト稱シ姓ハ司馬ト稱ス、(文帝紹ノ御子)此時ニ許遜字ハ敬之眞君ト云仙人在テ、靈符ヲ書テ普ク萬民ニ施シ、戰時ノ民カ疾苦ヲ免レ得タル時ナリ、武帝ノ常ニ應用セラレタルハ、此五十八種ノ靈符ナリト云、

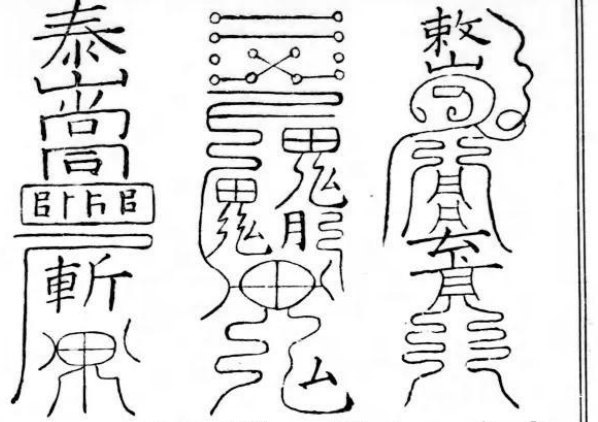


保安靈符。人ノ一生安寧ヲ保タントト欲セハ、此符ヲ式ノ如ク書テ所持セハ、能ク安寧ナルコトヲ得ル靈符ナリ(第一)

保命靈符。凡ソ長命ヲ欲スル者ハ、此符ヲ書寫シ帶ハ、能ク保命ヲ爲ス妙符ナリ(第二)

保人口符。家ニ天死ノ者多ク在ルニ、人口ヲ保タント欲セハ、謹寫シ帶ハ災無ク、無異ニ眷屬ヲ保ツ靈符ナリ(第三)

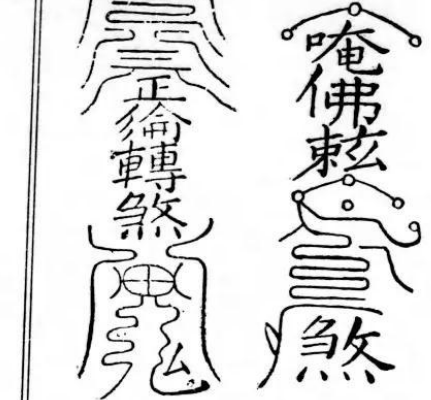




七眞符。此題ノ七眞トハ何々ノ七種ナルカ、未タ之ヲ審ニ考ル能ハス、暫ク記シテ識者ノ高說ヲ待ツ(第四)

鎭霹靂靈符。此符ヲ書帶ハ雷鳴ノ激烈ニ際會スルモ、落雷ノ災ヲ避免ルコトヲ得ル、靈妙ノ符ナリ(第五)

泰山符。泰山ハ山名ニテ齊魯ノ堺ニ在リ、是國家ノ安泰ヲ守ル神鎭坐ス故ニ、家ヲ其如クニ守ル靈符ナリ(第六)



鎭二金神一符式。此符ヲ謹寫シ貼附レハ、修造等ニ因テ金神ノ祟ヲ消除スル靈符ナリ(第七)



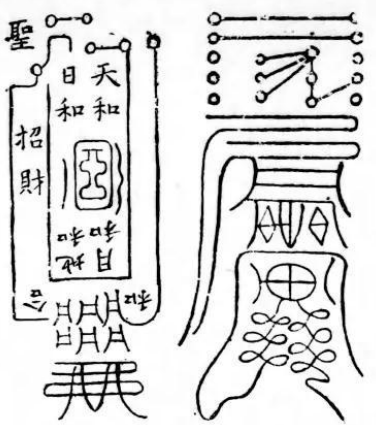
鎭動土符。凡ソ建築修造爲ス者月日ノ永キ間ニ土神ヲ犯ス虞レ在リ、此符ヲ書寫シ貼ハ、災害ヲ鎭ル靈符ナリ(第八)



謝土符。凡ソ建築修造セシニ、何ノ災害無キ者ハ、無事ヲ謝スルニ謹寫シテ、謝恩ノ意ヲ表ス靈符ナリ(第九)







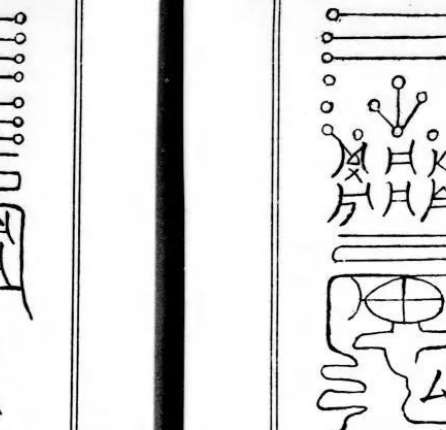
起攢符。此攢字ハ、アツムル、ウガッ、トクト訓ム、凡ソ修造等ニ諸物ヲ聚メ地ヲ穿ニ由テ、其災ヲ解ク意ノ靈符ナリ(第十)



鎭二子孫不和符。家ノ盛旺ハ子孫ノ和合ニ在リ、若シ家ニ不和有ル者、此符ヲ帶ハ自然ニ和合シテ、遂ニ榮昌スル靈符ナリ(第十一)



鎭二夫婦不和符。夫婦ノ不和ハ家ノ衰亡ノ基ナリ、此符ヲ書寫シ婦人ガ帶ハ、自ラ和合ニ轉化ノ妙符ナリ(第十二)



鎭父子不和符。凡ソ父子ノ不和ハ家ノ衰滅ノ基ナリ、故ニ此符ヲ帶ハ轉シテ、父ハ慈ニ、子ハ孝ヲ盡シテ、一家和合ニ至ルヘシ（第十三）



鎭官司不レ侵符。此符ヲ謹寫シ帶カ、貼附在ラハ、公事訴訟等ノ事故ヲ消除シ、侵サヽル靈妙ノ符ナリ（第50ニ準シ）（第十四）



鎭口舌不レ侵符。此符ヲ書寫シ家ノ中央ニ貼附レハ、家ニ口舌事故ヲ鎭メ侵サヽル靈符ナリ（第十五）



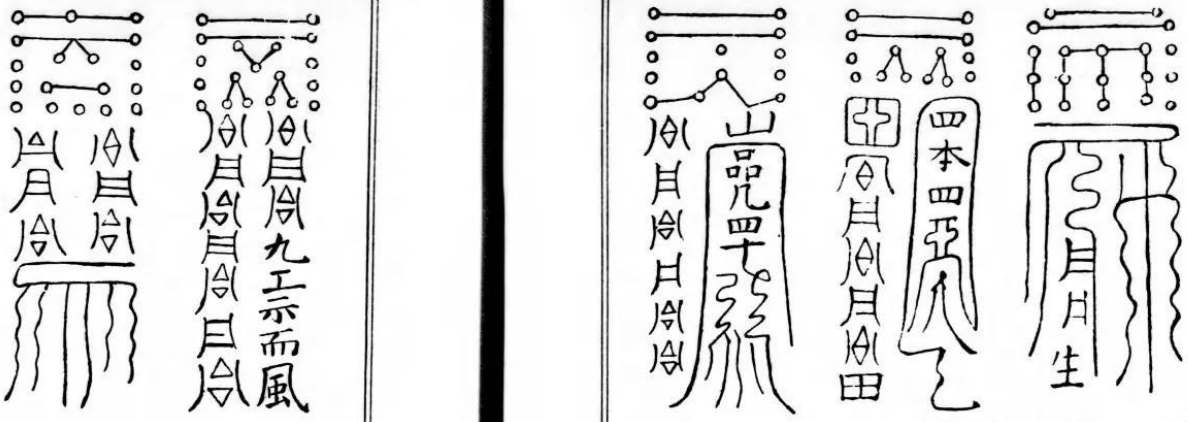
鎭鬼怪不レ侵符。家ニ諸ノ鬼怪現ハレ、不吉ノ事多キヲ消除シ厭ツ靈妙ノ符ナリ（第十六）



鎭失害符。家ニ種々ノ失財ノ災害多キハ、此符ヲ謹寫シ所持スレハ、其失害ノ災ヲ鎭ル靈妙ノ符ナリ（第十七）



利官太古符。此符ハ官位ヲ昇進シ、俸祿ノ增給ヲ受クルコトヲ得ル、靈符ナリ（第30ト同意義ノ靈驗有リ）（第十八）



利經營神符。凡ソ各人ノ經營スル家穡ニ、潤利ヲ多ク得ル、管神ノ靈符ナリ（第28ニ準シキ妙符ナリ）

（第十九）

鎭田蠶不旺。農家カ衰運ニ陷リ、田畑作及ヒ養蠶、共ニ旺セサル者カ轉シテ、田畑作蠶業ノ增收有ル靈符ナリ（第二十）

鎭鼠食蠶符。家ニ養蠶ヲ爲スニ、鼠カ蠶ヲ食フコト在リ、此符ハ其害ヲ免ル靈符ナリ（第二十一）



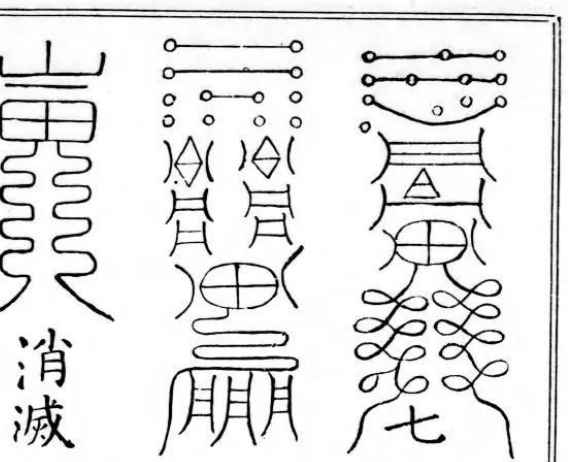




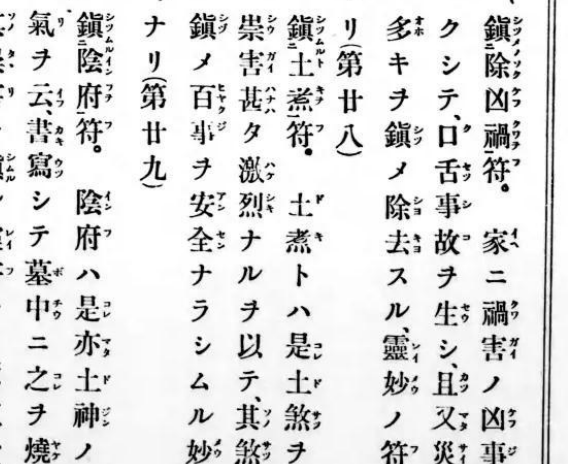
鎭娘神符。娘ハ少女ノ稱、又是母ノ稱トス、偏母ノ育兒上ニ害在ルヲ以テ、之ヲ娘神ト云、此符ハ偏母ヲ免ル靈符ナリ（第廿二）

鎭耗神符。凡ソ家ニ貨財ノ損耗在ルニ、此符ヲ所持シ帶ハ耗神ヲ鎭メ、却テ金銀入宅ノ吉事ニ轉スル妙符ナリ（第廿三）

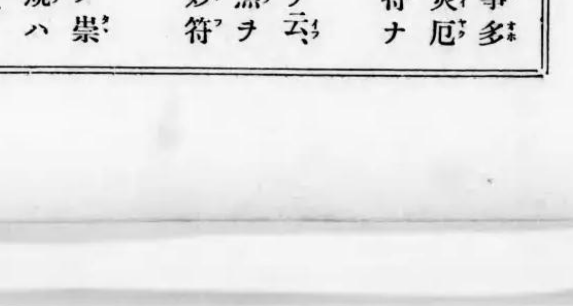
端午帶吉符。端午ハ五月ノ節句ヲ云、家ニ諸ノ不祥事ヲ消除シ、男兒ヲ儲ル靈妙ノ符ナリ（第廿四）




鎭ニ燈白明ニ威符。燈火ニ花ヲ吠シ怪シキ火色在テ、家ニ災害屢起ル等ノ事在ルヲ鎭ル、靈符ナリ、灶ノ門ニ貼ルヘシ(第二十五)



鎭雞母鳴符。母鷄鳴テ家ニ病災、損耗等ノ苦悶在ルヲ、消除スル靈符ナリ第17符ニ似タル妙符ナリ)(第廿六)




謝起攢符。前ノ起攢ト同意義ニテ、建築修繕等ニ無難ヲ感謝スル靈符ナリ(第廿七)





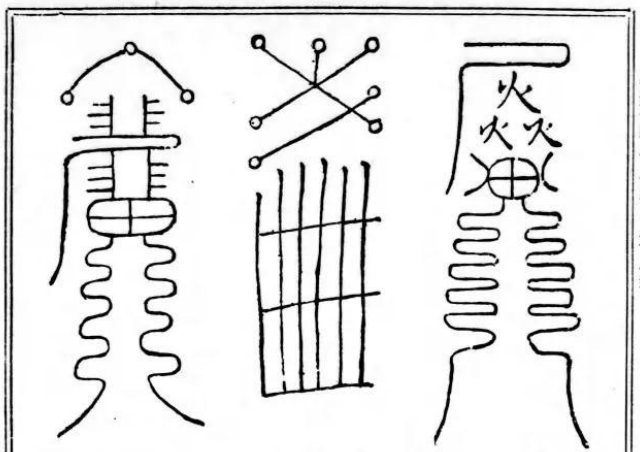
鎭除凶禍符。家ニ禍害ノ凶事多クシテ、口舌事故ヲ生シ、且又災厄多キヲ鎭メ除去スル、靈妙ノ符ナリ(第廿八)



鎭土煞符。土煞トハ是土煞ヲ云、祟害甚タ激烈ナルヲ以テ、其煞ヲ鎭メ百事ヲ安全ナラシムル妙符ナリ(第廿九)




鎭陰府符。陰府ハ是亦土神ノ祟氣ヲ云、書寫シテ墓中ニ之ヲ燒ハ其祟害ヲ鎭ル靈符ナリ(第三十)



凶葬避忌符。世ニ悪死ノ凶葬ヲ爲ス者在リ、以後ヲ厭除ノ靈符ナリ、男女共ニ書テ帶ハ其難ヲ受ケス（第卅一）

葬値孝子符。人ハ死ヲ免ル者無シ、故ニ孝子ノ葬ヲ受クル是榮ト爲ス、其光榮ヲ得ル靈符ナリ（第三十二）

孕婦送葬符。家ニ孕婦ヲ葬送スルハ甚タ不吉ナリ、故ニ之ヲ避ルニ此符靈妙ノ驗有リ、其憂苦ヲ斷ツヘシ（第卅三）



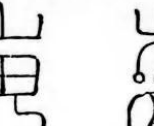




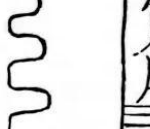
鎭地中白虎符。白虎煞ハ西方ニアリ、地中ニ此煞在ルヲ、葬日ニ犯ス者ハ、此符ヲ以テ鎭ム、妙符ナリ（第卅四）

鎭白虎符、西方ノ白虎煞ヲ鎭ルニ、是即チ靈妙ノ符ナリ、煞方ハ西方ヲ犯スヲ云（第卅五）

鎭劒鋒殺符。此煞ハ毎年毎月ニ循ル、之ヲ犯ス者ハ此煞重喪ト同シ、故ニ木ヲ刻シ人形ヲ作リ外函ニ盛リ、此符ヲ墓ニ埋入ヘシ（第卅六）



鎭白衣殺符。此煞ノ起例ハ拙著ニ載ス、長男長女ニ祟リ夭死病在リ、針七ケヲ用ヒ關符ヲ書シ、壁上ニ貼レハ其災ヲ消除ス(第卅七)

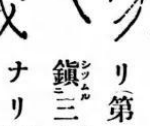


鎭鐵掃箒符。此起例ハ前ニ同ジ、男女共ニ此煞有ル者、其惡煞ヲ鎭厭ス、但シ米倉上ニ貼ルベシ第卅八)

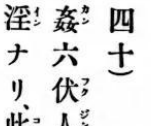


鎭骨膸破符。此亦同上男女共ニ有テ、男ハ女ノ家ヲ破リ、女ハ男ノ家ヲ破ル、其惡煞ヲ鎭厭ス、若シ此煞在ル者ハ帶フヘシ第卅九)

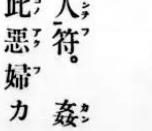




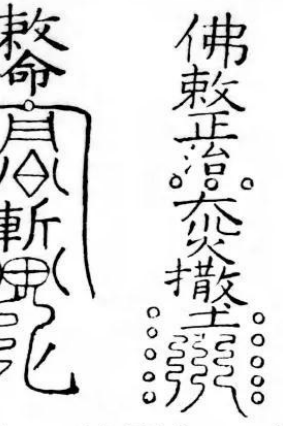
鎭女犯破家殺符。此符ハ女ノ惡煞在テ家破煞在ル者、此符ヲ謹寫シ持テハ、夫家ヲ破ラサル靈符ナリ(第四十)



鎭三姦六伏人符。姦ハ僞ナリ、邪ナリ淫ナリ、此惡婦カ六伏ト稱シ、內心ニ姦在ル者ヲ轉シ、鎭厭スル靈妙ノ符ナリ(第四十一)



鎭外姓喪在家符。家ニ外姓ノ食客在テ、喪ヲ出ス事在リ、此符ヲ書寫シ貼附レハ、其厄介ヲ免ル靈符ナリ(第四十二)



眞門自响符。响ハ炊事場ヲ云、眞門自响ト云題ハ考ル能ハス、响處ニ之ヲ貼ル吉ト在リ、故ニ記シテ識者ノ明說ヲ待ツ第四十三）



鎭釜自鳴符。凡ソ釜ノ自ラ鳴ルハ家ニ不吉ノ事多シ、故ニ之ヲ莭タ忌ム、此符ヲ書寫シテ、灶邊ニ貼レハ止ム、第1ニ同シ）（第四十四）



鎭臗自鳴符。凡ソ家ノ臗カ風無ク自鳴ル如キハ、不祥ノ怪事ニ屬ス、故ニ此符ヲ書寫シ貼レハ、其怪ヲ消除スヘシ（第四十五）





鎭犬無人自吠符。飼犬ノ人無ニ吠ルハ怪事ナリ、書寫シテ臺所ニ貼附レハ自ラ吠ルコト無ク、凶事ヲ除去ス（第四十六）



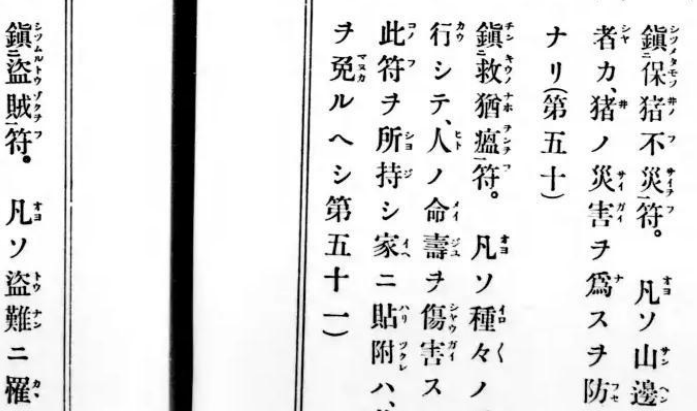
鎭犬上房符。凡ソ狗ノ床上ニ升リテ、家ニ病災種々ノ不吉在ルニ此符ヲ門上ニ貼レハ、遂ニ之ヲ鎭厭ノ靈符ナリ（第四十七）



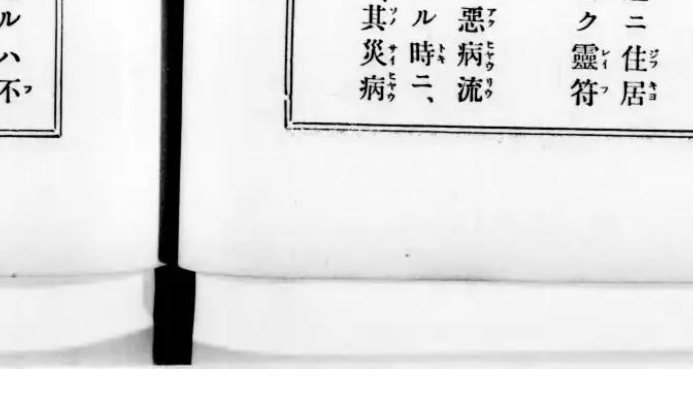
大門內微屎符。凡ソ清淨ノ靈場ノ大門內ニ、微屎ノ汚有ルヲ清メ、消除スルノ靈符ナリ、但シ臗上ニ貼ルヘシ（第四十八）



鎭瘟疫符。住居地ニ傳染病流行ル時ハ、謹寫シテ家ノ中央ニ貼附レハ、感染コトヲ防グベシ、(第四十九)



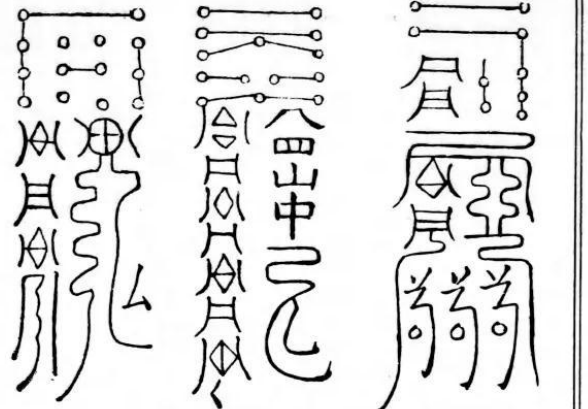
鎭保猪不災符。凡ソ山邊ニ住居者カ、猪ノ災害ヲ爲スヲ防ク靈符ナリ(第五十)



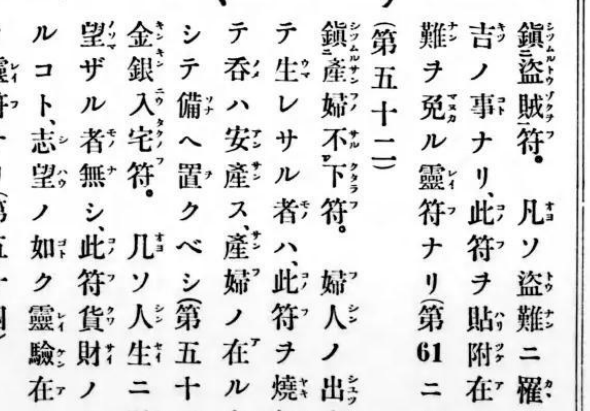
鎭救猶瘟符。凡ソ種々ノ惡病流行シテ、人ノ命壽ヲ傷害スル時ニ、此符ヲ所持シ家ニ貼附ハ、其災病ヲ免ルヘシ第五十一)



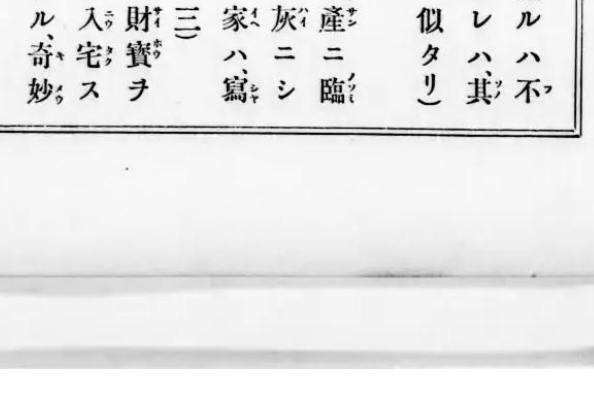




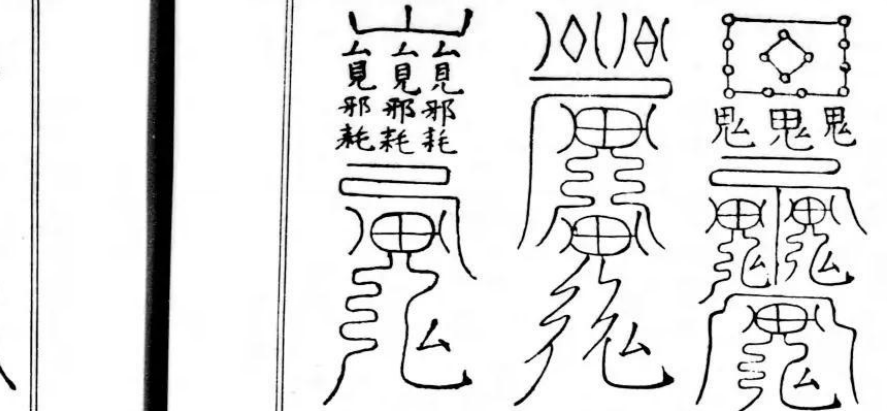
鎭盜賊符。凡ソ盜難ニ罹ルハ不吉ノ事ナリ、此符ヲ貼附在レハ、其難ヲ免ル靈符ナリ(第61ニ似タリ)(第五十一)



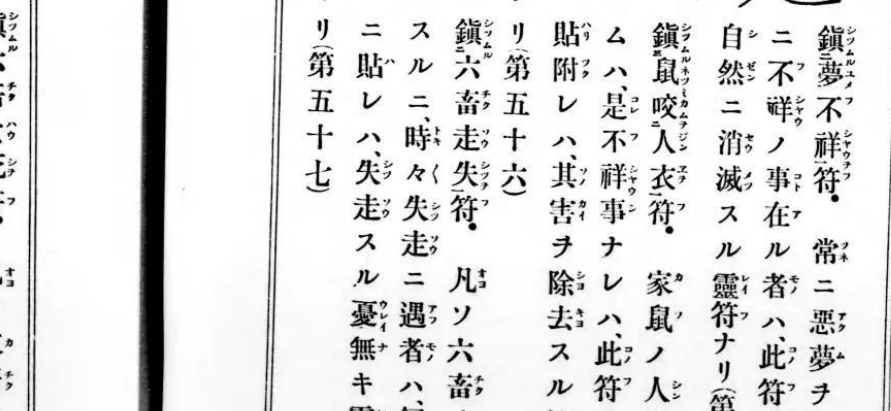
鎭產婦不下符。婦人ノ出產ニ臨テ生レサル者ハ、此符ヲ燒灰ニシテ呑ハ安產ス、產婦ノ在ル家ハ、寫シテ備ヘ置クベシ(第五十三)



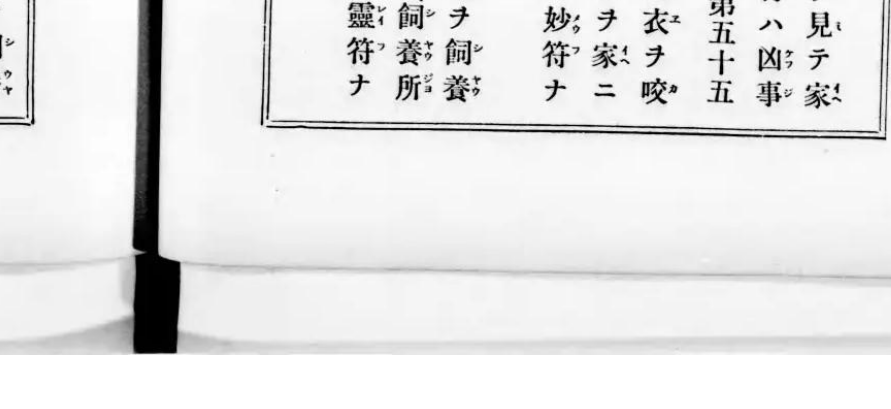
金銀入宅符。凡ソ人生ニ財寶ヲ望ザル者無シ、此符貨財ノ入宅スルコト、志望ノ如ク靈驗在ル、奇妙ノ靈符ナリ(第五十四)



鎭夢不祥符。　常ニ悪夢ヲ見テ家ニ不祥ノ事在ル者ハ、此符ハ凶事自然ニ消滅スル靈符ナリ（第五十五）



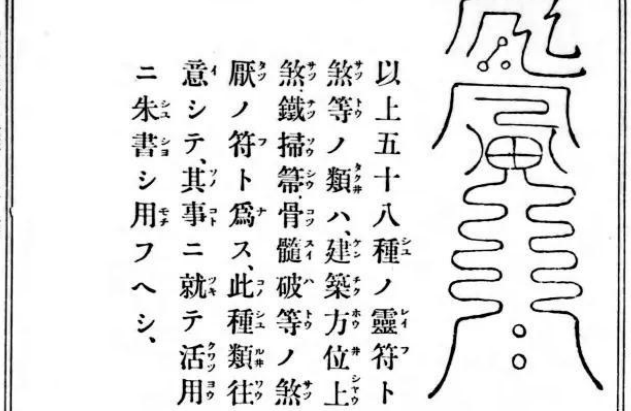
鎭鼠咬人衣符。　家鼠ノ人衣ヲ咬ムハ、是不祥事ナレハ、此符ヲ家ニ貼附レハ、其害ヲ除去スル妙符ナリ（第五十六）



鎭六畜走失符。　凡ソ六畜ヲ飼養スルニ、時々失走ニ遇者ハ、飼養所ニ貼レハ、失走スル憂無キ靈符ナリ（第五十七）



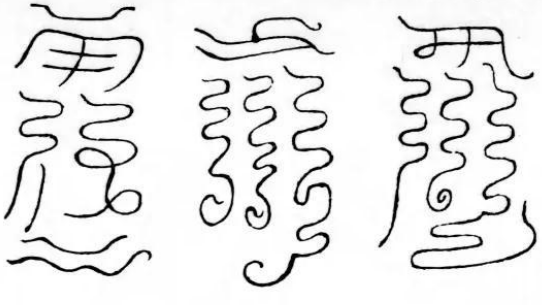




鎭六畜亡死符。　凡ソ家畜ヲ飼養者カ屢々死亡ニ遇者ハ、此符ヲ謹寫セハ、以後ヲ防ク靈妙ノ符ナリ（第五十八）

以上五十八種ノ靈符トハ是ナリ、此符中ニ陰符、白虎、劍鋒煞等ノ類ハ、建築方位上ニ關ル災厄ヲ除ク符ナリ、又白衣煞、鐵掃箒、骨髓破等ノ煞ハ、推命上ニ係ル凶命ノ凶煞ヲ鎭厭ノ符ト爲ス、此種類往々有ルヲ以テ、運用ノ際ニ能ク留意シテ、其事ニ就テ活用爲スヘシ、是符篆ハ概ネ白紙（奉書）ニ朱書シ用フヘシ、

# 北斗七星之靈符



夫レ天象ニ現出ル星辰ハ無數ニシテ之ヲ一々ニ算ル能ハスト雖モ其中ニ於テ北辰ハ尊王ト稱シ奉ル其尊王ヲ主ト爲シテ特ニ拱シ補佐スル七星有リ、此星ハ人生ニ最モ關聯深シ其名ヲ貪狼巨門祿存文曲廉貞武曲破軍ノ七星ト云是即チ人事ヲ司ルヲ以テ、此星辰ヲ祭祀シ符籙ヲ書寫スル者或ハ之ヲ念スル者ノ爲ニ、一星毎ニ呪文ヲ擧テ、其用ニ供セント欲ス、蓋シ北斗トハ北方ニ現ル、著名星ノ總稱ナリ、各人ニ關聯シ守護在ル處ハ、各星毎ニ詳カニ記ス、將亦此七星ハ方道ノ八門遁甲ヲ用ヒルニ緊要ナルヲ以テ、茲ニ載ル所以ナリ、

貪狼星一ニ陽明星符。子歲生ノ者ハ此星神ヲ信仰シテ、白紙ニ此符ヲ朱書シ、常ニ所持セハ、諸事ニ一生無難ノ靈符ナリ、

○呪文ヲンダラヂタラヂム、ト唱フヘシ、



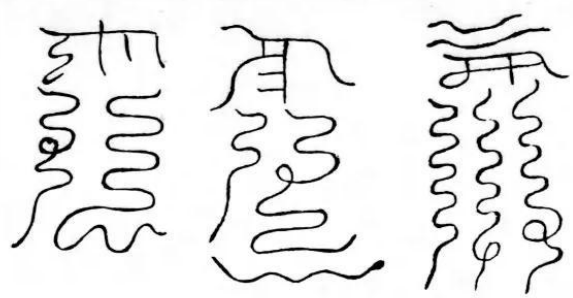




巨門星一ニ陰精星符。丑亥歲生ノ者ハ此星神ヲ信念シテ、白紙ニ此符ヲ朱書シ、常ニ所持セハ百事ニ生涯無難ノ靈符ナリ、○呪文ヲンクロダラタム。ト唱フヘシ、

祿存星一ニ眞人星符。寅戌歲生ノ者ハ此星神ヲ信仰シテ、白紙ニ此符ヲ朱書シ、常ニ所持セハ諸事一生無難ノ靈符ナリ、○呪文ヲンハラダギヤムト唱フヘシ、

文曲星一ニ玄冥星符。卯酉歲生ノ者ハ此星神ヲ信念シテ、白紙ニ此符ヲ朱書シ常ニ所持セハ百事一生涯無事ノ靈符ナリ、○呪文ヲンイリダラタムン、ト唱ヘシ、



廉貞星符。　辰申歳生ノ者ハ、此星神ヲ信念シテ、白紙ニ此符ヲ朱書シ、常ニ所持セハ諸事生涯障リ無キ靈符ナリ、〇呪文ヲンドタラニヲン。ト唱フヘシ、

武曲星一ニ北極星符。　己未歳生ノ者ハ、此星神ヲ信仰シテ、白紙ニ此符ヲ朱書シ常ニ所持セハ、百事一生ノ間無難ノ靈符ナリ、〇呪文ヲンギヤドロム。ト唱フヘシ、

破軍星一ニ天關星符。　午歳生ノ者ハ、此星神ヲ信念シテ、白紙ニ此符ヲ朱書シ、常ニ所持セハ、諸事生涯ヲ無異ニ過ル靈符ナリ、〇呪文ヲンバサダカンダム。ト唱フヘシ、

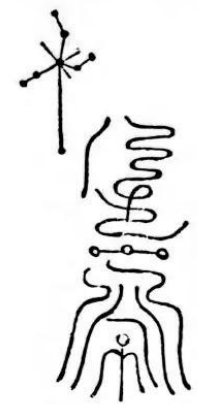


## 北斗星總呪

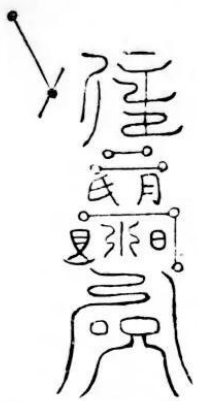
ヲンサツタジナウヤ、バムジヤビジヤヤ、ゼンホダマ、ゾバビナウ（名位某）ラキサン、バムハト、ソワカ。ト唱ヘ信念セハ災厄ヲ免ルベシ、

## 二十八宿曜之靈符

凡ソ星辰ノ人生ニ關聯深キヲ北斗七星ト稱シ、之ニ次ク二十八宿曜ト稱ス、此宿曜ハ天象ヲ太周シ八方ニ宮殿有リ其宿曜タル日日ヲ司リ吾人ヲ擁護有ルヲ以テ各人ニ關聯スルコト深シ殊ニ虛井房角奎昴斗星ノ宿曜ハ九星神ト合宮ニ當ルヲ以テ各人ノ本命星ト爲シ其宿曜ヲ祭ル處ナリ、此故ニ毎月此日ニ當テ諸事ノ吉凶ヲ主ル其星象及ヒ符籙ト呪文ヲ一々ニ錄シテ祭祀ニ用フルニ便ナラシム蓋シ五黃星ハ鎭星ニ配スルヲ以テ此宿曜ヲ用ヒザルナリ、



室宿符、正月朔日ニ此宿曜日ハ婚姻造作、柱立、轉宅ニ此日ニ當ルハ凶、衣類裁着初ハ必ス水厄ニ遭フ、葬式等ニ用フルハ大凶、此宿曜ヲ念スル者ハ、呪文ヲンロノラハバツダラヤチ、ナウキシヤラソワカ。ト唱フ、



壁宿符。此宿曜日ハ衣類裁着始ハ財物ヲ得ル、造作建築等總テ大吉、葬式婚姻等ニ最モ良シ、貴子ヲ生ミ寶ヲ招ク、此宿曜ヲ念スル呪文ヲンウタナウバツタラバ、ナウキシヤラソワカ、







奎宿符、正月朔日ニ此宿曜日ハ衣類裁着始ハ寶器ヲ得ル、井堀、酒造、柱立、棟上、出發、又ハ厩、牧場ヲ作リ竈ヲ作リ塗リ、藏建ニ吉、開店門開等ニ大凶トス、此宿曜ノ呪文ヲンリハチ、ナウキシヤラ、ソワカ、



婁宿符。此宿曜日ハ衣類裁着初ハ衣服ヲ增ス、婚姻、造作、轉宅、厩、牧場ノ新築、或ハ結納取替セ、服藥、又ハ門開等、總テ急事ニ大吉、此曜ヲ信仰者ハ呪文ヲンハラニ、ナウキシヤラソワカ。ト唱フ、





胃宿符(三月朔日)此宿曜日ハ婚儀、造作等ニ吉、衣類裁着初ハ財ヲ損減ス、建築、公事、訴訟、懸合等ニ吉、葬式等ニ大凶、此曜ヲ信念者ハ呪文チンアシンビ、ナウキシヤラソワカ、

昴宿符。此宿曜日ハ井戸堀、柱立、棟上、移轉、厩、牧場等ヲ建テ、又ハ建築シ、竈ヲ作リ塗ル等ニ吉、衣類裁着初ハ火ニ焼ク、此曜ヲ信仰者ハ呪文チンキリチキヤ、ナウキシヤラソワカ、ト唱フ、





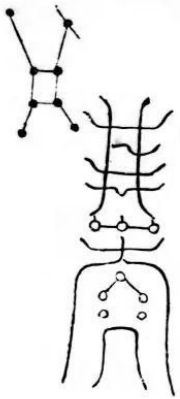




畢宿符、四月朔日此宿曜日ハ衣類、裁着初ハ事多シ、祭祀、婚姻、田畑ヲ求メ道橋ヲ造リ、葬儀等ニ殊ニ大吉、貸金、米穀買入等ニ凶、此宿曜ヲ信仰者ノ呪文チンロキニ、ナウキシヤラソワカ、

觜宿符。此宿曜日ハ祭祀、結婚、轉宅、入學、田畑ヲ求ルニ吉、造作、衣類裁着初ハ鼠ニ咬ル凶、此宿曜ヲ信念者ノ呪文チンヒリギヤシラ、ナウキシヤラソワカ、ト唱フヘシ、





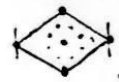
參宿符(五月朔日)此宿曜日ハ造作藏建、養子、出發地ヲ穿チ、又ハ財寶ヲ求ル等ニ吉、衣類裁着初ハ鼠ノ厄有リ、葬式等大凶、此宿曜ヲ信仰スル呪文ヲンアンダラ、ナウキシヤラソワカ、

井宿符。此宿曜日ハ祭祀、婚儀造作、井戸堀、種蒔、施與等ニ大吉、衣類裁着初ハ必ス相分離ス葬式等ニ大凶、此宿曜ヲ信、念ノ呪文、ヲンローナウバソ、ナウキシヤラソワカ、ト唱フヘシ、











鬼宿符(六月朔日)此宿曜日ハ衣類裁着初、仕官奉公、入學等、凡テ事ヲ始ルニ大吉祥ナリ、此宿曜ヲ信仰者ノ呪文ヲンビシヤヤ、ナウキシヤラソワカ、ト唱フヘシ、

柳宿符。此宿曜ハ出行又ハ逆ヲ斬リ、荒ヲ除キ、攻城敵ヲ破ルニ吉、衣類裁着初ハ必ス失ニ遭フ、造作葬式等ニ大凶ナリ、此宿曜ヲ念スル呪文ヲンアシヤレイシヤ、ナウキシヤラソワカ、



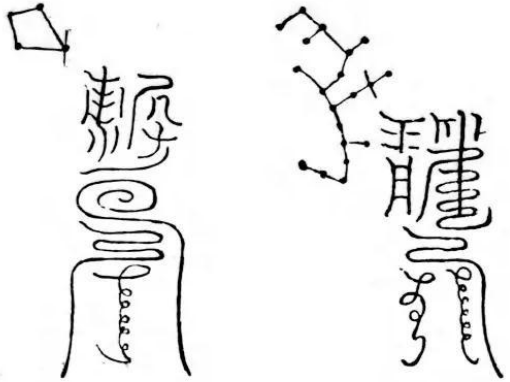


星宿符。　此宿曜日ハ普請、佛事、乘馬、治療等ニ吉、藥呑初メ、衣類裁着初ハ、必ス損失在リ、又ハ婚儀葬式等ニ大凶ナリ、此宿曜ヲ念スル呪文ヲンママ、ナウキシヤラソワカ、ト唱フヘシ、

張宿符(七月朔日)此宿曜日ハ修繕結婚、出行、仕官、入學種蒔等ニ大吉、衣類裁着初ハ必ス官災在リ凶、此宿曜ヲ信仰スル呪文ヲンローラバハラダ、ナウキシヤラソワカ、









翼宿符。　此宿曜日ハ普請、種蒔、田地ヲ求メ、出行、又ハ溝ヲ穿ツ等ニ良シ、衣類裁着初ハ必ス更ニ得ル吉、此宿曜ヲ念スル呪文ヲンウタラハラグハログ、ナウキシヤラソワカ、ト唱フヘシ、

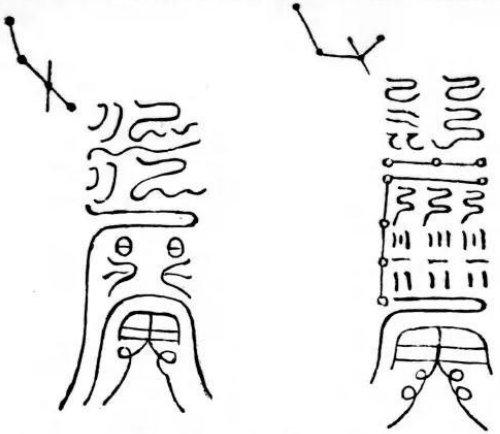
軫宿符。　此宿曜日ハ結婚、井戸堀、棟上、田畑ヲ求メ技藝ヲ學ヒ、葬儀等ニ子孫榮昌ス、衣裳ノ修理ニ吉、此宿曜ヲ信仰スル呪文ヲンカサダ、ナウキシヤラソワカ、



角宿曜(八月朔日)此宿曜日ハ祭祀婚姻、井戸堀柱立、移轉、酒造、衣類裁、着初等ニ大吉、葬式ハ大凶ナリ、此宿曜ヲ念スル呪文ヲンシツタラ、ナウキシヤラソワカ、ト唱フヘシ、亢宿符。此宿曜日ハ婚儀、結納ニ良シ、衣類裁着初ハ必ス財ヲ得ル、種蒔、牛馬飼馬乘始等ニ大吉、造作ハ大凶、此宿曜ヲ信仰スル呪文ヲンソバチ、ナウキシヤラソワカ、

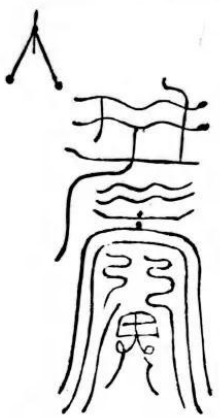






氐宿符(九月朔日)此宿曜日ハ開店、酒造、草木ヲ植ヘ、又ハ嫁取、旅行等ニ總テ大吉、衣類裁着初ハ親識ニ逢フ、造作ハ大凶、此宿曜ヲ信仰スル呪文ヲンソシヤキヤ、ナウキシヤラソワカ、

房宿符。此宿曜日ハ祭祀、結婚、造作、棟上、開店、交際等、總テ慶事ニ大吉、衣類裁着初ハ必ス更ニ作ル最吉、此宿曜ヲ念スル呪文ヲンアドラダ、ナウキシヤラソワカ、



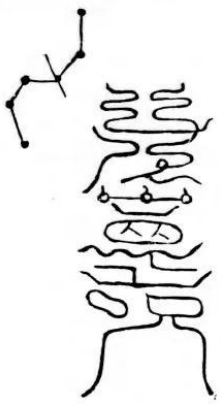


心宿符、十月朔日ニ此宿曜日ハ祭祀、移轉、療治、慈善ノ事業等ニ大吉、衣類裁着初ハ必ス死亡盜難ニ遭フ、造作婚姻結納、葬式等大凶ナリ、此宿ヲ念スル呪文チンセイシユダ、ナウキシヤラソワカ、

尾宿符。此宿曜日ハ藥チ呑ニ大吉、造作ハ天佑チ得、結婚ハ貴子チ生ム、開店ハ榮昌ス、衣類裁着初ハ必ス爛壞ニ遭フ、此宿曜チ信仰スル呪文チンホラ、ナウキシヤラソワカ、ト唱フヘシ、









箕宿符。此宿曜日ハ井戸堀、造作、酒醬油醸造等ニ吉、衣類裁着初ハ必ス病チ得ル、又葬儀ハ凶ナリ、此宿曜チ信念スル呪文チンホロバアシヤド、ナウキシヤラソワカ、

斗宿符(十一月朔日)此宿曜日ハ衣類裁着初ハ、美味チ得ル、造作、藏建等ニ財寶チ招ク大吉日、井戸堀、道具作リ、宮寺ノ建築等ニ大此吉宿曜チ念スル呪文チンウタラアシヤド、ナウキシヤラソワカ、ト唱フヘシ、



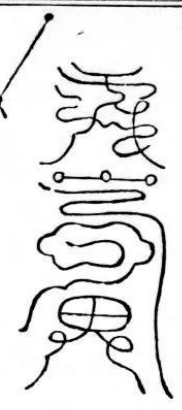
牛宿符。此宿曜ハ毎日ノ午時ニ配シテ日ニ配セス、他ノ二十七宿ハ一日ニ一宿宛ヲ配スト、宿曜經ノ説ニ從フ、此宿曜ヲ念スル呪文ヲンアビシヤ、ナウキシヤラソワカ、ト唱フヘシ、



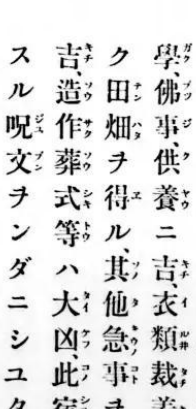
女宿符。此宿曜日ハ入學、治療、武器ヲ作リ、他方ヘ人ヲ派遣等ニ吉、衣類裁着初ハ死ヲ致ス、造作轉宅、開店、葬儀等ハ大凶、此宿曜ヲ信仰スル呪文ヲンシラバダ、ナウキシヤラソワカ、







虚宿符十二月朔日此宿曜日ハ入學、佛事、供養ニ吉、衣類裁着初ハ多ク田畑ヲ得ル、其他急事ヲ爲スニ吉、造作葬式等ハ大凶、此宿曜ヲ念スル呪文ヲンダニシユタ、ナウキシヤラソワカ、ト唱フ、



危宿符。此宿曜日ハ酒造、造船、池堀、治療、旅行等ニ吉、壁塗、竈作等ハ最モ吉、修繕、轉宅、衣類裁着初ハ必ス毒厄ニ遭フ大凶、此宿曜ヲ信仰スル呪文ヲンギタビシヤ、ナウキシヤラソワカ、

## 宿曜日配當法

日ニ宿曜ヲ配當スルハ、符籙ノ下ニ正月ヨリ十二月ニ至ル、毎月朔日ニ當ル宿曜ヲ配シ在ル故、殊ニ說明ノ要無シト思フモ、此例ハ正月朔日ニ室宿ヲ起シ、二日壁宿、三日奎宿、四日婁宿ニ當ル、二月朔日奎宿、二日婁宿、三日胃宿ヲ起例ナリ、故ニ餘月ハ此ニ倣ヒ用フベシ、

## 宿曜毎時配當法

日曜日子未時ニ　星、房、虛、昴宿。
月曜日丑申時ニ　張、心、危、畢宿。
火曜日寅酉時ニ　翼、尾、室、觜宿。
水曜日卯戌時ニ　軫、箕、壁、參、宿。
木曜日辰亥時ニ　角、斗、奎、井、宿。
金曜日巳時ニ　亢、牛、婁、鬼、宿。
土曜日午時ニ　氐、女、胃、柳、宿。ト配シテ循環スルモノナリ

## 黃石公安宅護救符鎭法

凡ソ天時ト人事等ニ關ル諸符ハ已ニ揭タルヲ以テ萬事ニ用フルコトヲ得、然ルニ人生幸ニ好運ノ命ヲ享ル者モ濫ニ建築シ修造等ヲ致シ諸〻ノ禁忌ヲ犯シ災禍ヲ求メ、其方犯ヲ重ルニ及テ、俄然家主カ災病又ハ死亡等ヲ惹起シ、是ヨリ家運ヲ衰傾セシメテ遂ニ一家ノ滅亡ニ到ル等ノ不孝有リ之ヲ救濟ノ靈符ヲ陽宅十書ニ載ス故ニ之ヲ本卷ニ舉テ、諸災禍ノ消滅ノ法ヲ講セント欲ス、

夫レ黃石公ノ術ノ世ニ傳ル、是普ク生民ヲ救濟ニ有リ、或ハ修

造ノ際ニ誤テ悪煞凶神ヲ犯セハ、財寶ヲ損傷シ且ツ疾病連綿タリ、其有力多クシテ復改ル能ハサル者ハ、乃チ黃公ノ神符有リ、之ヲ以テ鎭メ禍災ヲ免ル事ヲ得、其符篆ハ具ニ已後ニ載ル處ヲ用ヒテ其驗ヲ知ルヘシ、

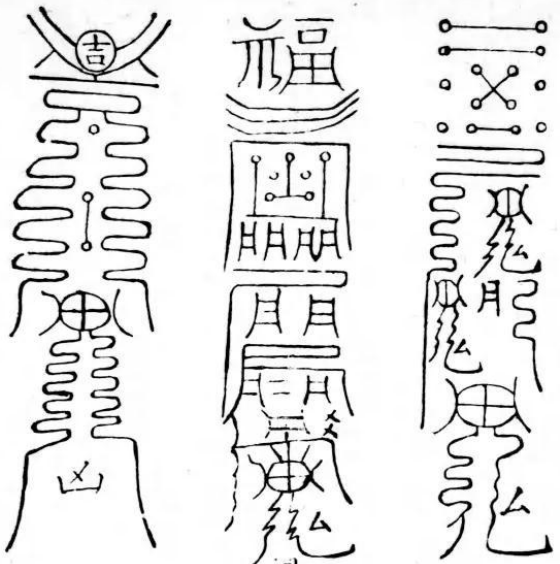
## 五岳鎭宅符

五岳トハ東西南北中央ノ五方ヲ云是ヨリ總テ方道ヲ誤テ犯シ建築等セシヲ鎭ル靈符ナリ、

凡ソ人ノ家宅不安ナルカ、或ハ凶神邪氣怪ヲ作スニ、此符ヲ以テ之ヲ鎭メハ大吉ニ轉スヘシ、將亦人ノ夜行スル者ハ、身ニ此符ヲ帶ハ諸邪敢テ近ツク事無シ、實ニ靈驗顯著ナリ、







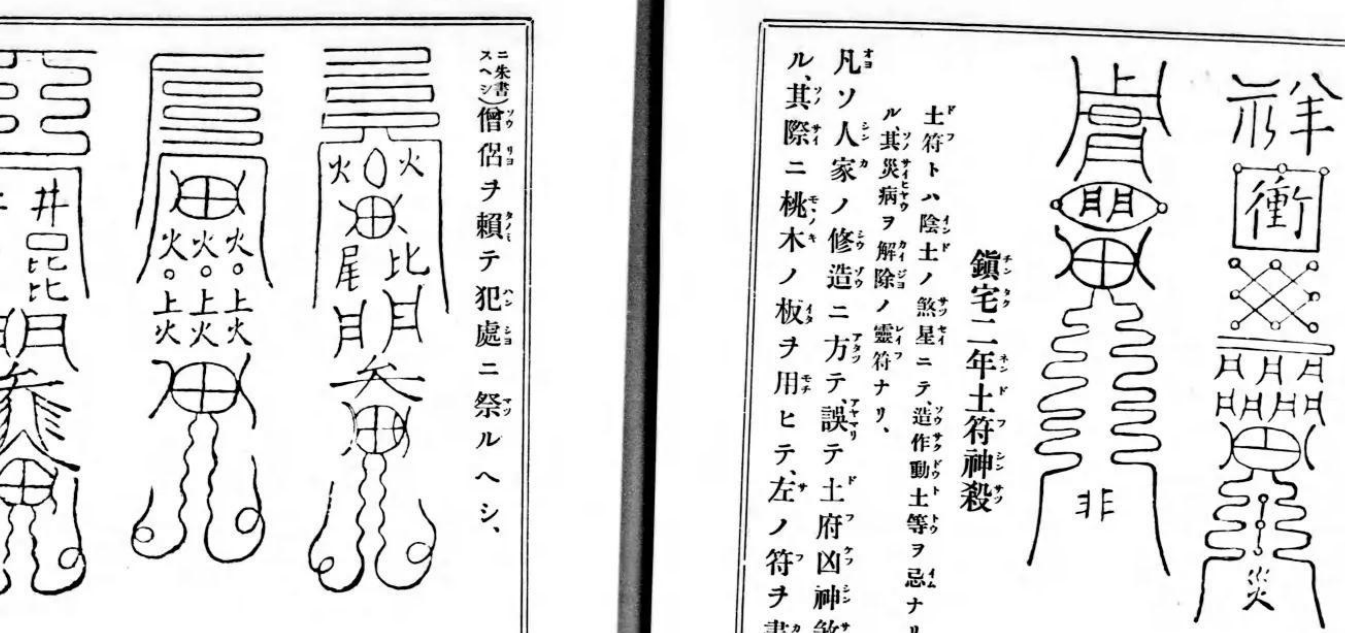
中岳神符



東岳符



西岳符



南岳符

北岳符

## 鎮宅二年土符神殺

土符トハ陰土ノ煞星ニテ、造作動土等ヲ忌ナリ若シ之ヲ犯ス者ハ災病ニ罹ル其災病ヲ解除ノ靈符ナリ、

凡ソ人家ノ修造ニ方テ、誤テ土府凶神煞ヲ犯ス者ハ人傷ヲ主ル、其際ニ桃木ノ板ヲ用ヒテ、左ノ符ヲ書キ犯處ニ貼ル（但シ桃木板ハ一尺二寸







子年符

丑年符

寅年符

ニ朱書スヘシ）僧侶ヲ賴テ犯處ニ祭ルヘシ、



卯年符



辰年符



巳年符







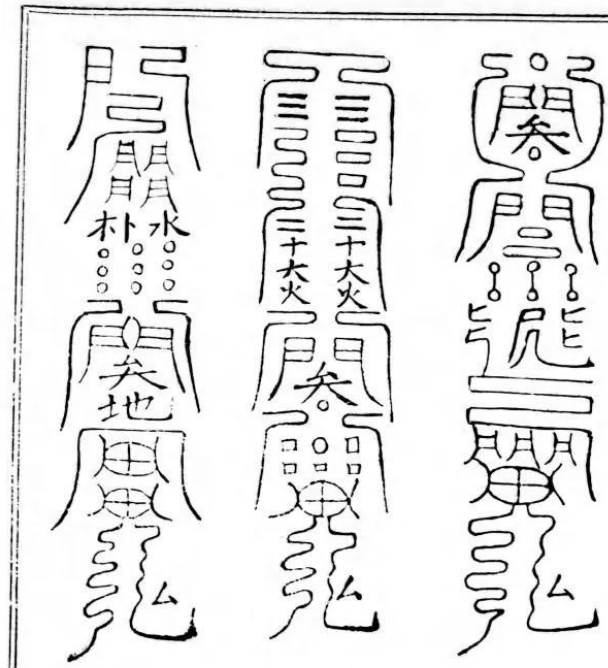
午年符



未年符



申年符



酉年符

戌年符

亥年符

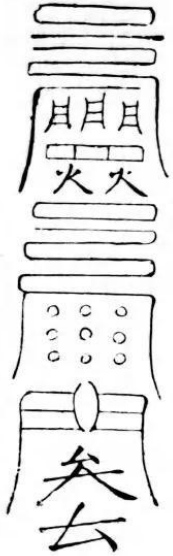




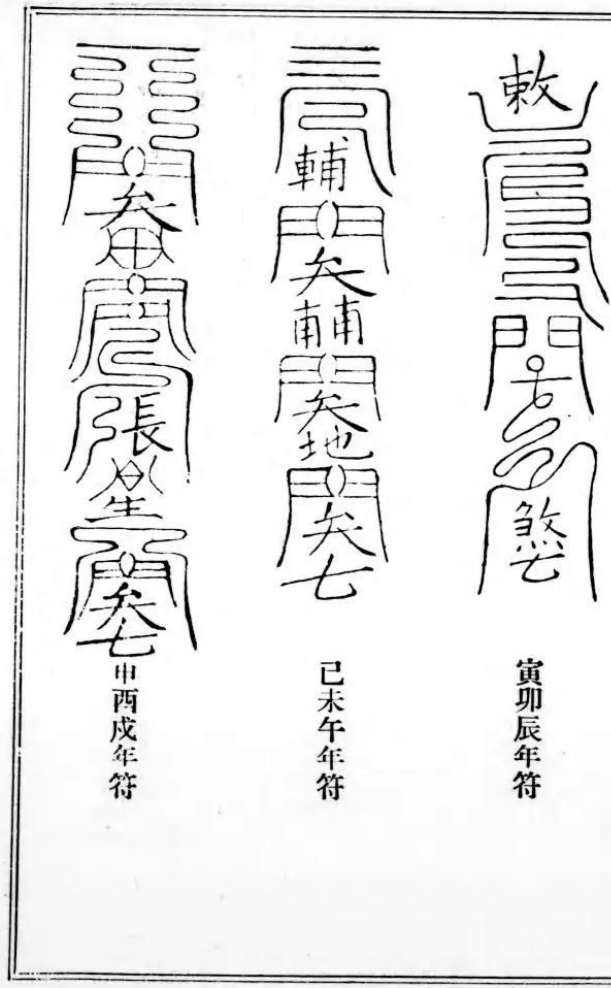
## 四方年土禁ヲ鎭メ幷ニ退方神符

土禁トハ土煞ヲ犯シ修繕動土等ヲ爲シタル者例土用ニ土ヲ動ス類ヲ云ナリ、

凡ソ四方年トハ、子丑、寅卯辰、巳午未、申酉戌年ニ跨リ、人誤テ三殺凶神ヲ犯シ、傷災ニ遇者ハ、朱書ノ符ヲ犯ス處ニ貼ル、但シ桃木ノ板ヲ用ヒル事、前例ニ倣フヘシ、



子丑年符






## 命元鎭建宅法

命元トハ生年ヲ命ト云其命元ヲ居宅建築ノ者ハ能ク調ルヲ要ス、凡ソ命元ハ即チ五神有リ、其ヲ撰擇ハ先ツ命前ノ五神ヲ起ス、五神トハ甲乙ハ靑龍ト爲シ、丙丁ハ明善ト爲シ、戊己ハ倉庫ト爲シ、壬癸ハ盜賊ト爲シ（蓋シ盜賊ノ難ニ罹リ、カノ（カクト）庚辛ハ白服ト爲シ（但シ哭泣ノ喪事等ノ不幸ニ遇フ）命前ノ五神定局ハ左ノ如シ、

子生年ハ五神巳ニ在リ、
丑生年ハ五神午ニ在リ、
寅生年ハ五神未ニ在リ、
卯年生ハ五神申ニ在リ、
辰生年ハ五神酉ニ在リ、
巳生年ハ五神戌ニ在リ、
午生年ハ五神亥ニ在リ、
未生年ハ五神子ニ在リ、
申生年ハ五神丑ニ在リ、
酉生年ハ五神寅ニ在リ、

戌生年ハ五神卯ニ在リ、　亥生年ハ五神辰ニ在リ、

例ハ太歳　甲己年ハ正月ニ丙寅カ遁起ル故、子生年ノ人ハ五神已ニ在リ、甲己年ニ遁リ已ヲ得ル、已ハ即チ戊已ヲ倉庫神ト爲シ、修造ニ宜シク、五穀粟麥カ、倉庫ニ盈ルヲ主リ、丑生年ノ人ハ五神午ニ在リ、其年循テ庚午ノ角ヲ得ル、白服ト爲シ哭泣ノ喪服ヲ主リ、家ニ不幸ガ在ルヲ云、故ニ若シ庚辛ヲ犯ス者ハ、孝服(幸)ニ遇年ト爲シ、人ノ口舌災病有リ、且ツ六畜ヲ損傷スヘシ、之ヲ鎭ムルニ白楊木ヲ用ヒテ、人形兩個ヲ刻作リ、本宅生氣方ニ於テ、頭ヲ南ニ脚ヲ北ニシ、三尺ノ深サニ埋ム、本人ハ沐浴シ以テ水ヲ埋處ニ潑クヘシ、更ニ此符ヲ書テ帶ハ其災悉ク消滅スヘシ、







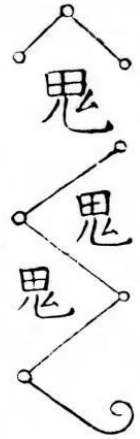

若シ誤テ壬癸ヲ犯ス者ハ、盜賊ノ難驚恐ノ事有リ、或ハ訴訟等ノ官事ニテ敗財ノ事有リ、之ヲ鎭ル法ハ半中ノ土一斗ト自死ノ鼠一個ヲ、本宅ノ五鬼方ト、門下ニ深サ一尺二寸ノ處ヘ埋ム、蓋シ乾宅ノ如キハ震方ヲ以テ、是即チ五鬼方ト爲ス餘ハ之ニ倣ヘ、亦左ノ符ヲ門上ニ貼レハ、災厄ヲ免ルヘシ、但シ乾宅ト云ハ八門遁甲ニテ唱ル稱ユヘ、就テ知ルヘシ、

生氣方ハ遊年ヲ以テ主ト爲シ、乾宅ノ如キハ兌ヲ以テ生氣ト爲ス、

## 行年建宅凶ヲ鎭ル神符

行年トハ年々循リ來ル年ノ尅煞星神ヲ鎭ル符ナリ、

凡ソ行年建宅スルニ卯酉巳年ヲ犯ス、是小凶年ト爲シ、小口舌有リ、災ハ破財ノ事在リ、其鎭法ハ桃皮一片ヲ用ヒテ、勅字ヲ朱書シ猶燒灰ト爲シ、同乳香一兩目、及ヒ艾ノ煎水ニテ、身ヲ浴スレハ吉ニ轉ス、猶左符ヲ書テ帶ハ、災禍ヲ免レ吉事ヲ生スヘシ、蓋シ勅字ハ勅字ト同シ、

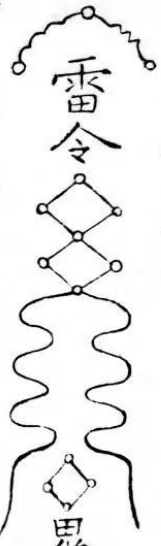


凡ソ辰戌年ヲ犯ス大凶年ト爲ス、死亡ノ事有ルヲ主ル鎭法ハ

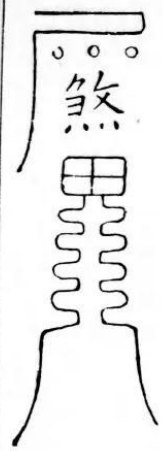




古墓ノ磚四塊ヲ用ヒテ、臥床ノ脚下ニ塡ハ吉、猶又左符ヲ朱書シテ之ヲ帶フヘシ、



若シ五鬼ノ年ヲ犯ス者ハ、破財口舌絶サルヲ主ル、鎭法ハ市舖ノ土ト、十字街中ノ土ト、又破墓ノ土トヲ用ヒ、各三升ヲ泥ニ和シ、泥ハ門上ノ壁ノ處ニ、左符ヲ書テ貼レハ、諸災ヲ除去スルヲ得ヘシ、

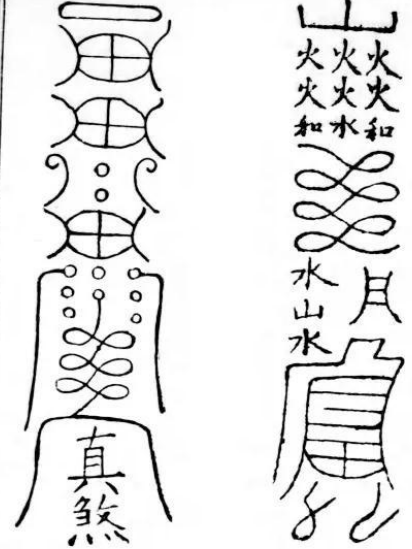


若シ禍害ノ年ヲ犯ス、六畜ノ損傷官災（訟公事等ノ官廳ニ係ル事ナリ云）口舌ヲ主リ、其鎭法ハ古城ノ墻土一斗、古井ノ水七升ヲ泥ニ和シ、泥人形七個ヲ作リ大門ニ埋入レ、左右深サ一尺若シ絶命年ニ犯ス、小口舌多災ヲ主リ、本人ノ遊年四吉位ニ、上將古城ノ墻土古井ノ水ヲ上ニ灑ク、又車轅ヲ埋レハ災害ヲ禳ナリ（但シ絶命年ト云ハ八門遁甲ノ語ナリ）

## 三教救宅神符

三教トハ房仙老長張天師董仲舒ノ三人ノ教ヲ云、

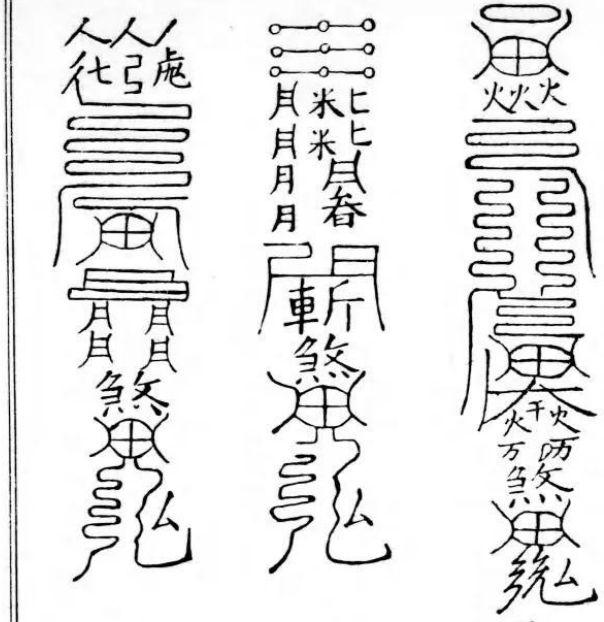
若シ人在テ黃石公ニ問テ曰ク、吾家人口ニ多災有テ、禍害止サル何ソヤ、黃公答テ曰ク、此是其家ノ建宅ハ凶星高大ナル故、宜シク考テ之ヲ歧クヘシト、其人ノ曰ク、連年禍害ノ力ヲ改ル能ハス、黃公曰ク、先師ノ傳授ハ救貧ヲ以テ主ト爲シ、急ニ房仙老、長張天師、董仲舒ニ取ル、三教神符八道ハ桃木八枚ヲ用ヒテ朱書シ、八方ニ之ヲ釘打ニ貼レハ數月ナラスシテ、其家ノ禍災此ニ即テ、遂ニ消除シ得ヘシ、



乾方符



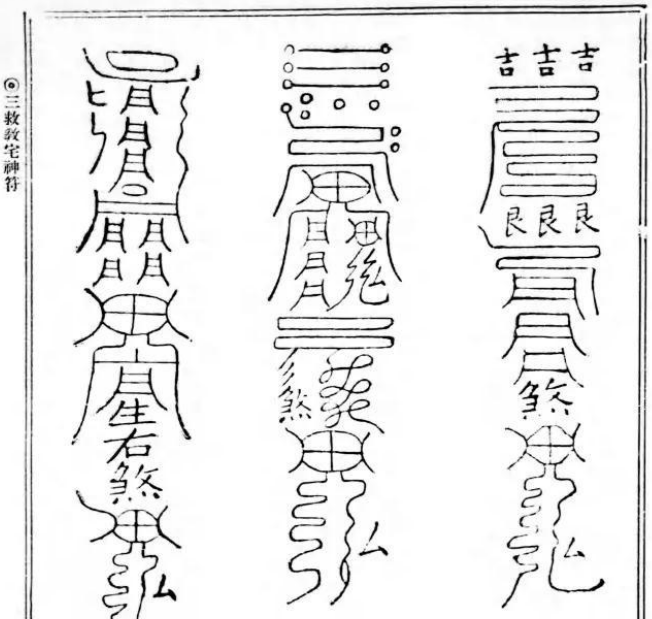
坎方符



艮方符　震方符　巽方符







離方符　坤方符　兌方符

## 多年老宅禍害止サルヲ鎭ム

凡ソ多年ノ老宅ニテ旺氣已ニ盡ク、是ニ於テ財寶ノ損傷ヲ主リ、之ヲ鎭用ハ福德方ノ土ヲ五升ト、天月二德貴方土ヲ五升ツヽト、東流ノ水ニ泥ヲ和シ、泥ヲ本宅ノ太歲金神ノ處ニ撒クニ、猶左ノ神符ヲ朱書シ貼レハ、能ク鎭ルコトヲ得、偖乾宅ノ如キハ四十年、坤宅ハ五十年ニテ氣盡ルモノナレハ、宜ク之ヲ改ムヘシ、別宅方ニテ改ル能ハサル者モ、此法ヲ用ヒテ鎭メハ旺氣回復爲スヲ得ヘシ（但シ福德方等モ、某方位上ノ語ナリ）



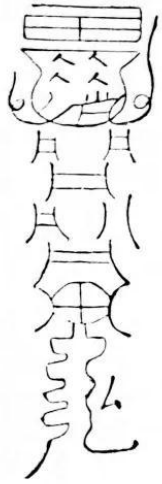




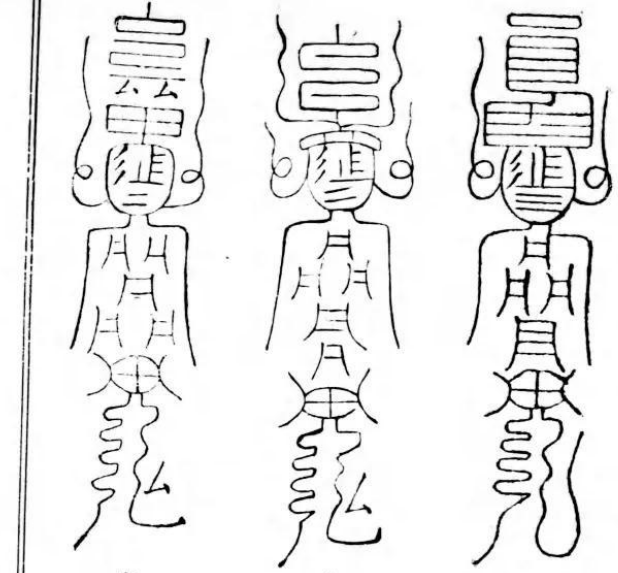

## 八位卦爻反逆ヲ鎭ム

此八位トハ八卦ヲ云、爻トハ卦ノ六爻ヲ云、其八位ト爻象ト反對シテ逆ノ家ハ凶ト云意ナリ、

凡ソ宅爻神錯亂ノ者ハ凶、柏板八片長サ一尺二寸ヲ用ヒテ、金剛符ヲ朱書シ、八方ニ之ヲ釘ニテ打ツ、且又本命ト福德方ノ土ヲ取リ、并ニ桃杏仁各四十九ト、桃杏ノ根各七根ヲ取リ、三家ノ水ト宅長、命元ハ、五鬼ノ位上ニ在リ、祝人ヲシテ之ヲ噴ムヘシ、蓋シ本命トハ家主ノ本命ヲ謂フ、是家相ノ凶ニ用フルモノナリ、



青金剛



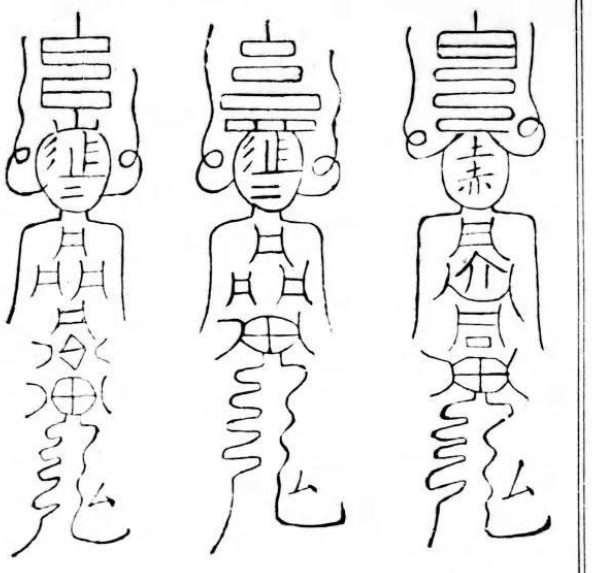
黃金剛

赤金剛

定賢金剛



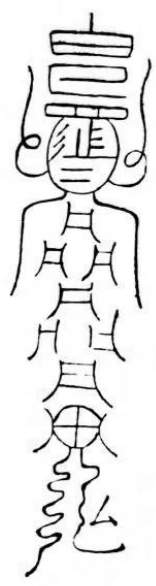




辟青金剛

白爲水金剛

紫賢金剛



大神金剛

## 年月日相尅ヲ鎭ム

凡ソ建宅ノ年月日時ノ干支、相生相比和ノ者ハ、吉、假令ハ癸宅ニ丙午日ヲ用ヒル修造ハ凶ナリ、黃石三十斤ヲ用ヒ中宮ニ埋入レハ吉、月犯ノ絕治ハ骨ヲ養フ一年ヲ出テス官災（官災ノ注ハ已ニ前ニ載ス）口舌有リ、狗頭骨ノ燒灰ヲ用ヒ、又歲德方ノ土一升ヲ用ヒ泥ニ和シ、泥ハ竈上ヲ用フ、又桃木板ニ左ノ符ヲ朱書シ用ヒテ、宅中ニ貼レハ其災ヲ消除スヘシ、



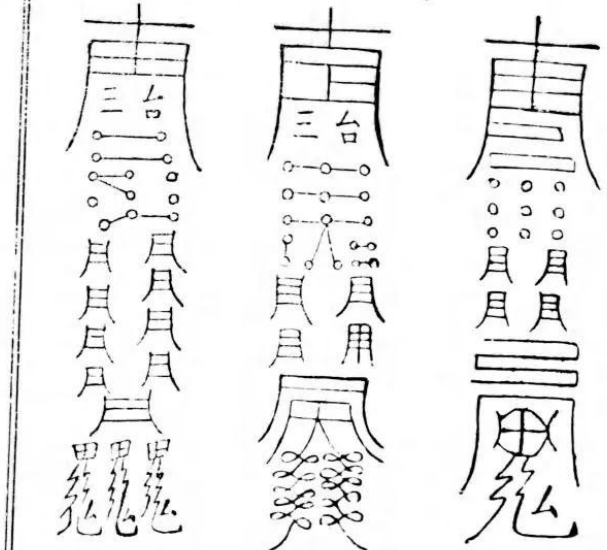


## 修造ヲ預鎭神符

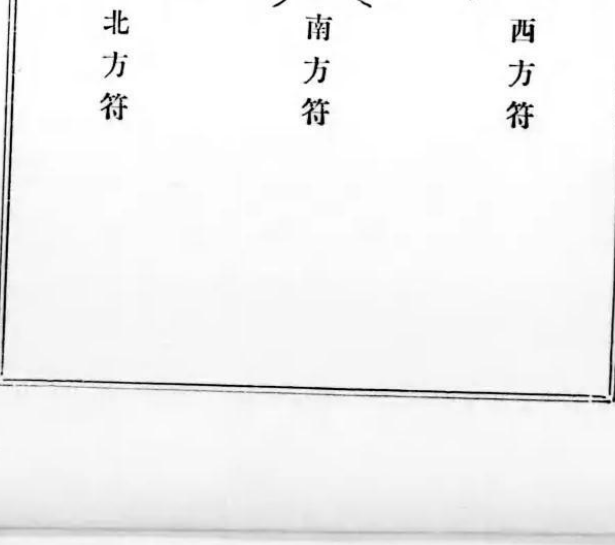
凡ソ修造セント欲スル者ハ、先ツ牲酒ニ紙馬ヲ作リ、桃木板ニ符ヲ書用ヒテ、各方ニ之ヲ鎭ハ諸殺犯スト雖モ、凶災ヲ生セス、（牲ハ、イケニエト訓ム、天地ノ神ニ御酒ヲ献スルニ、紙製馬ヲ添ル故ニ、馬ヲ牲ニ共スル意ニテ災ヲ消除ス）



東方符



西方符



南方符



北方符







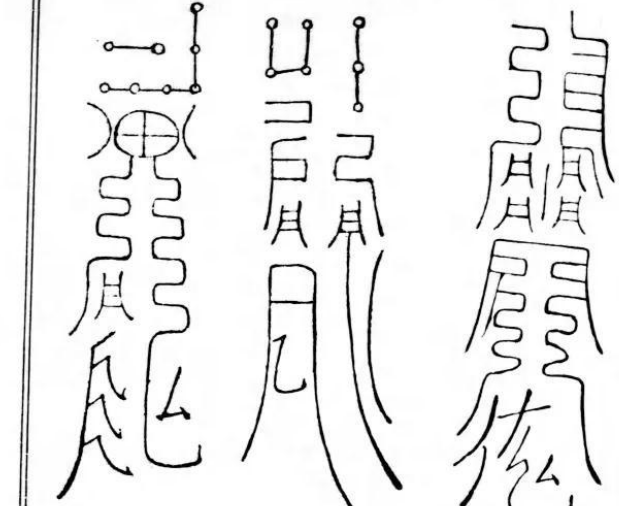
中央符



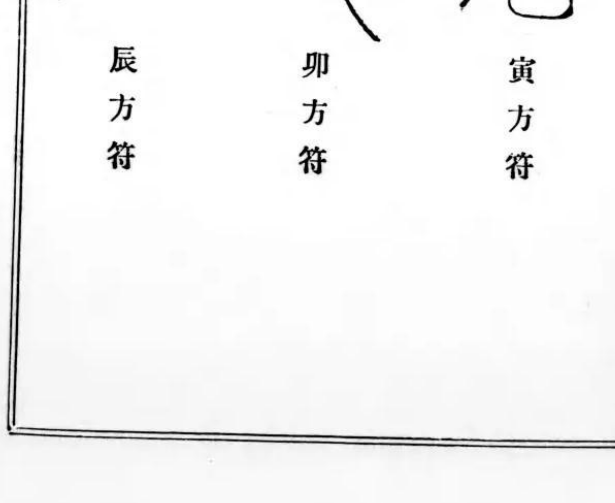
子方符



丑方符



寅方符



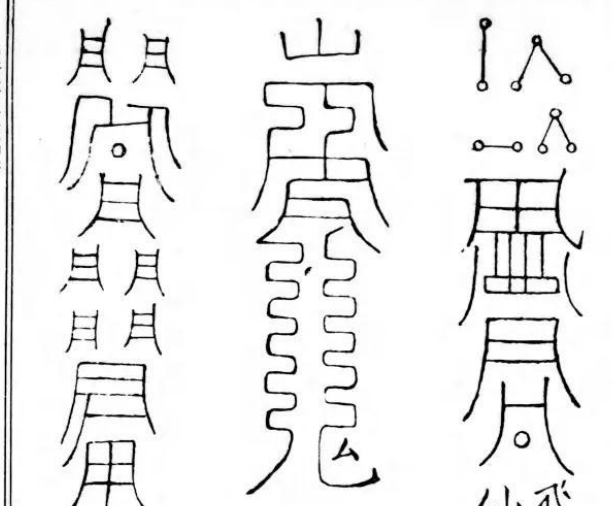
卯方符



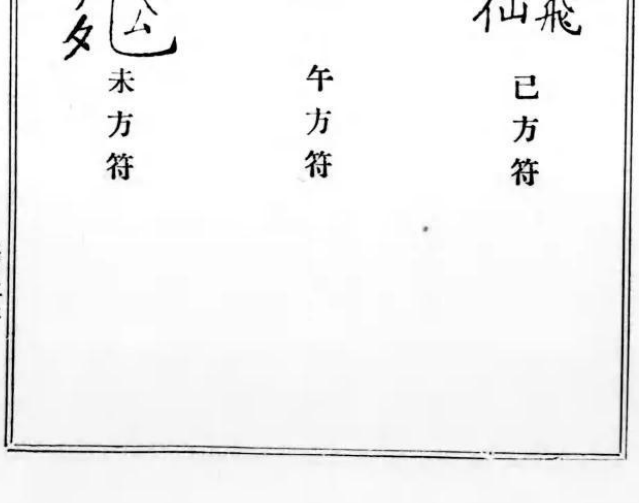
辰方符







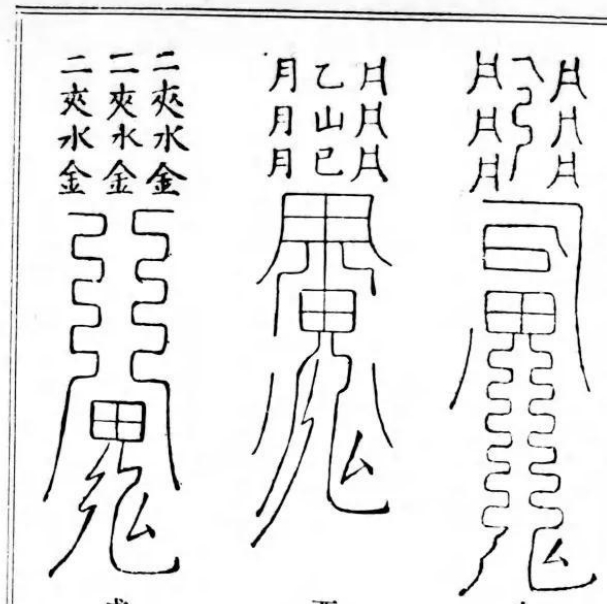
已方符



午方符



未方符



申方符



酉方符



戌方符





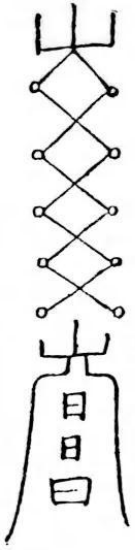
亥方符

## 火庵遠近布爻不成ヲ鎭ム

火庵トハ厨房厨竈ヲ云、本ト宅内ニ在ルニ宜シ凶方ニ在ルニ宜シカラス吉方ハ此両言ニテ盡セリ世ノ術者的當ヲ知ラス紛紛タル說ヲ立ツ迷フ勿レ、

凡ソ人宅ノ火庵遠者ハ三五十步近者ハ十一十五步ノ陰數ヲ用ユル最妙ナリ、須カラク四宅分房（分房トハ離レタル雜數ノ類ヲ云）ヲ以テ卦ヲ布ニ上ト爲ス、若シ顚倒ハ大凶ナレハ、宜ク之ヲ折改ムヘシ、若シ改ムヘカラサル如キハ、青石一塊重サ一百斤ニ、左ノ神符ヲ書シ、若シ重陰界ハ北方ニ之ヲ埋メ、若シ重陽界ハ南方ニ之ヲ埋

ル大吉ナリ（此項ハ方道易簡ニ關ルコト故、方道ト周易ヲ不知者ニハ解シ難シ、易ヲ知ル者ニ承合スヘシ）若シ丙外ニ城ヲ布ク、五鬼、六煞、禍害、絶命ハ、各位ニ依テ之ヲ鎭ム、假令ハ乾宅ニ布キ成ス、震卦ハ五鬼ヲ卯上ト爲シ、之ヲ鎭ル用ハ佛座上ノ土一斗ト、酒ニ泥ト錯ヘ和シ、泥ハ本屋上ニ在ルモノ吉トス、餘ハ前ノ符石ニ依テ之ヲ鎭ムヘシ（五鬼、六禍、煞禍害、絶命等ハ、是皆八門道甲ニ關ル用語、彼ノ八宅ノ事ヲ知レハ明カナリ）（猶火廬ノ詳細ハ十書ノ二卷ニ載ス故茲ニ畧ス）

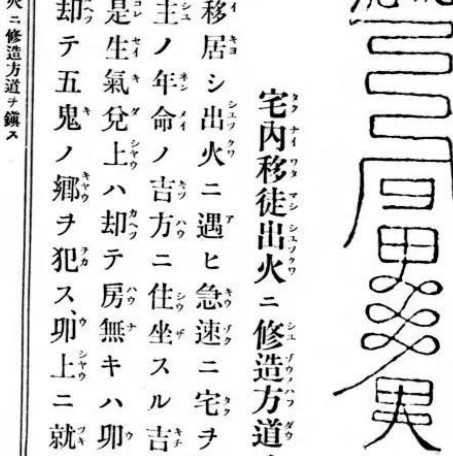


## 八宅不成卦爻折改ヲ鎭ス、

凡ソ人ノ舍宅ハ四吉星ハ高ニ宜ク、四凶屋ハ低ニ宜シ、若シ誤テ蓋シ凶星高キハ、宜シク之ヲ折改ムヘシ、折改ノ法ハ左ノ神



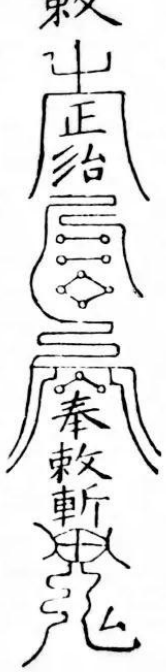
符ヲ朱書シ用ヒテ之ヲ鎭ル吉、或ハ地下ニ埋入ルモ吉トス、蓋シ四吉星トハ生氣、延年、天醫、巨門ヲ云、四凶星トハ五鬼、六煞、禍害、絶命ヲ云ナリ、（是亦八門道甲ノ用語ト知ルヘシ）



## 宅內移徙出火ニ修造方道ヲ鎭ス（此項モ八門道甲ヲ用ユル時ノ要ナリ）

凡ソ人移居シ出火ニ遇ヒ急速ニ宅ヲ造リ、暫ク移住ノ處ハ、須ラク宅主ノ年命ノ吉方ニ住坐スル吉ナリ、三十六歲ニ兌上ノ如キハ、是生氣兌上ハ却テ房無キハ卯土ニ移ルヘシ、房（房ノ注ハ前ニ出ス）有ルハ却テ五鬼ノ鄉ヲ犯ス、卯上ニ就テ居住スル四吉方ヲ取

ル、水土泥ニ和シテ卯上ニ香火ノ處ハ壁上ノ泥カ吉、此神符ヲ朱書シ之ヲ鎭ム、但シ四吉ハ即チ生氣、福德、延年、巨門ヲ云ナリ、




凡ソ移徙ハ四凶位ヲ犯ス者、人口ニ多災ヲ主ル、舊住宅ノ四角ノ土共ニ一斗ト、泥ハ竈土ヲ用フル吉ナリ、但シ四凶ハ即チ破軍、廉貞、祿存、六煞是ナリ、

凡ソ徒居ニ沒滅ヲ犯ス者ハ、福德宮ノ土一升ヲ用ヒ、泥人形四個ヲ作リ、住宅ノ四角ニ埋メハ即チ止ム、又法ハ大門下ニ埋入ル吉ナリ、

凡ソ移居シ出火シ大利ニ合ハス、年月日時年命ト相冲ハ大凶ナリ、栢木四片ヲ用ヒテ、除災金剛馬鞍勒ト書シ、四片ニ大勒鬼車輻四條ト朱書シ、禍去福來ト書ク、明鏡一個ト天尊佛像ト書シテ、福德土五升ト土坯一個ヲ作リ、上ニ二土字ヲ書テ栢板八片ヲ用ヒテ、前三敎ノ八方符ヲ書キ、處ニ隨テ名ヲ書記シ、一尺二寸ノ深サニ埋ルニ八宅ノ神名ヲ書ク、乾ノ名ハ劉子卿、坎ノ名ハ劉字伯俠、艮ノ名ハ任子辛、震ノ名ハ明子辛、天巽ノ名ハ張元孫、離ノ名ハ馬伯叔、坤ノ名ハ黃天禽、兌ノ名ハ劉子孟ト謂フ、即チ此神名ヲ書ヘシ、

## 移徙預鎭神符

凡ソ人移徙ノ居宅、或ハ出火ノ修造ニ本月利シカラス、福德方位利シカラス、預シメ五方ノ神符ヲ五方ニ書ク、并ニ六甲靈符

ハ宅中ノ諸凶忌マス亦吉ナリ、若シ文曲星ヲ犯ス鐵人形五個、錫人形三個ヲ用ヒテ、背ニ定印匠人ノ姓名ヲ書ク、〇祿存星ハ鐵人形三個、白楊木人形三個ヲ用ヒテ、皆定印匠人ノ姓名ヲ書ク、黃絹ニ之ヲ裹ム、〇廉貞星ハ赤土一斗ト、木炭三百斤ト白楊木人形五個ヲ用ヒテ、背ニ定印匠人ノ姓名ヲ書ク、紅絹ニ之ヲ裹ム〇破軍星ハ桐木人形五個ヲ用ヒテ背ニ定印匠人ノ姓名ヲ書ク、白絹ニ之ヲ裹テ、東流ノ水ヲ取リ鑵ニ盛リ香七柱ヲ、各位ニ埋ム上吉ナリ（定印匠人ノ姓名ハ、即チ前項ニ係ル鎔造鐵鉾木人形ノ匠人是ナリ、）五方ノ符ハ棗木ヲ用ヒテ朱書シ各方位ニ釘ニ打ツ上吉ナリ、

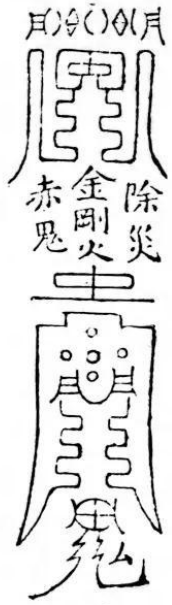



六甲護宅符ハ是符ヲ云、天師符ヲ用ユ、即チ此符ナリ、此符ハ桃木ノ板ニ書クヘシ、





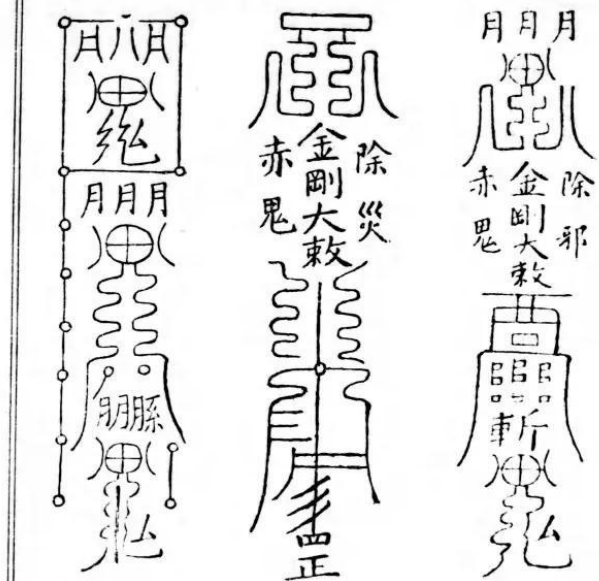
右符ヲ用ヒル修法ノ呪文ニ云、天心天目天耳天光之心。尅地之靈光日月爲光。急急如律令ト唱ヘ、而ルニ後ニ五帝ノ勅ヲ一氣ニ信念シテ七遍ヲ吹ク、符上隨處ニ在レハ之ヲ鎭ムヘシ、




東方符




西方符

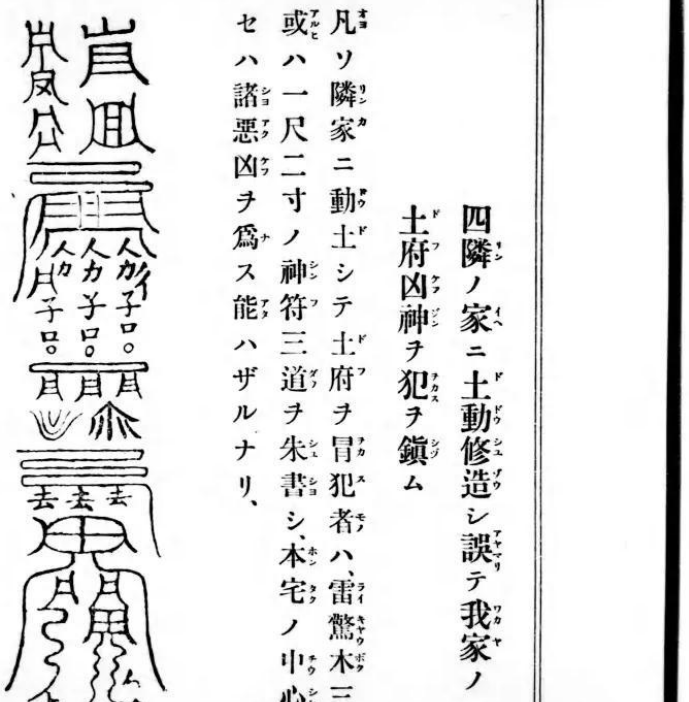


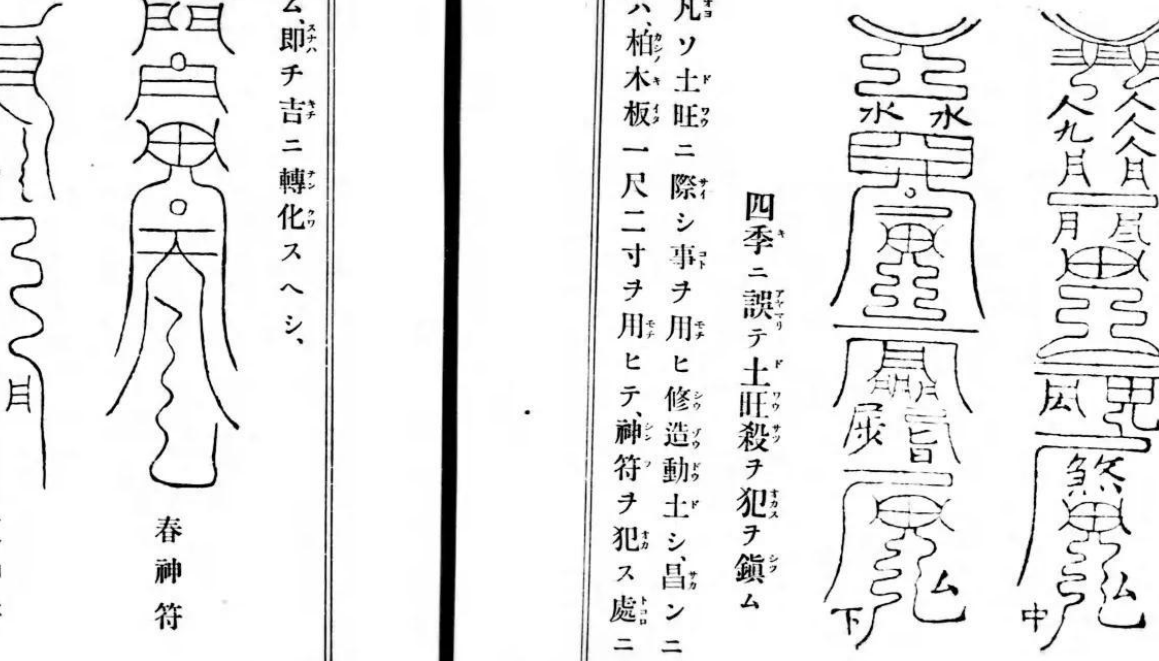





**四隣ノ家ニ土動修造シ誤テ我家ノ土府凶神ヲ犯ヲ鎭ム**

凡ソ隣家ニ動土シテ土府ヲ冒犯者ハ、雷驚木三尺六寸ヲ用ヒ、或ハ一尺二寸ノ神符三道ヲ朱書シ、本宅ノ中心ニ之ヲ釘打ニセハ諸悪凶ヲ爲ス能ハザルナリ、





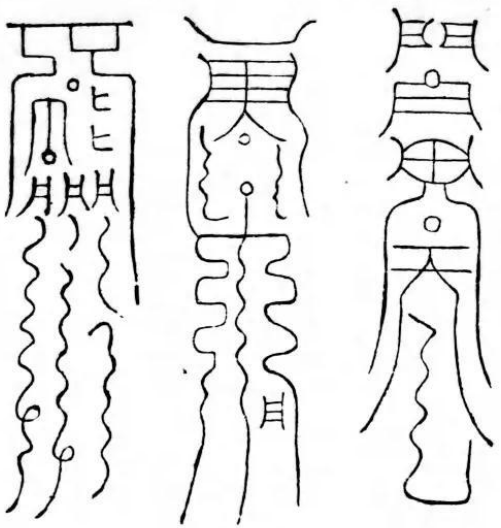

四季ニ誤テ土旺殺ヲ犯ヲ鎭ム

凡ソ土旺ニ際シ事ヲ用ヒ修造動土シ、昌ンニ之ヲ犯ス者ノ凶ハ、柏木板一尺二寸ヲ用ヒテ、神符ヲ犯ス處ニ朱書シテ之ヲ鎭





ム、即チ吉ニ轉化スヘシ、



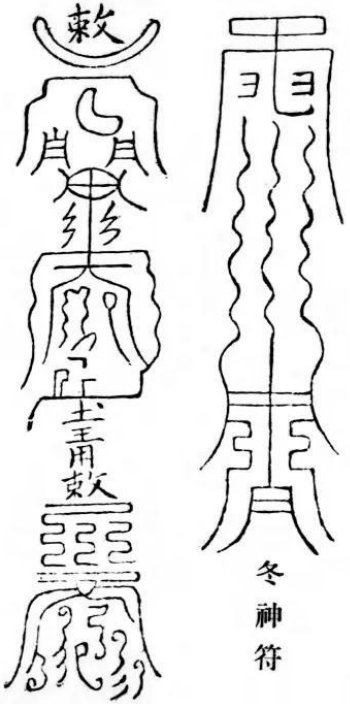
春神符



夏神符



秋神符



冬神符

井ノ穿ニ利方ニ在ラサルヲ鎮ム

凡ソ井ヲ穿チ福德利シカラサルハ凶ヲ主ル、柏木二片長サ一尺二寸ヲ用ヒテ、五方ノ神符左記ノ二道ヲ朱書シ、石一塊、五穀一升ヲ井ニ投入シ符ヲ釘打ツ、上呪文ニ曰ク、五方井神各安本





宮符到奉行用水噴符井土ト、七遍ヲ誦スヘシ、但シ福德ハ是亦八門遁甲ノ方位ノ稱ナリ、





宅己ニ邪氣妖鬼怪ヲ作ヲ鎮ム

凡ソ人宅中ノ氣色、烟火人形鬼象ノ如キ者、辰時（午前八時ヲ云）ヨリ申時

（午後四時ヲ云）ニ至ルニ吉ヲ見ルモ、酉時（午後六時ヲ云）ヨリ寅時（午前四時ヲ云）ニ至ルニ凶ヲ見ル、鄧都大帝位ト朱書シテ、柏木板一尺二寸ヲ用ヒテ、符ヲ宅中ニ書シテ貼ハ鎭ス、神符ハ左ノ如シ、



以上ノ符ハ原是レ方道ノ凶神煞ヲ犯シ、是ニ由テ災禍續出スルモノヲ鎭ムル法ナリ（以上）黃石公ノ鎭符ノコトハ、陽宅十書（二卷）ニ詳解在リ（文長キヲ以テ茲ニ畧ス）方道ニ關ル說明ハ、猶八宅明鏡ト對照シ、且亦拙著ノ八門遁甲ヲ熟讀セハ、方道ノ用語ヲ解スルヲ以テ、一層明カニ了解爲ス事ヲ得、是童蒙ノ爲ニ一言ヲ附記ス、





## 靈符ノ傳來及ヒ根元說

夫レ正對化靈天眞坤元靈符ノ、普ク流布セシ始リハ、我朝神功皇后ノ御治世ニ當ル、中華ハ後漢ノ末ニ衰テ、列候總テ魏ニ降ル、後漢ノ十四世獻帝ハ、魏ノ曹操ヲ山陽公ト下封シ、是ヨリ漢土ハ三ツニ分レ、魏ノ曹操、蜀ノ劉備、吳ノ孫權ト三國ニ分レ、各雌雄ヲ爭フコト數年ニ及ブ、遂ニ西晉起テ三國ヲ滅シ、西晉ノ武帝天下ヲ一統シ治ム、武帝ノ太康年中ハ、我朝應神天皇ノ御代ニ當ル、此時西晉ニ許遜字ハ敬之眞君ト稱ス仙人在テ萬民ヲ憐ミ始テ正對化靈ノ靈符ヲ畫テ普ク萬民ニ施シケル、其德益ニ浴スル者餘多有リ、其後我朝仁德天皇ノ御代ニ、西晉滅テ東晉ノ世ト成ル、此亂世ナル故ニ許眞君群民ヲ憐ミ、靈符ヲ普

ク施シ在ルヲ以テ、許眞君ノ所在地ノ百餘里カ間ハ、亂世ナルモ何等ノ害無ク、諸人安堵ヲ得タリ、其後東晋ノ孝武帝寧康二年、我仁德天皇六十二年甲戌ニ當ル、八月十五日許眞君仙人ハ龍車ニ乘リ仙弟子數人ヲ供シテ、白日ニ昇天シ上界ニ入ル、其ヨリ中華ノ代々ニ、此天眞坤元靈符ヲ傳來シ、諸人利益ヲ享ケ潤ノ益ヲ得タリ、而ルニ餘リ心易ク感應顯ル靈符ュヘ、諸人却テ是ヲ輕シテ、又信仰者モ稀トナレリ、後チ宋朝ノ代ニ至テ、此靈符ヲ普ク信スル者多ク、夫ヨリ大元ノ代ニ至テ專ラ尊信スル事ニ成タリ、我朝後水尾天皇ノ御代ニ當ル、大明ノ思宗皇帝崇禎二年、韃旦ヨリ北京ヲ攻ム、是大明ノ亂ノ始ニテ、其後韃旦北京ニ都シ南京ヲ陷レ、福王ヲ擒ニシ鄭芝龍モ降リ福建城モ落チ、南京ノ庶民髮鬢ヲ剃落サレテ、韃旦風ト成ル、其後我朝後



西院ノ御代ニ鄭芝龍ノ子秦官カ、吾朝ヘ援兵ヲ請テ北京ヲ攻シモ、克スシテ、遂ニ大明ハ滅亡ス、是ヨリ韃旦國號ヲ大清ト稱シ、大祖順治皇帝、二代ハ康熙皇帝ト稱ス、此帝ノ代ニ揚州ニ石天基ト云賢人在リ、天性聰明博學ニテ慈悲深ク、諸人ヲ憐ミ普ク萬民ヲ救フ事ニ心懸在リシカ、或夕暮ニ一道人來テ、石天基先生ヲ倩視テ、人相ニ仙骨在リ、何ソ至道ヲ修煉シ玉ハザルト、石天基答テ曰ク、我諸人ヲ憐ミ苦痛ヲ救ントハ思フ心切ニシテ一身ヲ顧ル間無シト謂ヘリ、道人曰ク、善哉々々先生萬民ヲ憐テ、我身ヲ忘ルニ至ル、將ニ天帝ノ御心ニ叶ヘリトテ、一書冊ヲ授テ曰ク、是東晋ノ代ニ計眞君仙人、萬民ノ爲ニ施シ玉フ靈符ナリ、號テ正對化靈天眞坤元靈符ト云、是ヲ書寫シテ廣ク施シ玉ヘ、此靈符ハ萬民ヲ救護シテ、諸願如意長命福貴ナラシム、甚

深奇妙不測ノ感應神靈ノ如シ吾ハ張中鐵冠道人ナリ、先生ノ仁慈ノ心ヲ、感ジテ來レリト云テ忽然失ヌ、石天基先生奇異ノ思ヒヲ無シ、其書ヲ繙見レハ、許眞君仙人ノ十二靈符ナリ、是ヨリ此靈符ヲ書寫シ、其法式ノ如ク諸人ニ佩サセラレシヨリ、大清國中普ク此靈符ヲ信仰シ、遂ニ流布スルニ到レリ、石天基先生此靈符ノ始末ヲ著タルヲ、隨身珮ト號シ二冊アリ、其他撰述ノ書モ、悉ク諸人ノ助ト成ル事ノミヲ作ラル、殊ニ乾隆四年ノ作ヲ、家寶全集ト云四十卷在リ、時ニ歲八十一歲ニテ誠ニ長命福貴ナル先生ナリ、其他四書字考四書淺說（二十七卷）今金集（四十卷）神天石（四十卷）等數多ノ著書有ト雖モ。今茲ニ其書名二三ヲ擧テ餘ハ省略ス、

## 和漢靈符ノ靈驗奇瑞

大清ノ康熙皇帝ハ、世祖順治帝ノ御子ニテ、御名ハ玄曄ト稱ス、幼少ニテ韃旦ヨリ大明ニ渡リ、北京ノ順天府ノ禪寺ニ入リ、出家シ玉ヒ沙彌ノ苦行ヲ勤在リシカ、或時ニ一道人來リ、玄曄沙彌ノ御姿ヲ見テ、沙彌ハ誠ニ希有ノ聖相在リ、成長ニ從テ福貴ナルコト無上ニシテ、天下ヲ掌握ノ相有リト雖モ、惜ムラクハ運拙ク、殊ニ吉事ヲ掩フ陰翳ノ氣有リ、我是ヲ退ケ奉ラント、懷中ヨリ一ノ靈符ヲ取出シ、是ハ正對化靈天眞坤元靈符ト名ク、壁間ニ貼置テ朝暮ニ見給ヘ、君運ヲ開キ玉フ事必然ナリト、玄曄沙彌ノ生年支ヲ問テ、指ヲ折テ一紙ノ靈符ヲ授ケントス、玄曄沙彌ハ道人ノ袂ヲヒカヘ、君ハ何人ナルソト尋ネ玉ヘハ、吾

ハ是西晉ノ許眞君仙人ナリト答テ所在ヲ失フ、玄曄沙彌ソレヨリ靈符ヲ壁間ニ貼置テ、朝夕ニ祝玉フ數年ナリキ、時ニ大清ノ世祖順治帝北京ニ崩御有リケレハ、諸臣評議シテ玄曄沙彌ヲ強テ、禪寺ヨリ迎奉リ帝位ニ就マイラス、是即チ聖祖康熙皇帝ナリ、幼少ヨリ出家ト成リ苦行アリシユヘ、御手ニ胼胝有リ御足モ趼有テ、誠ニ道心坊ノ如キ玄曄沙彌、遂ニ爰ニ開運シ玉ヒ帝位ニ登祚シテ、富貴無上ニ御壽命ハ限リ無ク、康熙ノ年號ハ六十一年續キ、例シ無キ御治世ニテ萬民ハ太平ヲ歌フ、御即位ノ後康熙三己丑年、許眞君仙人ヲ北京城外ニ祭テ、勅贈シテ開國守護正化靈陽神廉眞人ト封シ玉フ、此帝ノ開運ハ是單ニ天眞坤元靈符ノ靈驗ナリト、康熙皇帝御遺詔ト云書ニ見ヘタリ、



我朝ニ於テハ此靈符ヲ信仰シ玉ヒ、開運立身出世シ玉フ、公家武家等ニ餘多有テ、姓名ヲ聞及フモ憚リ多ケレハ略スモ、衆人能ク聞及フナラント、亦近頃關東、西國、北國、南海等ノ貴人高位ニ此靈符ヲ信仰シ玉フ事、其靈驗有リシ事モ數多有リ、高名ノ人々ノ利生ハ記シ顯スモ、人々疑フ者モアランカ、又高位貴官ノ御方ノ御利生ヲ得玉フコトハ、恐レ多キヲ以テ一々記サス、御利生ヲ得玉フコトハ尋問テ、其信念ヲ增シ玉ヘ、爰ニ態ト記事ヲ洩シヌト靈符集說ニ見ヘタリ、集說ハ寶永年中ノ作ニテ、其前後ハ我國ニ盛ニ信仰セシ徵ト爲スニ足ルヘシ）

○漢土ノ普陀山ハ、浙江省ノ寧波府ノ內、定海縣ニ在ル島ナリ、補陀落迦山トモ梅岑山トモ云、觀音ノ靈場ニテ、日本ノ僧惠夢ノ開基ナリ、大清康熙五十三年ニ、杭州府ノ城下ノ商人カ、他國

ヘ商船ヲ仕立テ、海上ヲ乘行トテ此普陀山ニ船ヲ着ケ、觀音ノ靈場ヘ詣テ、已ニ船ニ乘ラントセシニ、一道人忽然出テ來リ、商人陳元璃ニ向ヒ、一ノ靈符ヲ授テ曰ク、海上ノ風波ヲ凌グヘシ、是ハ天眞坤元靈符トテ、諸人開運シ災害ヲ消ク事神ノ如シト、是ニ於テ船中ノ諸人悉ク、是ヲ爭ヒ授カリヌ、陳元璃カ其道人ノ姓名ヲ問ハ、吾ハ精行眞人甘戟成リト云失ヌ、此クテ船ハ海上遙ニ漕出ルニ、忽チ惡風吹來テ逆浪天ニ漲リ、數多ノ商船皆海中ニ沈沒シモ、陳元璃ノ船ノミ難ヲ脫テ、肥前平戸ニ着シタリト云、

○我國ノ洛西朱雀ノ邊ニ、桔梗屋ト云大商人有リ、名ヲ暾汎ト云、家ハ富榮ニシテ家族百五十餘人ノ暮シナリ、此家ヘ出入スル者數多有リシカ、主人暾汎ハ其出入ノ者ニ喩シテ曰ク、汝等



富貴繁昌壽命長久ヲ祈ラハ、汝等カ生年ノ支ヨリ七ツ目ノ支ヲ畫描セテ、朝夕ニ見ルヘシ、所願ハ自ラ如意ナラント、平常ニ敎タリ、或日正吉ト云者彼家ニ訪來リシニ、暾汎ハ正吉ノ生年ノ支ヲ問フニ、正吉ハ未年ト答フ、暾汎ノ曰ク然ラハ牛ヲ畫セ朝夕見ルヘシト敎フ、其後正吉ニ遇ヒ牛畫ノ事ヲ問フ、正吉イマダト答ヘケレバ此時庫藏ノ一軸ヲ取出シ、是ニ牛畫有リ持歸テ見ルヘシト、其軸物ヲ與ヘヌ、持返リテ人ニ語リ軸ヲ見セケルニ、其畫ハ狩野探幽法眼ノ眞筆ニテ、牛ノ米俵三俵ヲ背負シ上ニ、大黑天ノ乘ル圖ナリ、正吉是ヨリ信シテ朝夕見シヤ知ラス、彼暾汎ハ益々富家ト成リ繁昌シタリト云、是即チ寶永頃ノ例談ナリ、

和漢共ニ唯十二支禽ヲ畫描ク者多キカ、正對化靈天眞坤元靈

符ヲ書ヲ知ラス、靈驗利生ヲ得ルコト、誠ニ信有レハ德有リト云諺ムベナル哉、世ニ持扱ハ靈符ノ下ニ圖スル所ノ鼠形、丑形、虎形等ノミナリ、是サヘ利生有リ、況ヤ十二支天眞坤元靈符ノ眞圖ヲヤ、其感應利生ハ毫モ疑フベカラス、

因ニ云世人ノ習慣ニ男子ハ煙艸入ノ金具ニ七ツ目ノ支ヲ用ヒ又婦人モ種々ノ金具ニ支ヲ撰用ス是ニテモ何カ靈在ルカ如シ是即チ往時桔梗屋某等カ敎タルニ由ルカ亦一般ニ信仰セシ餘習ノ今ニ及ベルモノ歟故ニ其禽獸ノ形ヲ畫工ヲ撰テ描シメ緊要ノ秘符ヲ正式ニ修法シ信念謹寫シテ神聖ナル事ヲ期圖シ有志士ニ頒布テ其ニ天寶ノ冥祐ヲ禱リ天幸ヲ享受ント欲ヒ、爰ニ微意ノ有ル處ヲ知ラシムル爾、

## 天眞坤元靈符二十八靈驗

第一無病長壽、第二增位增宮、第三福德長榮、第四子孫連綿以下第二十八ノ所願皆達ト在ル迄、既ニ卷首ニ其目標ヲ揭出セシヲ以テ玆ニ省略ス、此他ニ人事ノ願ハ、悉ク成就セスト云コト無ク、斯ノ如キ靈驗ノ廣大奇妙不測在ル、此靈符ノ利生ハ何故ニ在ルカ偖又許眞君仙人ハ奈何ナル仙人ニテ、カヽル不測ノ靈符ヲ授ケ玉フヤ又何フ謂フ利益ニテ、十二支ノ靈符世ニ行ハレルヤ又板行ノ靈符ヲ寫シテ、何ナル信仰シテ諸人ニ與ヘルヤ、斯ク心易キ靈符ノ靈驗ハ、何ナル理由ニテ靈驗カ有ルヤト、諸人ノ不測ト爲スコトアラン、其ハ次項ヨリ悉ク其至理至數ナルコトヲ漸々ニ說明シテ、疑ヲ解決スヘシ、

## 靈符ニ正對化靈天眞坤元ト題スル理由

此題號ノ說明タル十二支ナルモノハ其根本カ聖人ノ天文學ニ關ル事ユヘ

其意ヲ以テ此項ヲ讀ニアラザレハ難解ノ虞有ル故玆ニ一言ヲ附記ス請フ之ヲ諒シテ讀ムヘシ、

夫レ靈符ノ符篆ハ數多有リ、其中ニ正對化靈天眞坤元ノ靈符ト題號スルハ、甚深微妙ノ義ニシテ、短紙ニ禿筆ノ盡スヘキニアラサルカ、茲ニ其寶號ニ就テ考ルニ、先ツ正對化靈ト云ハ、經ニ曰ク天地ハ六氣ヲ合シ、六節ニ分レテ萬物ヲ化生ス、然ルニ地ニ五行ヲ列スルトハ、是其用ヲ言ナリ、

按スルニ天ハ客氣ト爲シ地ハ主氣ト爲ス、每歲ノ天時ニ日照ト降雨ニ多少ノ差及ヒ豐凶在ル所以ハ、客氣ノ善惡ト地氣ノ主氣ト相生相尅ニ因ルナリ、其理ハ素問運氣論ニ審カナル故聖賢之天眼研究ト題シ描著ニ其全文ヲ揭テ天時及ヒ人事ノ疾病ノ起因幷ニ禍福等ニ係ル事ヲ詳述ス就テ見ルヘシ、

偖用トハ子、丑、寅、卯等ノ支ヲ云、其支ヲ十二ニ分テ、五行ト陰陽ノ氣ヲ以テ八方ニ布ク、蓋シ天ノ氣ハ降下スル則ハ、地ノ氣ハ遷テ上ル、皆五行ノ化氣備テ後ニ其用ヲ合ス、萬物ヲ觀ルニ未タ嘗テ、天地ノ氣ニ因テ化生セスンハアラス、地氣ハ靜ニシテ常有リ、天ノ氣ハ動テ變ス、

惟フニ過古ニ遡レハ數千歲前ニテモ、未來ハ萬歲ノ後ニ及ブモ、終始異ラザル聖賢ノ敎カ萬世不易ナル所以タルヤ、此終始無變ニ大盤石ノ如キ天地ノ眞理ヲ基礎トシテ立敎ノ根本ト爲ス故四千年前ノ經文カ現代ニ於テモ差異無キ徵ト爲スニ足ル乎、

偖其六氣ノ源ハ即チ同シク、六氣ノ始終ニ少シク異ル何故ナレハ、蓋シ天ノ氣ハ少陰ニ始テ厥陰ニ終リ、地ノ氣ハ厥陰ノ木ニ始テ太陽ノ水ニ終ル、天ノ六元ノ氣ハ、却テ地ノ十二支ニ合シテ以テ、五行ハ正化ニ對シテ其緒ヲ爲ス則ハ、少陰ハ子午ヲ司リ、太陰ハ丑未ヲ司リ、少陽ハ寅申ヲ司トル、陽明ハ卯酉ヲ司リ、太陽ハ辰戌ヲ司ル、厥陰ハ巳亥ヲ司ル、天氣ノ始終ノ因斯ノ

如キ而已〇六氣ハ上下左右ニ分テ天令ヲ行フ、十二支ハ節ヲ令シ時日ニ分テ、地ノ化ヲ司ルナリ、六氣十二支ヲ司ル事ハ正對ト化對トアレハナリ、然ルニ厥陰ニ巳亥ヲ司ル所以ハ何故カト云ニ、〇厥陰ハ木ナリ、木ハ亥ニ生スル故ニ、亥ニ正化シ巳ニ對化ス、卯ハ正ニ木ノ分ト爲ス事在ルモ、陽明金ノ對化ナリ、西方ハ金ニ屬スル故、酉ニ正化シ卯ニ對化ス、〇少陰ノ子午ヲ司ル所以ハ、謂ユル少陰ハ君火ノ尊位ナリ、故ニ正南方ノ離位ヲ得ルユヘ、午ニ正化シ子ニ對化ス、〇太陰ノ丑未ヲ司ルユヘンハ、太陰ハ土ナリ、土ハ中宮ニ屬シ、坤位ノ西南ニ寄ル、未ノ分ニ居ル故、未ニ正化シ丑ニ對化ス、〇少陽ノ寅申ヲ司ル故ニ、少陽相火ノ位ハ君火ヨリ卑シ、午ノ位有ト雖モ、君火ハ是ニ居ス、火ハ寅ニ生スル故寅ニ正化シ、申ニ對化ス、〇太陽ノ辰戌ヲ司



ルハ何ユヘナレハ、太陽ハ水ナリ、子ノ位ニ有ト雖モ、以テ君火ノ對化ニ居ス、水ハ土中ニ伏ル、即チ六戊ハ天門ノ戊是ナリ、六已ハ地戸ノ辰是ナリ、故ニ水土ノ用ト雖モ戊ニ正化シ辰ニ對化ス、〇此天ノ陰陽地ノ十二支ニ合シテ動テ息ス、其妙用ヲ作スヲ以テ、正對化靈ト號ルナリ、

偖亦天眞坤元ト云ハ、先ツ天眞トハ天ノ客氣ニシテ、上下左右ニ分レ天令ヲ行フモノナリ、天ノ氣ハ少陰ニ始リ、太陰、少陽、陽明、太陽、厥陰ニ終リ、地ノ氣ハ厥陰ニ始テ少陽、太陰、陽明、太陽ニ終ル故、是ヲ以テ坤元ト云ハ即チ地氣ナリ、此天眞坤元ノ二氣カ相因テ、天地ノ妙用ヲ爲ス故ニ、正對化靈天眞坤元ト題號セラレタルモノナルヘシ、

前述ノ天眼研究ニ十二支幷ニ十幹ノ性質ヨリ此干支ノ作用ヲ詳細ニ講述

セシ故參照セハ聖人ノ意ヲ一層明瞭ニ其由テ來ル所以ヲ自覺スヘシ支ノ和訓ハ次項ニ載ス、

偖又靈符トハ靈妙不測ノ謂ニテ、符トハ雲笈七籤ニ曰ク、道ハ虛無ノ至眞ナリ、術ハ變化ノ玄伎ナリ、術ノ秘ナル者ハ唯符ト氣ト藥石ナリト謂ヘリ、故ニ原ト符ハ三光ノ靈文ニテ、天眞ノ信ナリ、氣ハ陰陽ノ大和ニテ萬物ノ靈爽ナリ、藥ハ五行ノ華英ニテ、天地ノ精液ナリ、故ニ一事ニ妙ニシテ應セサル事無シト在リ、符ト云ハ玆ニ叙スル如ク、三光ノ靈文ニテ天眞ノ信ナル事ヲ記臆シタル以上ハ、實ニ尊信スヘキ神聖ノモノト知了スヘシ、

## 和訓十二支ノ說

夫レ清ル陽ハ天ト爲リ、五行彰レテ十幹立ツ、濁ル陰ハ地ト爲リ、八方定リテ十二支分ル、其十幹ハ天ノ五行ニシテ、木ノ眞カ一本立タルヲ幹ト云、陽數ハ五ノ奇ヲ用ユ、十二支ハ地ノ六氣ニシテ、木ノ幹ニ附テ生スル枝ナリ、然レハ十干ト書ク干ハ幹ニテ支ハ枝ナリ、木ハ五行ノ母ニテ最初ナレハ、干支共ニ木ニ因ル、今玆ニ幹ノ事ハ別問題ニテ必要無キ故、只十二支ノ事ヲ云則ハ、十二支ハ地ノ五行ニテ、天ノ六氣ヲ備フ、是ヲ十二支ノ禽ニ配當ス、例ハ子ハ鼠、丑ハ牛、寅ハ虎、卯ハ兎、辰ハ龍、巳ハ蛇、午ハ馬、未ハ羊、申ハ猿、酉ハ鷄、戌ハ狗、亥ハ猪ト肖象ヲ以テ、人ニ知易カラシメタルモノトス(原是天學ノ則リナリ)十二支ヲ文字ノ性質ト作用ハ拙著ニ詳述セシ故、茲ニ和訓ハ悉ク木ノ生シ、長シ、化シ、收リ、藏ル、此五ツニ因テ以テ號ク、例ハ子ハ根ニテ果ノ根ヲ地中ニ下ス義ニ取ル、○丑ハ濕ヒノ省畧ニテ、果ハ水ノ

潤ヒテ含テ孚ノ甲ヲ脫ントスル理ト爲ス、○寅ハ戸ヲ開テ果ノ甲ヲ拔キ芽ヲ出スハ戸ヲ開クカ如キ理ト爲ス、○卯ハ生ルノ省畧ニテ果芽ヲ出ス、恰モ生ル、カ如キ理ト爲ス、○辰ハ出立ノ義ニ取ル、○巳ハ實ニテ花咲テ結實スルノ義ニ取ル、○午ハ旨味ニテ實ニ旨味ヲ含ム義ニ取ル、○未ハ干熱ノ省畧ニテ、陽氣ノ干熱ニ化セラレテ、熟スルノ義ニ取ル、○申ハ實熟シテ枝ヲ去ノ義ニ取ル、○酉ハ採ニテ實枝ヲ去テ取運フ義ト爲ス、○戌ハ納ニテ實ヲ納レ藏ルノ義ト爲ス、○亥ハ居ルニテ果ヲ入レ納メタルヲ、又地中ヘ植置ク事ナリ、農家カ種子ヲ蒔ヲ居ルト云ニ準シ、然レハ支ノ和訓ハ木ニ因テ、果ニ因ルノ一說是ナリ、此幹支ヲ配合シ六十ニ變化スル處ヲ以テ、天學者ハ天變地殃ヲ前知スルニ用ヒ、亦人事ノ一世ノ禍福ヲ、專ラ推命スル



ヲ四柱ト謂ヒ、歲月日時ニ配シ、千變萬化ノ作用ヲ爲スモノニテ、何レモ其專門ノ書ニ已ニ其要ヲ縷述セシカ、聖教ヲ不知ノ學者ハ文字ノ簡易ナルヲ輕侮シ、其用ノ廣大無限ナルヲ知ラス、況ヤ靈符ノ靈驗ノ秘妙ナルヲヤ、沈思シ蘊蘊ヲ悟ルコトヲ期スベシ、

## 天ノ六元氣十二月ニ配當

前項ニ天地陰陽ノ氣ヲ辨セシカ、其陰陽ノ氣ハ上升シ下降シテ、萬物皆變化シ干支配合シテ、共ニ妙用ヲ致ス、其妙用ヲ致ス所ニ由テ、十二支ノ正對化スル象、陰陽交合シテ自然ト相和シ、遂ニ人間一生ヲ守護スル理ヲ考察シ知ルベキハ、聖人ノ易卦ノ象ナリ、十二支ノ正對化スルト云理ハ、一讀ノ下ニ了解成難

キモノナル故、之ヲ了解セント欲スル者ハ、運氣論ヲ學得セシ學者ニ就テ、其深意ヲ問知スヘシ、何ニセン科學ニ偏信ノ秋ニテ、斯道ニ精通者ハ究テ乏シク、實ニ皆無ノ世ト謂フモ、恐ラク過言ニアラスト思フ、偖運氣ノ事ヲ記セシ典籍數多在リト雖モ、天地ノ宗師ト稱スル、素問運氣論ヲ始トシテ、氣交變大論、六節藏象、五運行天元記、六元正紀、六微旨五常政、至眞要等ノ大論ハ、皆其法ヲ說タル書ナルモ、是モ無眼テハ見ル事ナラス、假名附ノ讀易キ書ハ、年中運氣指南ナリト云、往古ハ運氣ノ事ハ醫師ノ知ラテ成ラヌモノナルカ、世ノ變遷シテ現象ハ皆科學醫ノミニテ、天學ノ事ハ度外視シ、毫モ耳ヲ傾ル者無ク、適ニ知ル者ハ老衰シ、或ハ死亡シテ殆ント滅亡シテ斷絕ノ秋ナリ、噫、時ナル哉、故ニ內科ノ診斷ヲ往々誤診ヲ問ク已ニ久シ、劉宗厚ノ醫經小學ニ云、醫ニ一言有リ運氣是ナリト、又曰ク五運六氣ハ毎日之ヲ候シテ、其風雨晦冥ヲ記シ、將亦其病者ヲ體認シテ、純熟久シキ則ハ、自ラ能ク其至極ニ造ルト謂ヘリ、此言ヲ味フ必要有ト思フ、

顧フニ科學ノ理ハ學テ知ル故ニ、一般ニ教育ヲ施シツヽ、在ルカ物質ノ理ハ感シ易シ、精神界ノ眞理ハ、當ニ其眞理ヲ學テ知ル耳ニテハ其功益ヲ見ル能ハス、實地ニ之カ修養シ行ヒ實驗ノ功ヲ積テ始テ自然ニ感得スル者ニテ、能辨者モ一言ニ謂ヒ盡シ難ク、亦能文家モ之ヲ書盡スヘキモノニアラス、是無形カ實地ニ現出スルモノ故例ヘハ天時ニ就テハ風火水震災等モ未發ニ知リ、人事ニ於テモ禍福ヲ未發ニ知ル是則チ聖學ノ特色ナリ、是ニ於テ曾ニ書ヲ讀ム耳ニテハ靈妙ヲ感得シ難シ故ニ其事ヲ信シテ實地ニ修養シ驗シテ後ニ其事實ニ現出スルヲ知リ始テ靈妙ヲ感得スルト思フ、茲ニ婆言ヲ附ス、是ヨリ惠登ヲ辨セントス、

先ツ十二支ト云ハ俗言ノ惠登ナリ、然ルニ支ヲ惠登ト云ハ誤ヲ傳フルモノニテ、惠登ハ十幹ニ就テ言フ辭ナリ、一例ヲ擧レハ木ノ兄、木ノ弟、火ノ兄、火ノ弟等云カ如シ、故ニ十幹ノ和訓ヲ惠ト呼フ、十二支ハ地ノ六氣ニシテ、十干ニ附テ生スル枝ナリ、

○十二支ハ原ト五行ニテ、六氣ヲ備ル者ナリ、故ニ之ヲ十二律ト云ヒ、又十二辰ト云、遠ク年ニ歩シテ六十年ヲ統フ、近ク月ニ日ニ推テ十二月十二時ヲ明ニス、六十年ヲ統ルニ十干ヲ加ルモノ故、今此靈符ニ就テハ所用無シ、此靈符ニ就テハ正對化ノ理ト、又天ノ六元ノ氣ヲ司ル理ヲ擱テ、諸氏カ疾ク此符ヲ帶ニ一ノ甚深微妙ノ陰陽和合ノ理ヲ、爰ニ了解シ易キ至理有リ凡テ十二ケ月ハ十二支ヲ配當ス、先ツ子月ト云ハ十一月ナリ、十二月ハ丑、正月ハ寅、二月ハ卯、三月ハ辰、四月ハ巳、五月ハ午、六月





ハ未、七月ハ申、八月ハ酉、九月ハ戌、十月ハ亥ト定ム、是終始萬歲ニ異ル事無シ、而シテ斯ノ如ク十二月ニ、亦易ノ卦象在リ、例ハ十一月ハ子月ナレハ䷗地雷復ノ卦ナリ、乃至餘月モ皆卦象在リ、是ヲ今正對化ト、或ハ天ノ六元ノ氣ノ司ル所ノ支ヲ配當シ考察シ見レハ、易ノ卦象ハ左ノ如シ、

子象ハ䷗地雷復ノ卦　十一月
午象ハ䷫天風姤ノ卦　五月

丑象ハ䷒地澤臨ノ卦　十二月
未象ハ䷓天山遁ノ卦　六月

寅象ハ䷊地天泰ノ卦　正月
申象ハ䷋天地否ノ卦　七月

卯象ハ ☳ 雷天大壯ノ卦 二月
酉象ハ ䷓ 風地觀ノ卦 八月

辰象ハ ䷪ 澤天夬ノ卦 三月
戌象ハ ䷖ 山地剝ノ卦 九月

巳象ハ ䷀ 乾爲天ノ卦 四月
亥象ハ ䷁ 坤爲地ノ卦 十月

右ノ十二月ニ十二支ノ連象ハ、斯ノ如キ卦躰ニテ、一卦兩卦ハ陰ト陽ト交遘シテ、上下臨御スル象ヲ見ルヘシ、易象ヲ配スルニ其象タル、自然ニテ至理ナル、人ノ智力ヲ以テ及フヘキモノニアラス、繫辭ニ曰ク、子曰書不レ盡レ言。言不レ盡レ意。然則聖人之意。其





不レ可レ見乎。子曰聖人立レ象以盡レ意。設レ卦以盡情僞ト有リ、易ノ署解バ已ニ拙著ニ再三述タルカ、實ニ神聖ノ所以ハ易象ヲ深ク味ヘ、將亦許眞君仙人ノ神慮ト謂ヒ、上古運氣ノ秘文タル、陰陽ノ精論燦然タリ、尙又子ト午ト相冲ト謂ヒ、尅煞ノ烈シキ所以ヲ以テ、之ヲ推命術ニ於テハ、人ノ災厄ニ罹ル時機ヲ測ルニ、何人モ免ル者無シ、蓋シ尅煞トハ戰爭ノ如ク、攻撃ノ甚タシキヲ云、此等頗ル明白ナレハ一ヲ擧テ、十ヲ推察スルヲ要ス、其一ヲ信ジテ十ヲ疑信スヘキ事ナリ、亦易卦象ハ無限無量ノ趣味ト理在ルモ、童蒙ノ徒ハ無感覺者モ或ハ多々アラン、能ク其道ニ精通ノ有德者カ、將來ニ現出ノ時ニ到ラハ、爰ニ復興爲ス事アラン、唯微意ヲ錄シテ其期ヲ竢ツ而已、

# 靈符書寫法式 別法

謹寫ノ法式ハ已ニ詳述セシモ古書ニ一種ノ此法式ヲ載セ有ルヲ以テ採錄ス是本ト略法ナレハ從ヒ易ク其理ハ一ツナルヲ以テ參考ノ爲ニ提供ス、

凡ソ肖象ノ禽獸ニ靈符ヲ書寫シ掛軸ト爲シ守札等ト爲シ信念スルニ板摺ノモノハ原神聖ノ理無シ、書寫ノ法式ハ元來數週間精進潔齋シテ修法祈念ノ上ニ謹寫スル法ユヘ、實ニ靈驗ノ顯著ナルハ、不思議無ク當然ノ理ナル事ヲ已ニ叙述セリ、今按スルニ往時盛旺ニ行ハレタル時代ハ、社寺院等ヨリ信徒ニ授與スルモノ、皆板摺ノモノニ屬ス、偖其法式ニ云、清淨ノ唐紙絹紙等ニ謹寫セント欲ヘハ、先ツ早朝ニ起テ浴水シ口ヲ漱キ、新ラシキ衣裳ヲ着テ、春ハ東ニ向ヒ夏ハ南ニ向ヒ、秋ハ西ニ向





ヒ、冬ハ北ニ向ヒ、土用ハ四季共ニ中央ニ向フ心ナリ、是ニ於テ其身ハ五玉ト成ル事ヲ思フヘシ、五玉トハ四季ノ色ニ從フ事ニテ、先ツ奉ナレハ其身全体カ青ク成リシ心ニテ、目ヲ閉チ暫時カ間青ク成リシ心ニテ居ルヲ云、夏ナレハ赤ク成リシ心持チ、秋ナラハ白ク成リタル心持ニ、土用ナレハ四季共ニ黃色ニ成リシ心持チ、冬ナラハ其身全体黑ク成リシ心持チ、四季五色共ニ瞑目シテ、右ノ心持ニテ神氣ヲ閉テ煮ヲ存シト云ハ、心チ沈靜ニシ意氣ヲ以テ、虛空ヨリ金光ノ礒ノ如キカ、舞降ルト心デ思ヒ、其ヲ意氣ヲ以テ呑込ミ吸取ル心ニテ新シキ筆ニ朱ヲ含マセ、右ノ意氣ヲ筆ニ吹入レテ、靈符ヲ能々見テ、一点一格差ハヌ樣ニ書クヘシ、下ノ十二支ノ禽畵ハ、自身ニ畵描コト能ハザル者ハ、畵工ニ託スモ差支無シ、故人曰ク靈符ヲ書ハ、是ヲ字

ヲ書ニ譬フ、若シ誤寫シ書則ハ啻ニ益無キノミニアラス、能ク災禍ヲ招クト謂ヘリ、故ニ充分謹身心ヲ留テ書クヲ要ス、若シ亦板行ノ靈符ヲ弘ントスル者ハ、右書寫ノ式法ニ從ヒ、新ラシキ筆ヲ以テ、板行摺ノ上ニ空書シテ所持スルハ宜シ、自身ニ式法ヲ知ラサル人ハ、能ク式法ニ通シタル者ニ請ヒ認メモラヒテ降臨ノ祭文ヲ誦シ、諸神仙人ヲ勸請シ奉ラサレハ、其靈應薄シ能ク心得ヘキ事ナリ、

## 靈符諸神勸請式

偖靈符ヲ書寫ノ則ハ、机上ニ新ラシキ半紙、又ハ奉書紙ヲ敷テ靈符ヲ其上ニ置テ新調ノ土器二ニ燈火ヲ献シ、一ノ土器ニ火ヲ六口ニシ、兩燈ニテ十二口ニ爲スハ、即チ十二支神ヘ奉ル心ナリ、是ヲ左右ニ分チ眞中ニ香爐一ツ置テ、線香ノ好匂ノモノニ、沈香等ヲ焚テ精神ヲ清淨ニシテ、其日ハ酒肉五辛房事ヲ禁忌スルハ勿論ナリ、其靈符ヲ所持スル人ノ、生年ノ惠登ノ日、惠登ノ方ニ向フカ宜シ、例ハ子年生ノ者ハ子日ニ子方（北）ニ向フモノトス、若シ亦急ク時ハ、何日ニ何方ニ向フモ苦シカラス、其時ハ机ノ前ニテ三拜シ、左ノ膝ヲ立ナカラ座シテ、香ヲ焚テ祭文ヲ讀ムヘシ、

## 靈符勸請ノ祭文幷ニ修法

夫レ清陽ハ天ト爲リ、五行顯レテ十干立ツ、濁陰ハ地ト爲リ、八方定テ十二支ニ分ル、陰陽上昇シ下降シテ、物々變化ヲ爲ス、十干十二支配合シテ共ニ妙用ヲ臻ス（何某姓名）伏テ願クハ正對化神

變中ニ加護哀愍止多摩兄ト唱ヘ次ニ

謹請奉ル　十二辰仙正對化靈天眞坤元尊神

謹請奉ル　九州都仙太史高明太使、許眞君眞人、

謹請奉ル　精行眞人烈和靖眞人、水府仙伯許家列仙、

謹請奉ル　秘授傳來靈符列仙眞人、守護諸神

謹請奉ル　降臨諸神諸眞人不レ離二吾身一守護急急如律令、

斯ノ如ク誦終テ、更ニ香ヲ焚テ立テ三拜シ、柏手ヲ二ツ打ツ、次ニ靈符ヲ兩手ニ捧ケ齒叩キ三度シ（齒叩クトハ、齒ヲカチ〳〵ト喰合スヲ云）口ニテ燈明ヲ一度ニ吹消シテ後、其靈符ヲ吾所持ナラハ、壁ニ貼ルカ掛軸ニ爲スカ、守ニ入レ帶カ、人ニ遣ルニハ其儘ニテ渡スヘシ、若シ他處ヘ持行ク時ハ、敷タル紙ニテ直ニ包テ持行クベシ、

## 十二支象靈符祭式

靈符ノ軸ヲ懸ル者清淨ノ机上ニ飾ルニ、十二ノ燈明ヲ設ケ十二色ノ菓子ヲ土器ニ供シ、四季折々ノ草花ヲ備ヘ、香ヲ焚テ勸請ノ祭文ヲ讀ムコト十二返トス、祭日ハ其人ノ支日ヲ用ユ、五辛房事ヲ忌ム、尤モ大祭日ハ大勢ノ客ヲ招請シテ、賑々敷酒宴ヲ催スモ可、其支月ノ支日ヲ以テ大祭日ト爲ス、但シ其支月トハ十一月ハ子月、十二月ハ丑、正月ハ寅ノ例ニテ、支日トハ其月ノ中ニ在ル支ヲ用フ、例ハ子月子日ヲ以テ法式ノ類、餘ハ之ニ做ヘ、

## 十二支象ノ靈符篆

鼠形之靈符



牛形之靈符







寅形之靈符



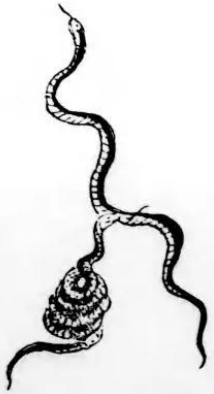
兎形之靈符



龍形之靈符



蛇形之靈符







馬形之靈符



羊形之靈符



猴形之靈符



鷄形之靈符





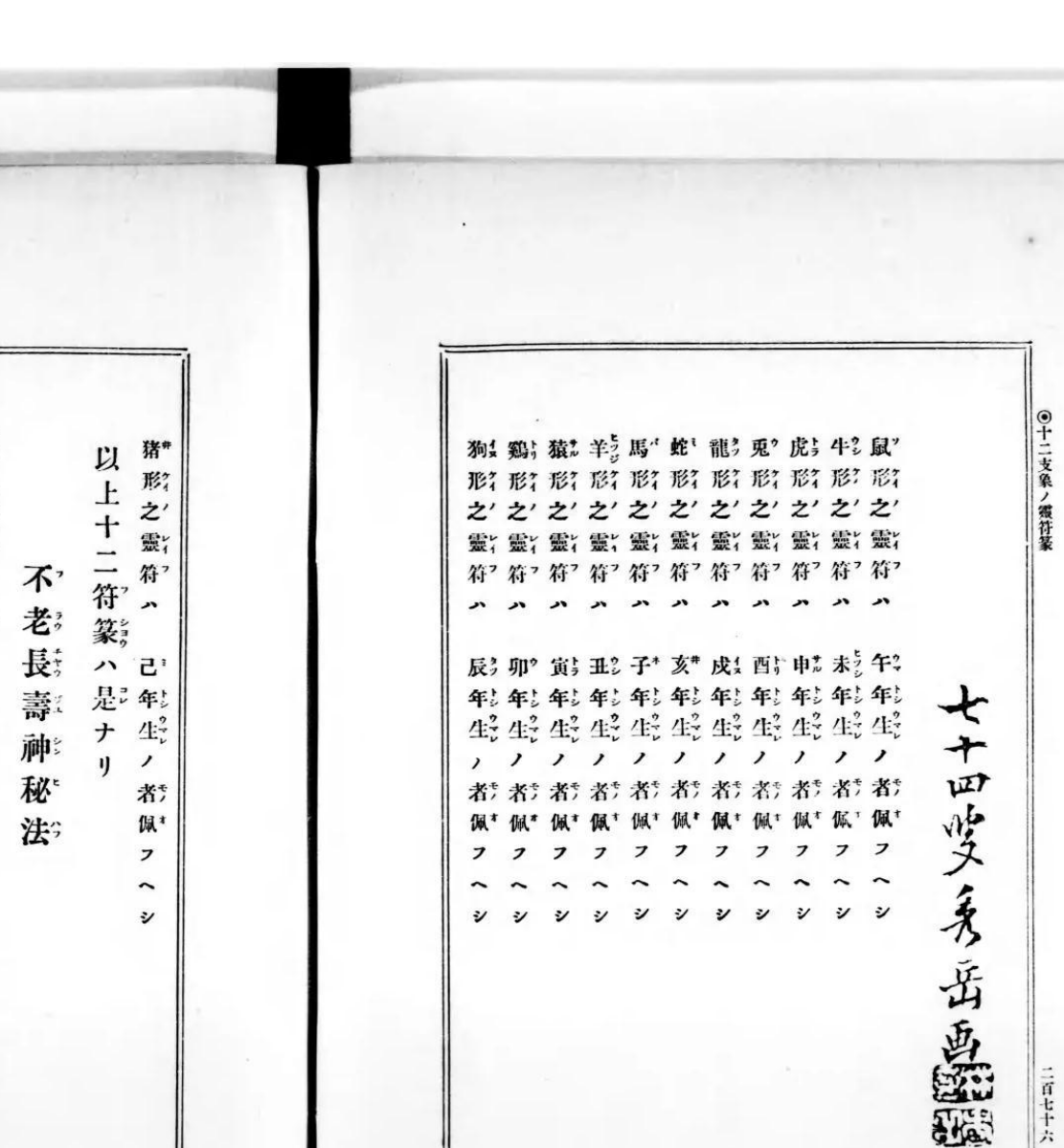


狗形之靈符



猪形之靈符





鼠形之靈符ハ　午年生ノ者佩フヘシ
牛形之靈符ハ　未年生ノ者佩フヘシ
虎形之靈符ハ　申年生ノ者佩フヘシ
兎形之靈符ハ　酉年生ノ者佩フヘシ
龍形之靈符ハ　戌年生ノ者佩フヘシ
蛇形之靈符ハ　亥年生ノ者佩フヘシ
馬形之靈符ハ　子年生ノ者佩フヘシ
羊形之靈符ハ　丑年生ノ者佩フヘシ
猿形之靈符ハ　寅年生ノ者佩フヘシ
鷄形之靈符ハ　卯年生ノ者佩フヘシ
狗形之靈符ハ　辰年生ノ者佩フヘシ
猪形之靈符ハ　己年生ノ者佩フヘシ

以上十二符篆ハ是ナリ





## 不老長壽神秘法

此不老長壽ノ秘法ハ貴賤ノ差別無ク人トシテ渇望セサルハアラサルベシ凡ソ富貴ハ有德者カ其家ニ生育セハ繼襲スルコトヲ得ヘク又適ニ其地位ヲ得ル者有リ而ルニ命數ハ貨財ヲ以テ購ヒ難ク名醫ノ治療藥石モ無効ノ時在テ命壽ハ曾ニ老若ヲ以テ一律ニ斷シ難ク是ニ由テ人智ノ測ル能ハサルモノ故ニ衆人カ一般ニ長壽ヲ切望スル處ナリ其道ハ仙敎ノ特色ニシテ頗ル簡易ニ實行シ得ル其不老長壽ノ秘法ハ三尸九蟲ト云モノヲ絶滅セシムルニ在リ其詳解ハ本文ニ讓リ實ニ是得難キ神秘ノ法ナルヲ以テ濫ニ思議スル勿レト誡シム、

夫レ人生ニ命壽ノ貴重ナルハ、何人モ異論ヲ挾ム者無ク、之ヲ

世ニ求ルニ神儒佛ノ三教ハ貴トシト雖モ、殊ニ其法ハ備ハラサル故、神佛ニ祈念スルモ得難ク、是ニ於テ儒教ヲ學ヒ遵奉スル實踐者タル、顏回ハ夭死シ伯牛ハ惡疾ヲ煩フ、是則チ夫子モ惜ミテ天命ハ免レ難シト有リ、然ルニ仙教ハ獨リ延命ノ法完備ス。其徵ハ列仙傳等ニ明カナルカ、先ツ西王母等ヨリ彭祖ノ七百餘歲等多ク在ルモ、一二ノ例ヲ示シ煩ヲ恐レテ省畧シ、爰ニ近ク我國ノ徵證ハ、本書ノ引用ト爲ス、甲庚秘籙ノ跋文ノ撰書者在リ、其文ニ曰ク。

老君遺誡。教子防軀。外如空城。裏如丹朱。外常不足。內實有餘。保三道五藏。勿得發舒。行正念道。常覆子軀。思道念道。坐致行風。思道念道。常以道俱。內懷金寶。外常如無。保神愛氣。萬邪不拘。長生在已。三尸自去。百病九蟲。皆自消除。身過千災。仙人隣居。以爲跋。丹陽一百二拾有三叟關富翁書ト有リ、此翁ハ斯ノ如キ仙教ノ遺文ヲ撰出セラル、素ヨリ其道ヲ常ニ學ヒ長壽ヲ得シ徵ハ已ニ明ナリ、惜シキ哉傳記詳カナラザル故、終焉ノ幾歲ナリシカヲ知ラス、又現代ニ於テモ高齡者尠ナカラス、爰ニ播磨ノ三木ニ鍛治職ノ名工ニ妙珍ト云百翁在リ、其筆蹟ハ揭出ノ如シ、惜ムヘク近ク沒スト聞ク、翁ハ祖ヨリ代々甲冑等ノ精工ヲ以テ其名高シ、曩ニ先祖ノ作鐵鷲鳥ノ置物ヲ見シカ、精巧ノ作ト感シタルコト在リ、此翁ノ長生法



チ聽サリシカ、兎ニ角モ長命ハ道術ノ他ニ求ルニ在ルコト無シト斷言ス、斯ノ如ク立證在レハ、長壽ノ疑議ハ氷解セシナラン、猶神儒佛ノ三敎ニ仙敎ト同一理ノ說在ルヲ以テ、更ニ提出辨明セント欲フモ、此三尸九蟲絶滅秘法ハ頗ル靈法ナル故、其出所ヲ先ツ參考ニ供スヘシ、

因ニ云近時大隈伯ノ百二十五歲說カ社會ノ人口ニ膾炙シ傳播シッヽ在ルカ是漫然タル放言ニシテ之ヲ眞面目ニ聽信者モアラサルベシ併乍ラ偉人有爲ノ伯ガ長命ノ如キハ衆人ト共ニ期望スルモ其法ニ憑ニ在ラサレハ其言ノ如ク實行ハ至難ニテ反テ伯ノ德ヲ傷フコトアラザル歟、

## 三尸九蟲ノ秘法

此秘法ノ利生靈驗ハ後項ニ詳述ニ就テ知ルヘシ、

道藏經ニ此三尸九蟲ノ絶滅秘法ニ就テ誡テ曰ク、是神仙微妙長生不老ノ要術ニテ、容易ク凡人ノ識ルヘキ秘法ニアラス、若シ人有テ此秘法ヲ信シ行ヘハ、此ノ如キ利生靈驗有リ、又信セス行フ事能ハサレハ、無種ノ災害ニ遇テ無福短命ナルヘシト在リ、又雲笈七籤ニ此三尸ヲ除ク仙法ニ曰ク、人常ニ鷄鳴ノ時ヲ以テ口ヲ漱ニ、醴泉ヲ取テ是ヲ咽コト三度シテ、徐ニシテ氣ヲ定メ、人ト言語ヲ發セサルトキハ、三尸ヲ絶滅スト在リ、然ルニ此法簡易ナルモ、都市ニ住者ハ假ニ河流在ルモ、日常ニ實行スルコト難シト思フ、（是亦庚申部ニ見エ）

亦此絶滅秘法ハ庚申日ヲ撰テ書寫及ヒ修法爲スモノ故、往時庚申待ト稱スルコト禁中ニ行ヒ玉フ、下萬民モ之ニ倣タルモノ故、其庚申待ノ由來ヲ次項ニ參考ニ供スヘシ、

# 我邦庚申待ノ傳來

我朝ノ皇極天皇（三十五代）ノ御代ニ唐土ヨリ庚申ノ儀式傳來シケルモ、女帝ニテ御在マセシカハ、此御式ヲ行ヒ玉ハス、天智天皇（三十八代）ノ御代ニ始テ其式ヲ修セラレ、文武天皇（四十二代）大寶元辛丑年ニ天王寺ニテ庚申待ヲ修セラル、其後朱雀天皇（六十一代）天慶二年ニ禁裏ニ庚申ノ御遊アリ、庚申ヲ守ル事ヲ云本朝國史ニ載ス、宇多醍醐ノ兩朝ニモ專ラ庚申待ヲ行ヒ玉フ、殊ニ庚申歳ハ別シテ愼ムヘキ歳ナリト在リ、已ニ元正天皇（四十四代）養老五年ノ詔ニ曰ク、

世諺云、歳在申有事故、此如所言、去庚申年、咎徵屢見、水旱竝臻、今亦去年災異之餘、延及今歳、亦猶風雲氣色有違干常云云ト有リ、



御歷代ノ天皇常ニ天災ヲ御軫念ノ詔勅ヲ拜スルナリ、此詔勅ノコトヲ卷首ニ論徵ト爲シ、且亦御歷代ニ修法ヲ行ハセ玉フ事ヲ叙シタリ、故ニ其徵ニ參考ニ供ス、又拾芥ニ曰ク庚申彭候子、彭常子、命兒子悉入幽冥之中、去離我身、ト有リ、女人ハ必ス庚申ヲ守ルヘシト記シ在リ、又中華ノ柳子厚カ尸蟲ヲ罵ル文ト、韓退之カ窮鬼ヲ罵問答シテ、送窮文ヲ作ル、是世ニ對偶ノ事ニ談ス、韓退之柳子厚ハ、古今ノ學者ナルモ、三尸九蟲ト窮乏神トハ恐シト謂フ、

此庚申ノ夜孕ル子ハ、盜賊ニ成ルユヘニ恐ル、酉陽雜俎ニ庚申ヲ守ルコトヲ記セリ、古今醫統ニモ、女人ハ殊ニ庚申ヲ守ルヘシト謂ヘリ、和漢共ニ庚申ノコトハ久シク傳レリ、後徹夜スルニ就テ、琴三味線尺八等ヲ以テ音曲シテ、唯終夜ヲ明スヲ是ト

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世諺云、歳在申有事故、此如所言、去庚申年、咎徵屢見、水旱竝臻、今亦去年災異之餘、延及今歳、亦猶風雲氣色有違干常云云ト有リ、御歷代ノ天皇、常ニ天災ヲ御軫念ノ詔勅ヲ拜スルナリ、此詔勅ノコトヲ卷首ニ論徵ト爲シ、且亦御歷代ニ修法ヲ行ハセ玉フ事ヲ叙シタリ、故ニ其徵ニ參考ニ供ス、又拾芥ニ曰、ク庚申彭候子、彭常子、命兒子、悉入幽冥之中、去離我身、ト有リ、女人ハ必ス庚申ヲ守ルヘシト記シ在リ、又中華ノ柳子厚カ尸蟲ヲ罵ル文ト、韓退之カ窮鬼ヲ罵問答シテ、送窮文ヲ作ル、是世ニ對偶ノ事ニ談ス、韓退之柳子厚ハ、古今ノ學者ナルモ、三尸九蟲ト窮乏神トハ恐シト謂フ、

此庚申ノ夜孕ル子ハ、盜賊ニ成ルユヘニ恐ル、酉陽雜俎ニ庚申ヲ守ルコトヲ記セリ、古今醫統ニモ、女人ハ殊ニ庚申ヲ守ルヘシト謂ヘリ、和漢共ニ庚申ノコトハ久シク傳レリ、後徹夜スルニ就テ、琴三味線尺八等ヲ以テ音曲シテ、唯終夜ヲ明スヲ是ト

心得シハ、大ニ了解違ト謂フヘシ、酒宴亂舞シ姦聲ヲ以テ濫溺レ、藝人等ノ男女ヲ聞雜テ、庚申待ヲ爲スハ、是謂ハレ無キコトニテ、却テ無福短命災害ヲ招ク根本ナリ、原ト庚申ヲ守ルハ、是レ仙教ノ秘法ヲ修スルモノナル故、謹肅シテ修スルモノナリ、其他彼庚申待ト稱シ種々ト峯合附會ノ俗說ハ甚タ非ト爲シ取ルニ足ラサルコトハ、漸々讀ニ從テ自知スヘシ、次ニ神儒佛ノ三教ニ三尸ノコト、同一理ノ說在ルヲ以テ、茲ニ資料ニ供スヘシ、

## 道釋神ノ三教ニ三尸司過神ノ說

夫レ世界ノ人間ハ悉ク司過神三尸九蟲ト云物在テ、誕生ノ時ヨリ其人ニ附添テ庚申日甲子日毎ニ、其人ノ罪過ヲ天ニ告テ、其人ノ壽命ヲ減シ災禍ヲ起サセ、無福貧乏ナラシメ諸ノ難治ノ病ヲ起サシム、故ニ道藏經庚申部ニ曰ク、凡ソ道士醫師ハ只方ヲ按シ身ヲ治ル事ヲ知テ、伏尸ノ所在ヲ知ラス、上尸ハ寶貨千億ヲ好ミ、中尸ハ五味ヲ好ミ、下尸ハ好色トス、若シ之ヲ去ハ心神ヲ飢ザラシメ、靜念ニシテ延生ヲ得ヘシ、眞人ハ其道ヲ貴ミ、道士ハ其藥ヲ尊ミ、賢者ハ其法ヲ樂シム、愚俗ハ其事ヲ笑フト在リ、太上感應編ニ曰ク、三臺北斗神君去リ、人ノ頭上ニ在テ人ノ罪惡ヲ錄シ、其壽命ヲ奪フト（北斗七星神符傳ニ詳記在リ）又抱朴子第一（五十丁）ニ易ノ內戒及ヒ、赤松子經及ヒ、河圖記命符ヲ引テ曰ク、天地仙道經ニ司過神在リ、人ノ犯ス處ノ輕重ノ罪過ニ隨ヒ、其壽命ヲ奪ヒ人ヲシテ貧耗ニ、疾痛ヲ生ゼシメ屢憂患シメ其人短命ニシテ死スト、又神道ニテハ舊事記第二ニ曰ク、變識着神、直識着神這二神ハ、能ク諸神等ノ所作ノ善惡ノ事ヲ記シテ、天帝ニ白

シ又泉神ニ白スト又佛道ニハ藥師經六齊精進經等ニ三尸ノ事ヲ俱生神ト名ケ人ノ身ノ左右ノ肩ニ有テ其罪惡ヲ記スト說レ華嚴經（舊譯ノ四十五十七丁ニ出ヅ）ニ曰ク人生テ已ニ二天在テ恆ニ相隨逐テ其人ノ罪惡ヲ記ス一ヲ同生ト云二ヲ同名ト名ク二天ハ常ニ其人ヲ見レトモ人ハ其二天ヲ見スト（新譯ノ六十大賦六十五）無量壽經ニ曰ク神明記識ト云ハ嘉祥ノ跡ニ云ク神明記識ト云ハ名籍先定テ蹉跌セズ一切衆生ニ皆二神在リ一ニ同生ト云ヒ二ヲ同名ト云同生ハ女ニテ右肩ノ上ニ在テ其作惡ヲ書シ同名ハ男ニテ左肩上ニ在テ其作善ヲ書スト弘決ノ八卷ニ身ト名ヲ同フシ身同シク生スレハ名ケテ天神ト爲ス自然ニ在ルカ故ニ天トハ名ケタリト然レハ儒釋道神ノ四道共ニ此司過神在ルヲ知ルヘシ此ノ如ク大惡神三尸九蟲ヲ各庚申日甲子日每ニ消滅サセスンハ短命無福災害病身ニシテ一生涯患愁テ身ヲ過スナラン最モ此三尸九蟲ヲ消滅サスルノ秘法ハ仙家ニ其法種々在リ然ルニ容易ク行フ秘法無シ故ニ今太上眞君秘授ノ斬三尸桃板寶符ノ秘法ヲ傳授ス猶其他三尸ヲ滅スル仙法ノ一二ヲ記シ參看ニ供スヘシ

## 神仙庚申ヲ守ル神法

常ニ庚申日ヲ以テ徹夕眠ラサレハ下尸交對斬死シテ還ラス復庚申日徹夕眠ラサレハ中尸交對斬死シテ還ラス亦上尸モ交對斬死シテ還ラス三尸皆盡テ司命死籍ヲ削去テ長生籙ニ著スユヘ上天人ト遊フ（或ハ六月八月ノ庚申彌佳ナリ宜シク竟日盡夕之ヲ守ルヘシ三ノ庚申ヲ守レハ三尸伏沒ス七ツノ庚申ヲ守レハ三尸長ク滅ス庚申ハ一年ニ六ツト七ツ在リ皆之ヲ守ルヲ云）

## 趙先生三尸九蟲ヲ除ク秘法

常ニ月建ノ日（月建日トハ正月ハ寅日、二月ハ卯日ナリ、此他ノ餘月モ是ニ準シ知ルヘシ）夜半子ノ時ヲ以テ密ニ庭中ニ出テ、正東方ニ向テ五体ヲ平ニシテ、氣ヲ正フシテ齒ヲ叩クコト三十回（齒ヲカチ〳〵カミ合スヲ云）訖テ頭ヲ擧テ少シ仰キ、即チ又頭ヲ下ケ少シ俛キ、因テ液ヲ咽コト二七過（二七トハ十四度ヲ云）又前ニ向ヒ兩手ヲ仰キ二七過シ、前後仰テ手ヲ緩シ是ヲ爲ス、扨竊ニ呪シテ曰ク、

南昌君五人、官將百二十人、爲（ニンニヨツテガシジヨスヲ云）某除三尸伏尸、將某周遊天下、過度災厄ト呪シ訖テ、徐々ニ左ニ廻リ還テ臥ス、此秘法ヲ能ク行ヘハ三尸九蟲ハ消滅ス、若シ又月中ニ重建アル時ハ（重建トハ其月ニ二回アルヲ云、正月ナラハ寅日ノ類ヲ云）右ノ日ニ此法ヲ修行スヘシ、○猶此他ニ種々在ルモ、容易ニ行ヒ難キヲ以テ畧ス、

## 三尸ノ名ヲ呼テ諸病ヲ除ク秘法

毎年六月八日及ヒ庚申日ノ夜睡ラサレハ、三尸ヲ振伏スルナリ、又常日ニ毎夜齒ヲ叩クコト三十六遍シテ、左手ヲ以テ心ヲ捧テ三尸ノ名ヲ呼ナリ、曰ク上尸彭琚出。中尸彭瞬出。下尸彭矯出。ト右ノ如ク呼フ時ハ三尸カ害ヲナサス、無病ノ人モ常ニ能ク行ヘハ、精神倍爽シ五神恬靜ニシテ、諸病悉ク消滅シ長命法ナリト、衛生易簡方ニ見ユ、

## 神仙勞瘵ヲ治スル斬三尸ノ秘法

男女ノ勞瘵ヲ治セント欲ハ、庚申日ニ手ノ甲ヲ去テ、丑日ヲ以テ足ノ甲ヲ去リ、此指甲ト足甲ヲ、毎度乍ラ香合等ノ物ニ集

入置テ、偖舊七月十六日ニ集置タル、一年中ノ手足ノ甲ヲ灰ニ燒キ、水ニ和シテ服スレハ、三尸九蟲皆滅亡シテ勞瘵漸次ニ平癒ス、是ヲ斬三尸ト名ク、是亦衛生易簡方ニ見ユ、

## 寶符靈驗利生ノ概要

寶符ヲ庚申日ニ式法ノ如ク書寫シ行ヘハ、人間ノ三尸九蟲ヲ消滅シテ長生不死ノ神仙ニ成ルノ法ニテ、仙錄ニ記ス處ヲ見ルニ其靈驗利生ノ概畧ヲ謂ヘハ左項ノ如シ、

○倒去死籍ト謂ハ、此秘法ヲ行ヒ寶符ヲ書寫シ常ニ佩レハ、人間ノ壽命ハ天數在テ、長命ナルヘキ人モ、我造ル所ノ過失ノ罪狀ニ由テ、壽命ノ縮ルハ天ニ死籍トテ、死人ノ數ニ帳記シ置玉フニヨリ、長カルヘキ命モ短ク成ルナリ、然ルニ此寶符ノ靈驗ニハ、其縮ル所ノ壽命死人ノ數ニ加ヘ玉フ、死籍ヲ倒去タマフト謂ヘリ、

○著長生錄ト謂ハ、此寶符ノ靈驗ニテ罪過ヲ犯シ、天上ノ死籍ニ記サレタル人モ、忽チ長生ノ錄ニ著サレ、短命ノ人モ壽命ヲ增長シ、諸運強ク萬事成程ノ事カ吉祥ニシテ、如意滿足セシムルト云、至テ此秘法ヲ行ヘハ、長生不死ノ仙人ト成リ、白日昇天スルニ至ルヘシ（至ツテトハ、永ク努テ行フ意ヲ云ヘリ、）

○上天人遊ト謂ハ、此寶符ノ秘法ヲ行ヒ、常ニ佩ル人ハ誠ニ三尸九蟲ヲ滅盡シテ、常ニ此人ヲ諸天善神守護シ玉ヒ、天人影身ニ添テ此人ト遊フト謂ヘリ、

○除治勞瘵ト謂ハ、此秘法ヲ行ヒ寶符ヲ佩ル男女ハ勞瘵ヲ煩フ事無ク、勞瘵ヲ病人ハ忽チ治ス、此病ハ人間一端ノ事ニアラス、神氣ト形躰ト虛損シ、心氣腎精ヲ勞傷シテ此病ヲ生ス、

心ハ血ヲ主トリ、腎ハ精ヲ主トル、精汁盡テ血液燥テ即チ此病ヲ生ス、凡ソ壯年ノ時ハ血氣充滿シ、精液全ク備ヲ保チ愼マス、酒色房事ヲ過シ精元ヲ傷リ、不食、盜汗、白濁、遺精シテ面貌白ク燥キ頰紅ニ體熱シテ、咳痰、血骨蒸等起ル、腎虛スルニ依テ火邪盛ニ金衰フ、重キハ半年ニテ死シ、輕キハ一年ニテ死ス、此ノ如キ難治ノ勞瘵タリトモ、此秘法桃板寶符ヲ佩レハ自然ニ治ス、醫者ノ輩ハ知ラスンハアルベカラスト明記有リ、

窓ニ惟フニ現代ノ醫士ハ斯ノ如キ神法モ試用ヲ欲セスシテ、例ノ口吻ヲ以テ排斥シテ以テ科學ニ偏信スルカ否哉後日ノ批許ヲ待ツ耳、

○治五中風ト謂ハ、此寶符ヲ佩ルトキハ、五ノ中風ヲ治ス、五ハ五臟ノ中風ヲ云、肝、心、脾、肺、腎ノ五ヨリ起ル中風ナリ、又醫學者ノ發明ニ經ト臟トノ三證ヲ明ス、口喎テスヂウハ血脈ノ中風トシ、手足ノ叶ハス、附節ナヘスクムハ六腑ノ中風トシ、耳目口鼻トゝコフリ、舌硬バリ聲出ヌハ臟ノ中風ト爲ス、此ノ如キ難治ノ種々ノ中風在リ、卒中風等ハ皆難治ノ症トス、斯ノ如キ中風タリトモ、寶符ヲ佩フレハ忽ニ治スヘシ、

○治温傷寒ト謂ハ、此寶符ヲ佩レハ、傷寒温病ニ感染ス、又病人ハ忽チニ治ス、此傷寒ハ冬甚タ寒キ殺癘ノ氣ニ傷ラレシ病ナリ、冬中ニ病ヲ傷寒ト謂ヒ、又ハ寒毒骨肉ノ中ニ隱レ、春病ヲ温病ト云、夏ノ熱ト戰ヒ病ヲ熱病ト云、然レトモ醫家ハ皆傷寒ト云者在リ、此難治ノ病モ寶符ニテ治癒スルヲ得、現代ハチフスト云カト思フ、

○除治五癆ト云ハ、此亦寶符ヲ佩レハ五癆ヲ治ス、五癆トハ癆

瘧寒瘧、牝瘧、牡瘧ナリ、六經ノ瘧トハ、素問論ニ足ノ太陽ノ瘧、足ノ少陽ノ瘧、足ノ陽明ノ瘧、足ノ太陰ノ瘧、足ノ少陰ノ厥陰ノ瘧是ナリ、此他ニマラリヤ熱ノ類、總テ諸熱病、及ヒ此瘧疾ニ寶符ヲ井華水ニ三枚共ニ移シ、病人ニ呑スレハ即座ニ神効アリ、

○治二十二疫ト謂ハ、此又寶符ヲ佩レハ十二ノ疫病ヲ治ス、陳無擇カ云ク、夫レ疫病ハ四時皆不正ノ氣在テ、ソレニ感シテ生スルモノナリ、十二ノ病名ハ現代ニ於テ、其病名ヲ不聞者多キヲ以テ茲ス、此疫病亦ハ流行疫病タリトモ、此寶符ヲ佩レハ惡疫ヲ遠ケ避テ病コト無シ、現代ニテハペスト虎烈剌病等ノ類、惡疫流行ノ時ニ此寶符ヲ佩レハ、惡疫ヲ遠サケ病コト無ク、他人ノ疫病ニ近ヅクモ感染コト無シ、



○呪治癰疽ト謂ハ、此寶符ヲ以テ常ニ癰疽ヲ撫レハ、自然ト癰疽消却クヘシ、曾テ薛伯宗ト云人ハ、公孫泰ト云者ノ脊ニ癰疽ヲ發ス、呪テ氣ヲ以テ柳樹ノ上ニ移ス、明日癰疽柳樹ニ感染テ、便チ一ノ瘤ト成レリ、其後公孫泰ノ病ハ癒テ、柳樹ハ痿ミ損シタリ、信念ノ徹底スル人ハ斯ノ如シ、

○治諸邪祟ト謂ハ、世ニ云諸ノ惡神惡鬼、又ハ狐狸一切ノ畜生ノ人ニ憑テ祟有リ、此等諸ノ邪祟等ニ苦痛スル人在ランニ、此寶符ヲ以テ呪スルトキハ、一切ノ邪祟忽然ト退去ルナリ、

○治百病邪鬼蟲毒ト謂ハ、是亦諸ノ病起リ死靈生靈ノ邪祟、又ハ魑魅魍魎獅子、狂象、虎、狼、野干、山神、河神、塚神等ノ邪祟、又ハ蠱毒トテ種々ノ呪咀、禁厭等モ、此寶符ヲ佩レハ一切災害ヲ爲サヽルナリ、

○野火遊行ト謂ハ、暗夜降雨ノ際ニ田野、又ハ屋中ニテ遊光ヲ見ル、之ヲ燐鬼火ト云、或ハ人ノ死血久シク成テ火ト成リ、亡靈ノ幽火等カ人ニ逼テ、人ノ精氣ヲ奪テ、其人病身ト成ル等、此寶符ニテ退クヘシ、

○暴風雷電ノ時ニ、此寶符ヲ佩レハ害無シ、毒蛇、蚖蝮、毒蟲、毒獸ニ傷害セラレス、故ニ常ニ佩ヒ旅行ニ佩レハ、一切ノ災害ヲ免レ、無事歸國スルヲ得ヘシ、

○人腹九蟲ト謂ハ、本卷ノ三尸九蟲トハ異ニス、是ハ常ニ腹中ニ生シテ、疾病ヲ爲ス蚘ノ類ニテ、是ヲ蛔トモ、蛕トモ、人龍トモ云、本艸綱目ニ曰ク、蚘ハ（音ハ爲）人ノ腹中ノ長蟲ナリ、人ノ腹ニ九蟲在リ、一切癥瘕久シクシテ皆蟲ト成ル、凡ソ上旬ニ頭ヲ上ニ向ヒ、中旬ニ中ニ向ヒ、下旬ニ下ニ向フ、服藥ハ凡テ月初メ四五日ノ五更ノ時（凡ソ午前四時五時頃）ニ用ヒハ効在リ易シ、其九蟲ハ左ノ如シ、（悉元方病原ニ載ス）○伏蟲ハ（群蟲ノ主トス）○蚘蟲ハ（心腹痛ヲ爲ス、心ヲ貫キ傷ムハ人死ス）○白蟲ハ（精氣ヲ損弱シ、虫カ長スレハ人ヲ殺ス、）○肉蟲ハ（人ヲ煩悶ナサシム）○肺蟲ハ（咳逆シテ、多カラシム、）○胃蟲ハ（痞蟲ニテ睡リ多カラシム、）○弱蟲ハ（腹鳴ヲ爲ス）○赤蟲ハ（腹痛シ中ニ居ル、蠱疰、疳蟲、ムシバノ患アリ、諸蟲ハ皆腸胃ノ間ニ寄ル、若シ人臟ノ氣實スルトキハ害ヲセス、虚スルニ至テ侵蝕シ變シテ諸疾ヲ生起セシム）○蟯蟲ハ（臍ノ是ヲ腹中ノ九蟲ト云、凡ソ九蟲ノ中六蟲ハ、傳變シテ勞瘵ト成ル、胃、蚘、寸白ノ三蟲ハ傳ハラス、其蟲ノ傳變スルコト、嬰兒ノ如ク、鬼形ノ如ク、蝦蟇ノ如ク、守宮ノ如ク、蜈蚣ノ如ク、螻蟻ノ如ク、蛇ノ如ク、鼈ノ如ク、蝟ノ如ク、鼠ノ如ク、蝠ノ如ク、蝦ノ如ク、猪肝ノ如ク、血汁ノ如ク、亂髮亂絲等ノ狀ノ如ク、勝テ窮ムヘカラス、是等ノ九蟲ハ、素ヨリ寶符ヲ佩ル者ニハ、自然ト消滅スヘシ、

都テ此桃板寶符ヲ佩テ、常ニ身ヲ離タス所持セハ、水火ノ中ニ入トモ、其身ヲ燒溺スルコト無シト傳フ、實ニ神變奇妙不測ノ秘法、無比ノ寶符ナレハ、其秘法ヲ行ヒ桃板ニ書寫スル人ハ、愼テ誠心ニスヘシ、若シ修法書寫ノ時ニ少シニテモ、疑念ヲ起スカ、又ハ不淨ノ近所ニ立寄リ、亦ハ經水ノ女ノ傍ヘ近寄モ無効、殊ニ五辛酒肉一切ノ不淨ヲ忌ハ勿論、此ケ條ヲ一モ犯スコトヲ許サス、（此項最モ緊要ナレハ特ニ注意スヘシ、）若シ人ノ一切ノ病患アランニ、其寶符ヲ以テ其病患ヲ除キ、或ハ一切災難、橫死、非命、刀杖、水火、盜賊、怨讎、貧乏、厭魅、呪咀等ノ災害ヲ除滅シ、常ニ一切ノ善神諸ノ眷屬ト共ニ、晝夜ニ衛護シ玉フ故ニ、日夜ニ貧賤ヲ轉シテ富貴ニ成リ、諸運強ク、或ハ高官高位ニ俸祿ノ加增ヲ得、又ハ農家ハ田畠能熟シ、町家ハ商賣繁昌シ、上御一人ヨリ下萬民ニ至ルモ、壽命永久子孫繁殖シ、諸願滿足如意吉祥ナラシム、然レハ諸人庚申日甲子日ニ到ル毎ニ、必ス秘法修行スヘシ、

## 太上眞人三尸九蟲ヲ絕滅ノ寶符

眞人曰ク、三尸九蟲ハ能ク萬病ヲ作シ、病人夜夢ニ戰鬪ヲ見ルハ、皆此三尸九蟲ノ業ナリ、桃板ヲ用テ符書三通ヲ爲シ、門闔下ニ埋トキハ、一切ノ惡病難病時行病、一切ノ災害諸難惡鬼魔魅ノ類一切家內國內ニ其身ヲ侵害スルコト無シ（其外ノ諸病等ノ前記ニ見ヘタリ）此寶符ノ靈驗神異不測ハ別ニ記シ、其即効ヲ見ント欲ヘハ、若シ虫齒又ハ何ト無ク齒痛在テ苦痛者ニ、葦ヲ用ヒテ其齒ヲ痛ム人ノ、平常飯ヲ喫フ箸ノ寸尺ニ葦ヲ切テ、其ニ其

人ノ當年ノ歳ト名ヲ書テ、偖其箸ノ尺ニ葦ヲ痛歯ニテ、シツカリト嚙シ、其時ニ上尸彭琚出ト三遍唱フヘシ、此呪ハ其人ニテモ他人ニテモ唱ルトキ、口ノ中ニテ唱フ、偖其葦ノ兩端ヲ嚙ヒシヤキテ、此葦ヲ紙ニテ包テ、火葬場ヘ持行テ燒棄ル、尤モ其行歸ル道ニテ、他人ト言語ヲ一切ニ禁ス、火葬場ニテモ仕形ニテ、おんほうニ燒臭ヨト賴テ、燒テモラウニ（燒貰ノ何程カ此附クヘシ）此ノ如クスレハ二度ト歯ノ痛ム事無シ、實ニ神効在ルヲ信スヘシ、

## 斬三尸九蟲桃板寶符ノ秘要

道家ノ諸書ニ三尸九蟲ヲ消滅ノ秘法ヲ錄スルモ、此甲庚秘錄ノ秘要トスル所ハ、次ニ記ス斬三尸桃板寶符ノ三種ニ優



ルハ無シ、如何トナレハ種々ノ法在ルモ行フニ至難ク、衆人ニ容易ク修シ難キ煩ヒ在リ、今此寶符ノ秘法ハ一度之ヲ修シテ、再ヒ書改ル勞無ク、又他人ノ病氣災難等ニ遇ヒ難義センニ、此寶符ヲ貸與ヘ、又ハ此寶符ニテ諸事ニモ加持シヤルヘシ、諸仙人ノ秘法ト靈驗利生少シモ異ナル事無ク、實ニ不測奇妙ノ桃板寶符ナルユヘ、上一天萬乘ノ陛下ヨリ下ハ士農工商ノ四民ニ至ル、平常ニ是ヲ佩フヘキモノナリ、殊ニ道士病苦ヲ救濟シ、醫者又ハ之ニ類業等ハ、此寶符ヲ傳授シ修行シテ、人ニ與ヘ我モ行テ、其靈妙不測ヲ信知シ尊重スヘシ、

## 桃木ハ諸木ニ勝ル靈木ノ理由

此寶符ヲ桃木ニテ作ル所以ハ、桃木ハ五木ノ精ニテ邪氣ヲ伏

スル仙木ナリ、本艸綱目ニ曰ク、桃ハ乃チ西方ノ木ナリ、五行ノ精ニテ仙木ナリ、故ニ能ク邪氣ヲ厭伏シ百鬼ヲ制ス、人ノ門上ニ桃符ヲ用ヒルハ此ヲ以テナリ、又地上ニ桃木ヲ釘打テ家宅ヲ鎭ス、是ヲ桃檟ト云、許愼カ云ク桀桃棓ニ死ス（棓ハ杖ナリ）故ニ鬼ハ桃ヲ畏ル、又桃花ハ惡鬼ヲ殺スト、荊楚ノ歲時記ニ曰ク、桃板ヲ造テ戸ニ著、是ヲ仙木ト云、又正月元日ニ桃木ニ神荼鬱壘ノ二神ノ形ヲ畫テ門ニ立レハ、凶鬼邪氣ヲ防ク、是ヲ名ケテ桃板桃校仙木桃符ト云ト、事文類集ニ見ユ、風土記ニ曰ク、桃五行ノ精邪氣ヲ厭伏シ、百鬼ヲ制スト、又通典ニ曰ク、周人ハ木德桃ヲ以テ梗ト爲ス、今ノ桃符是其遺制ナリト、事物紀原、典術、花鏡草木、古今醫統等ニ、桃ノ靈木ナルヲ記セリ、或書ニ曰ク、伊弉諾尊桃子三箇ヲ採テ、火雷女ヲ擊ニ惡卒皆去ル、因テ桃樹ニ勅シテ名ケテ、稜威神富命ト云ト、和漢三才圖會ニ見ヘタリ、又日本紀ニ曰ク、伊弉諾尊桃實ヲ采テ以テ、雷ニ擲チ玉フ雷等皆退走ル、此桃ヲ以テ鬼ヲ避ルノ緣トナリ、此ノ如キ靈木ナルニ、其上ニ斬三尸ノ寶符ヲ書寫シ、是ヲ尊信シ佩ルニ於テオヤ、其靈驗利生更ニ疑フヘカラサル者ナリ、

又桃板ノ寶符ヲ作ル徵證ハ、仙經ニ曰ク、

太上曰、三尸九蟲、能爲萬病、病人夜夢戰鬪、皆此蟲也、可用桃板一爲符書三道、埋於門閫下、即止矣、每以庚申日書帶之、庚子日呑之、三尸自去矣、常以六庚日書姓名、安元命籙中、三尸（八幾ニ三月作）不敢爲患也、ト、遵生八牋、雲笈七籤、金丹正理大全綱目等、其外ノ道書ニ多ク見ヘタリ、

## 太上眞君桃板斬三尸寶符ノ式法

先ツ桃板寶符ヲ作ラント欲セハ、桃樹ノ東方ヘ茂ル枝ヲ採テ、是ヲ板ニ引割テ三枚ト爲シ、其三枚乍ラノ板ノ寸法ハ、左ニ記ス圖ノ如クスヘシ、

寶符之寸法圖

桃木

長サ金尺二寸
横　金尺一寸
厚サ圖ノ如ク五分

右ノ寸法ニテ三枚同樣ニ拵ヘ、寶符ヲ書終リ勅符呪ヲ唱ヘ了ラハ、是三枚ヲ上尸中尸下尸ト符ノ次第ニ重テ、清淨ナル美濃紙ニテ包ミ、其上ノ表ニ次圖ノ如ク題號ヲ記ス、

三光之靈文
太上眞人斬三尸桃板之寶符
天眞之神信

上ノ如ク書テ其裏ニ年號月日ト、我名ヲ書テ封シ目ニ印ヲ悉ク押シ、尤モ我カ所持ノ印判ヲ押ス、

右ノ如ク調メ其上ヲ又美濃紙ニテ包ミ、錦ノ袋ニ入レ常ニ所ニ持シ肌身ヲ離スヘカラス、錦ノ袋ハ人々ノ生性ニヨリ、其色ヲ用ユ、木性ハ青色錦、火性ハ赤色錦、土性ハ黃色錦、金性ハ白色錦、水性ハ黑色錦ヲ用ユ、是亦傳ナリ、

## 桃板斬三尸寶符書寫ノ式法

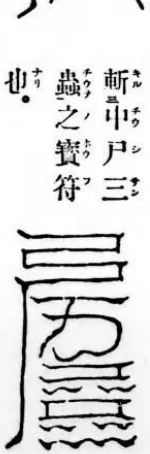
桃板ニ斬三尸ノ寶符ヲ書寫セント欲ハ、三日前ヨリ房事五辛酒肉ヲ禁シ、月水ノ女、瘡癖癩病總テ不淨ノ病有ル人ニ近寄ル

ヘカラス、毎朝毎夜三日カ間ハ汲タテノ水ヲ浴テ、太上虛無北帝七元諸天尊ト唱テ、齒叩コト三十六度シテ、尤モ身心共ニ愼重テ淨潔ク有ルヘシ斯ノ如キヲ一事ニテモ闕ハ、桃板寶符ノ靈驗利生少シモアルコト無シ、偖庚申日ノ當日ト定メ早朝ヨリ起テ曉ニ井華水ヲ浴テ口ヲ洗ヒ、一心淸淨ニ成テ一間ノ內ニ籠リ平坐シ兩眼ヲ閉テ神ヒヲ凝シ、心ニ金光一筋天ヨリ圓焰ト成リ、火ノ如キカ舞下リシト欲フ時此金光ヲ一呑ニグット呑テ之ヲ新シキ筆ニ吹入テ偖寶符ヲ一々ニ次第ニ書ナリ、但シ前日ヨリ案ノ上ニ硯墨筆ヲ淨メ置テ、水ハ朝汲タルヲ用ユ、總テ修法ハ人ニ見スヘカラス、

## 寶符ヲ丹簡墨錄ニ書寫ノ秘傳

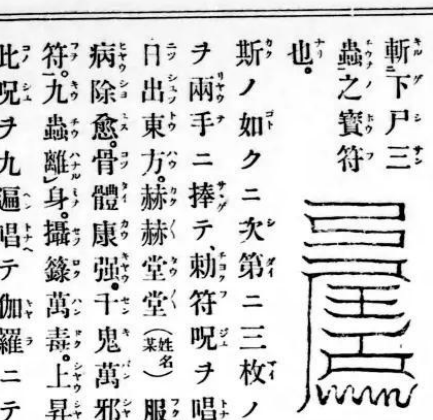
太眞科ニ曰ク、丹簡ハ即チ朱漆ノ簡ナリ、火ハ陽ヲ主トルコトヲ明ス、墨錄ハ墨ヲ以テ書ス、水ハ陰ヲ主ルヲ明ス、人長生ヲ學ハ是ニ遵フヘシト、若シ丹簡ノ心ニテ書ント欲ハ朱ニ書スヘシ、墨錄ノ心ナラハ墨ニテ書ヘシ、雅川ノ曰ク、符ヲ書ハ文字ヲ書ニ同シ、符ヲ少シニテモ書誤ルトキハ、但ニ益無キノミニアラス、大ニ災害ヲ招クト、然ラハ一心ヲ凝シテ、三ツノ寶符ノ誤無キ樣ニ書クヘシ、少モ誤リ無ク淸淨ニ書カザレハ、靈驗利生ハ、更ニアルヘカラス、能ク留意ヲ要ス、

斬二上尸三蟲之寶符也。



斬二中尸三蟲之寶符也。

斬下尸三蟲之寶符



也。

斯ノ如クニ次第ニ三枚ノ符ヲ桃板ニ書寫シテ、此三枚ノ寶符ヲ兩手ニ捧テ、勅符呪ヲ唱フヘシ、

日出東方。赫赫堂堂（某姓名）服二神符一。符衛二四方一。神符入服。換胃蕩腸。百病除愈。骨體康强。千鬼萬邪。無レ有二敢當一。知レ符爲レ神。知レ道爲レ眞。吾服二此符一。九蟲離レ身。攝籙萬毒。上昇眞人。噫々如律令。ト唱フ、

此呪ヲ九遍唱テ伽羅ニテモ沈香ニテモ焚キ、其香ノ煙ノ立ツ間ニ、右三枚ノ寶符ヲ重テ紙ニ封シ包終ルニ、香烟燼レハ香ヲ焚續テ式ヲ了ル、此修法斯ノ如ク行フヘシ、

## 太上眞人庚申ヲ守ル秘法

上尸彭琚出　洞神玄訣ニ曰ク、上蟲ハ上丹田腦心ニ居ス、其色ハ白シテ青ク彭琚ト名ツク、人ヲシテ好テ嗜慾痴滯セシム、仙道其外一切ノ道ヲ學フ人、宜シク是ヲ消滅セシムヘシ、假令五穀ヲ絶タザルモ、常ニ此斬三尸ノ秘法ヲ行ヘハ、一年ノ外上尸自消ユ、人是ヲ行フコト知ラスシテ、空シク五穀ヲ絶ツ若シ貪欲ヲ絶サレハ、何クンゾ上尸三蟲滅スル事アランヤ、

中尸彭瑳出　洞神玄訣ニ曰ク、中蟲ヲ彭瓚ト名ツク、其色ハ白シテ黄ナリ、中丹田ニ居ス、人ヲシテ財ヲ貪リ、喜怒ヲ好テ眞氣ヲ濁亂ス、三魂ヲシテ居ラシメス、七魄ヲ流閉セシム、洞玄經ニ曰ク、喜怒ナケレハ、中尸大ニ懼ル貪ス慾セスシテ、和氣常ニ足

ル、坐ラニ元陽萬福來集スルヲ見ルト謂ヘリ、

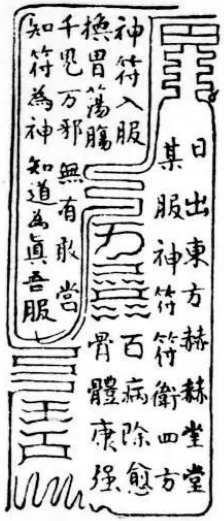
下尸彭矯出　洞神玄訣ニ曰ク、下尸其色白シテ黑シ下丹田ニ居ル、彭矯ト名ツク、人ヲシテ衣服ヲ愛シ酒ニ耽リ色ヲ好マシム、但仙道ヲ學フ人、心識内ニ安シ、常ニ淡泊ヲ守レハ三尸自ラ死シテ、永ク災ヲ爲サスト、雲笈七籤、道藏經等ニ見ヘタリ、又衛生易簡方ニモ見ユ、

斯ノ如ク三尸九蟲モ、右ノ桃板寶符ヲ常ニ佩レハ、漸次消滅シ子孫連綿シテ、家内繁榮富貴ニ、無病息災ニ長命、不老還少ノ靈妙不思議有リト、道藏七籤卷八（二八十一）庚申部ニ委シク見ユ、此書ハ宋ノ張君房ノ輯ニシテ、明ノ張萱ノ訂スル道書ナリ、三彭ノ事ハ諸書ニ出タリ、陳簡齋カ集ノ玉延賦ニモ、掃除三彭見蓬萊」夷路ト在リ、我國ノ南紀ノ善齊道慶ハ年十四歲ニテ、洛東建仁寺稽古溯ニ從フ、一夕隣寺ノ僧數輩來リ訪フ、時ニ庚申日ニ丁ル、古溯衆僧ニ詩ヲ作ラシム、善齊同シク賦ス、

一霄清話共相親　忽轉朱欄月色新
且喜三彭今可伏　靜焚二香灶一守庚申一

右ハ膾餘雜錄ニ見ユ、往時ハ禪僧モ三尸ノ法ヲ用ヒ、且又知ル處ノ徵ニ供スルナリ、（以上申庚秘錄ニ載ス）

## 三尸九蟲三符呪文一符ニ收ル秘符



此符ヲ桃板ニ庚申日ニ墨ヲ以テ書シ、即日門戸内ノ柱ニ貼リ置ハ、家族幷ニ衆人百病及ヒ、諸災ノ憂ヲ除ク奇妙ノ靈符ナリ、又此符ヲ庚申日ニ白紙ニ墨ニテ書寫シ、常ニ貯置ハ、若シ瘧又ハ疫病等ノ悪病ニ罹リタル時ニ、初水ニテ服ハ、熱三時ヲ待ス速ニ冷テ癒或ハ小兒ノ驚風腦膜炎等ノ病ハ癒モ、後ニ智恵ヲ癡滯シ白痴ト成ル恐有リ、此符ハ初水ニテ毎日一符ツヽ、服セハ、病治シテ白痴ト成ラス、若シ白癡ノ人モ庚申日ニ書寫シ、即日服セハ一年乃至三年セハ、自然ニ治癒ス、又元ノ明達ニ成ルコト、此靈符ノ靈驗奇妙不思議ノ利生ト信念スヘシ（秘密集傳ニ載ス）

## 再ヒ禁忌ノ食物ヲ辨ス

時事ヲ顧フニ昔日宗教界ハ偉人現出シテ戒律ヲ嚴守シ德行ヲ以テ敎化ノ主トシ加之靈妙ヲ眼前ニ實現シテ貴賤ノ尊敬ヲ受ケ大ニ世道人心ニ益シタリ今ヤ時變ニ遇ヒ風潮ニ感染シテ聖僧ハ甚タ尠クシテ破戒僧多キヲ以テ宗教ノ威信ハ地ニ墜タリ、此時ニ方テ識者ハ其墮落ヲ攻撃シテ熄ス、其機會ヲ利用シタル某督教ハ、佛教ノ積弊ヲ算テ材料トシ看板ニ博愛慈善ヲ以テ表彰シ我多情男子ノ蓄妾等ヲ嚴々シテ、小壯及ヒ婦女ヲ專ラ勸メ、遂ニ多數信者ヲ得タルカ如シ、其接伴ノ僥倖者ハ誰カ是即チ一二ノ敎會ト思フ、敎祖ハ凡夫ニテ偉人トモ感セサルカ不思議ニ多數ノ信徒ヲ有シ勃興セリ、此等ノ敎義ハ所謂通俗的ニ簡易ナルヲ以テ、人氣ニ投スル事ヲ得タル乎、或ハ思想界ノ變化カ助成セシモノ乎、素ヨリ佛敎ノ如ク戒律ノ嚴制等無キ故布敎者ヲ得ルニ易クシテ、忽然意外ノ盛況ヲ看ルニ至レリ、然ルニ彼敎ノ慈善ハ美事善妾ヲ制スルモ宜シ、酒ニ烟草ヲ制スルモ可ナリ、爰ニ杞憂スヘキハ祖先ヲ祀ル佛檀尊牌ヲ無靈視シテ破壞スル点ニ於テハ是則チ國情ノ異ル缺陷ニテ忽チ國體ト矛盾スルニアラサル歟、又現代ノ學者カ物質ニ偏シ祖先ヲ輕ンスル弊在テ百事ノ立論カ羝羊觸藩ノ嫌ヒヲ免レスト考フ我カ提

供スル靈符ノ法ハ、已ニ多多徽證ヲ擧タル如ク皇室ノ御信仰遊ハサレタルコト燦然ナルニ國體ニ益スルトモ障害ハ毫モ無ク流布ノ教義ニ優ル要点ハ靈驗ノ無比ナルヲ以テナリ、故ニ國家ヲ念ト爲ス誠忠賢明ノ諸君ハ些少ノ禁忌ヲ誤解ナカラン事ヲ期望シ再辨ヲ爲ス所以ナリ、

爰ニ各戸ニ靈符ノ祭祀ヲ勸ル趣意ハ、已ニ要旨ヲ叙述ノ如ク、家ノ榮昌ヲ謀ル者ニ缺クヘカラサル所以ハ、歳毎ニ天災多キ時代ナレハ、現時富豪ノ生活者モ一朝激變ニ遭遇セン力、身命財産共ニ滅亡ノ虞有ル力故ナリ、誰カ災厄ニ遇スト斷言スル者アル乎、且又思想界ノ變化ニ因テ、人情浮薄ニ趨リ、悪奸ハ身ノ破滅ヲ省スシテ、眼前ノ利ヲ以テ詐謀ヲ恣ニシ、奪掠ノ計ヲ爲ス者尠カラス、故ニ些カ隙アラハ其災厄ニ罹リ、今日ノ富者モ永久ノ富者ト樂觀セハ、遂ニ倒産零落ノ悲境ニ陷ル例ハ乏シカラス、其他百般ノ事故ノ災禍ヲ免ル道ヲ講スルハ緊要ナルヘシ、殊ニ現今生活難ヲ絶叫者ノ多キ時ニ臨テ、聖僧ノ德化ヲ以テ救濟スル能ハス、況ヤ其人ニ乏シキ時ナラスヤ、假ニ我カ宗教ニ倦怠テ、基督教ヲ信スルモ何等ノ靈妙不測ハ未タ聞知セザルナリ、然ルニ靈符ノ修法タル種々ノ法完備シテ、諸災厄ヲ免レ人世ノ期望ハ、悉ク成就スルコト實徽ノ如シ、其法ヲ實行ニ些カノ齋戒在ルモ、已カ不德ヲ反省セハ務テ愼ミ易ク、暫ク窮屈ヲ忍フハ當然ナラスヤ、其ハ此法ノミナラス流布ノ天部ノ聖天、毘沙門天、托枳尼天等ノ法ヲ修スルモ我法ノ如ク皆然リ、只靈應ノ顯著ニ迅速ナルヲ以テ特ニ勸奬ル而已人ハ凡テ屈シテ後ニ伸ルモノナリ、繫辭ニ曰ク、尺蠖之屈、以求信也、龍蛇之蟄、以存身也ト有リ、此教ヲ能ク味ヘ、人トシテ尺蠖ノ屈スル理モ、龍蛇ノ蟄スル理モ知ラザレハ、小蟲龍蛇ノ智ニ及ハ

サル者乎、人トシテ愼ムヘキヲ謹メハ、前途ノ一大光明ヲ見出ス活法ナリ、若シ無視シテ行ハサル者ハ、艱苦ヲ好テ嘗ル者ナリ、假令眼ニ蟹文ヲ讀ミ、口ニ世界ノ大勢ヲ論スルモ、萬物ノ靈長ノ價値ヲ自棄者ハ、敎ニ由テ化スヘカラサル者ト思フ、世ニ天賦ノ好命者ハ乏シク、凶命者ハ此法ニ因ラスンハ、他ニ憂苦ヲ免ル道無シ、唯口欲ヲ自ラ制シテ禁忌ヲ嚴守セハ、一生快樂ヲ受ルコト古書ニ明記ノ徵有リ、故ニ艱苦ヲ救濟ニ有益ナリ、予ハ不德ニテ多年艱苦ヲ嘗タルヲ以テ、一身ヲ犧牲ニ供シ諸術ヲ精研シ、斯法モ卒先實踐シテ靈應ヲ知リ、猶數人ニ施シ確信スルヲ以テ警醒ヲ謀ル處ナリ、讀者カ事實ト實蹟ヲ見テ實驗ノ上ニ自覺爲スヲ渴望ス、更ニ誠ムヘキハ、人トシテ至誠ノ念無ク、將亦陰險ヲ好ム徒ハ、天カ罰スト聞クモ、冥祐ヲ降賜ノ



理無キヤ必セリ、若シ斯ノ如キ徒ハ速ニ懺悔シ改悛スルヲ要ス、若シ天命凶ニシテ着實ニ事ヲ謀ルモ、歲歲障難多クシテ志ヲ伸ル能ハサル者ハ、敢テ憂苦ニ及ハス、要旨ノ如ク實行者ハ、人ノ賢愚ヲ論セス靈應ヲ享ルコト、影ノ形ニ隨フカ如シ、今終結ニ及テ一言ヲ呈ス、此法ノ特色ハ自己ノ事ヲ自身ニ爲ス故、疑ヲ容ル地無シ、若シ流布ノ社寺ノ祈禱ノ如ク、社寺ニ依賴スルトセンカ人撰ノ要有リ、其神靈及ヒ必要ノ符ヲ書寫スルニ、己カ息カ入用ナルヲ以テ、數週日潔齋ヲセザルヲ得ス、若シ不淨ノ肉食シ、酒ヲ呑テ心ヲ亂シテ符ヲ書ク、何ソ神聖ト稱シ尊敬スル理ヲ知ラス、此故ニ諸法ニ優勝タルト、異ル要点ナリ、將亦其肉ヲ不淨ト爲シ忌ム所以ハ、佛家ニ至理ヲ緻密ノ論有リ、又酒ヲ禁忌ノ理由弊害ノ論ハ、人生ニ最モ適切ト信シ左ニ參

考ニ供スヘシ、（遮シ酒ハ生涯ヲ禁スルニアラス、只日ヲ限リ新ナル際ハ禁スルモノトス、）

## 菩薩戒之諺註抄譯

此諺註者ハ眞言宗ノ高德淨嚴和尙カ延寶乙卯ノ歲ニ心地戒ヲ講セラレタルニ道俗風靡シテ群集ヲ致セリ是其戒題毎ニ俚諺ヲ其下ニ加ラレタルヲ以テ能ク戒意ヲ知ル事ヲ得其一二節ヲ摘擇シテ、今爰ニ提供スル處ヲ看ルヘシ、

飮酒戒第二（此戒ハ一切ノ酒ヲ飮ムコトヲ戒ムルナリ）

酒ニ總シテ三種アリ、藥酒、果酒、穀酒ナリ、一切酒ノ色、酒ノ香酒ノ味ヒアルヲハ皆制ス、酒ノ糟モ同ク制ス、又何ニテモ人ヲ醉ハシムル物ヲハ皆此制ナリ、凡ソ酒ハ迷亂ノ本ニテ、愚痴ノ始メナルカ故ニ、佛殊ニ此ヲ制シタマフ、智度論ノ十三ニ曰ク、佛ハ難提迦優婆塞ニ語テノタマハク、酒ニ三十五ノ



失在リ、一ニ現在ノ財物ヲ虛竭ス、酒ニ醉テ用費スコト度無キカ故ニ、二ニハ諸病ノ始ナリ、三ニハ鬪諍ノ本ナリ、四ニハ裸露ニシテ恥ヲ知ラス、五ニハ惡名ヲ世ニ播スカ故ニ人皆敬ハス、六ニハ智慧ヲ覆沒ス、七ニハ得ヘキ物ヲハ得ズ、得タル物ヲハ失フ、八ニハ伏匿ノ事ヲモ盡ク人ニ語ル、九ニハアラユル作業皆廢レテ成辨セス、十ニハ醉中ニ失多キカ故ニ、醒已テ慚愧シ憂愁ス、十一ニハ身ノ力ハ轉少シ、十二ニハ身ノ色ヲ壞フ、十三ニハ父ヲ敬ハス、十四ニハ母ヲ敬ハス、十五ニハ沙門ヲ敬ハス、十六ニハ婆羅門ヲ敬ハス、十七ニハ伯叔及ヒ尊長ヲ敬ハス、十八ニハ佛ヲ敬ハス、十九ニハ法ヲ敬ハス、二十ニハ僧ヲ敬ハス、二十一ニハ惡人ニ徒黨ス、二十二ニハ賢善ニ疎遠ナリ、二十三ニハ破戒ノ人ト作ル、二十四ニハ

他ニ慙ス自ラ愧ス、二十五ニハ六根ヲ守ラス、二十六ニハ嬌欲ヲ放逸ニス、二十七ニハ皆憎悪シテ見ルヲ喜ハス、二十八ニハ貴重ノ親屬及ヒ諸ノ智識ニ見棄ラル、二十九ニハアラユル悪事ヲ作ス、三十ニハ善法ヲ捨ツ、三十一ニハ酒ニ酔テ放逸ナルカ故ニ、智人信用セス、三十二ニハ佛道ニ遠サカル、三十三ニハ狂亂癡駭ノ因緣ヲ種フ、三十四ニハ命終テ必ス地獄ニ墮ツ（鋼チリカシテ口ニ入ル、苦シミアリ、灌口地獄ト云フ、）三十五ニハ當來ニ若シ人ニ生ルレハ、必ス顛狂愚癡ノ人ト成ル、是ノ如ク種種ノ過失アルカ故ニ、飲ヘカラスト（已上智度論ニ出ム）又大日經ニ曰ク、一事業ヲ毀壞スルコト、諸ノ酒ニ由ル、一切ノ不善法ノ根ナリ、毒火刀霜雹等ノ如シ、故ニ當ニ遠離スヘシ、親近スルコト勿レ、又優婆塞ノ五戒ニ飲酒ヲ加ヘタマフコトハ、餘ノ四戒ヲ堅固ニ守ラシメンカ爲ナリ、此ノ如ク様々ノ故有ツテ、佛深クコレヲ制シ給フナリ、

（結犯一滴モ咽ニ入レハ犯ス、

（開緣有情ノ命ヲ救ハン爲ナラハ、自飲教他トモニ犯無シ、又餘藥ヲ以テ治セラレサル病ニハ、少酒多藥トシテ用ユヘシ、或ハ瘡ニ塗ルハ犯無シト在リ、禁酒ズヘキ理由茲ニ揭ルコトヲ以テ知ルヘシ、通局七衆俱ニ制ス、

食肉戒第三（肉ヲ食フコトヲ取シムルナリ）

一切ノ有情ノ肉ヲ食スルヲ制ス、夫レ肉ヲ食フ者ハ大慈悲ノ種ヲ斷カ故ニ、一切衆生ハ生生世世ニ、六親眷屬ト成ルカ故ニ、肉ハ是不淨ナルカ故ニ、衆生其人ノ香ヲ聞テ怖ヲ成スカ故ニ、狗見テ驚キ吠ルカ故ニ、一切ノ呪術驗無キカ故ニ、諸

天善神ニ棄ラル、カ故ニ、夜ニ悪夢多キカ故ニ、他ノ信心チサマスカ故ニ、過古ニ悪羅刹、獅子、虎、狼、猫、狸等タリシ習氣ノ故ニ、我命チ惜ムカ如ク、一切衆生モ命チ惜ムカ故ニ、非人悪鬼常ニ附隨フカ故ニ、死シテハ必ス獅子、虎、狼、鵰、鷲等ノ悪鳥悪獣ト成リ、悪鬼ノ身チ受ルカ故ニ、殺生ノ本ナルカ故ニ、是ノ如ク種種ノ過失アルカ故ニ、食スベカラス（楞伽經等ノ意）又楞嚴經ニ絲綿絹帛、靴履裘毳等チ制シ給フモ、皆衆生チ殺害シテ造レル物ナルカ故ナリ、制意ハ食肉ト同シ、

（結犯）咽ニ入ル位ニ犯ス、

（開緣若シ怨敵在テ強逼シテ、口ニ入ンニ貪嗜ノ心無クハ犯ナカルヘシ、（通局）七衆同ク制ス、

## 食五辛戒第四（五辛チ食フコトナカレ、戒ジムルナリ、）

大蒜、茖葱、韭葱、蔥、胡葱、皆葱ノ類チ五辛ト云、辛ク臭氣ノ烈シキ物チ食フコトチ制ス、此類ハ生ニテ食スレハ瞋チ增シ、煮テ服スレハ婬チ發ス、已ニ貪瞋ノ二毒チ起ス、諸ノ悪何ソ起ラサラン、況ヤ五辛チ食フ人ハ、縱ヒ能ク一代ノ聖教チ解脫スルトモ、諸天ハ臭穢チ嫌テ捨離シ、一切ノ鬼神ハ其唇チ舐ル、常ニ鬼ト共住ス、福德ハ日ニ銷シテ長ク利益無シ、此人ハ縱ヒ三摩地チ修スレトモ、天神ノ守護無ク、大力ノ魔王佛ト作テ來テ爲ニ法チ說テ、三毒チ讃シテ禁戒チ毀ル、命終テハ魔ノ眷屬ト成ル、魔道ノ命終テ無間獄ニ墮ツ、（已上楞嚴ノ意）又五辛チ食スレハ眞言チ念誦スルニ成就セス、眞言行者ト名ケス（已上蘇悉地經、蘇婆呼童子經ノ意）顯密ノ行者ハ、受用スヘカラサルコト此ノ如シ、然ルチ今時ノ高僧カ專ラ受用セラル、淺間敷コトナリト說キ

在リ、破戒僧多シト云強テ犯ス勿レ、

（結犯咽ニ入ル位ヲ犯ス、

（開緣若シ五辛ナラデ治セザル病アラハ、僧ハ伽藍ノ外俗家ニテ食シ、食シ已テヨリ四十九日ヲ經テ後ニ香湯ヲ以テ澡浴シ竟テ、經論ヲ讀誦スヘシ、（通局七衆同制ス、

劫盜人物戒第二（人ノ物ヲ掠メ盜ムコトヲ戒シムルナリ、

凡ソ一切ノ主有ル物ヲ竊ニ取リ、強テ取ルコトヲ制ス、主有ル物ニ五種アリ、一ニ三寶ノ物、此ニ互用盜ト云コトアリ、謂ク佛物ヲ法物ニ用ヒ、又僧ノ用ニ使コトアリ、今世ニ供養セル米錢等ヲ恣ニ用ヒル人甚タ多シ、是皆盜罪ナリ、恐ルヘシ愼ムヘシ、又法物ヲ佛ノ用ニ僧ノ用ニ使ヒ、或ハ僧物ヲ佛ノ



事ニ、法ノ事ニ用ヒル是皆互用盜ナリ、但シ僧物ハ衆僧和合シヌレハ、餘事ニ用ヒテモ罪無シ、又當分互ト云コト有リ、謂ク彌陀ノ財ヲ釋迦ノ用トシ、華嚴經ニ屬セル財、或ハ紙墨等ヲ餘ノ經ニ轉シ用ユル、此ノ類皆盜罪ナリ、（三寶物ノ相、具ニシルシ難シ）二屬人物謂ク山林田地屋宅錢財等、凡ソ他人ノ有ル物ナリ、三ニハ畜生物、鳥獸等ノ食殘セル物、或ハ鼠ノ穴ニ引レタル物等ナリ、四ニハ鬼神物、今時在在處處ニアル、小社又ハ道祖神等、或ハ山林ヲ領シ、或ハ小分ノ地ヲ領セル者、若シ人カ其所領ノ物ヲ侵シ取ル時ハ、必ス祟ヲ爲ス、是皆鬼神ノ物ナルカ故ナリ、五ニハ劫賊ノ物、謂ク賊ニ取ラレタル物ヲ、後ニ奪ヒ還ス時ハ、其本主却テ盜罪ヲ得ルナリ、

（結犯盜心ヲ起シテ、擧離本處スル位ニ犯ス（本ト其物ノ有シ處ヲ少シニテモ動スヲ云

以上菩薩戒中ノ衆人ニ、是非心得テ益有ルト思フ、二三節ヲ擧テ佛理ノ精密ナル徴ニ參考ニ示ス、學者讀テ自覺爲スアラハ幸ヒナリ、





# 讀經之辨

凡ソ讀經ハ高德ノ聖僧カ誦スレハ、神佛降臨シ聽玉フト謂ヒ必然靈驗ヲ實現ス、是經意ニ精通スルニ因ルカ、近時ノ學者カ坊主ノ讀經ノ如シト謂ハ、經意ノ何タルヲ解セザル僧多キヲ以テ、之ヲ誹譏スルガ如シ、又禪僧カ經ハ悟テ誦唱ヲ言モ亦然リト思フ、此故ニ經卷ハ法樂ノ爲ニ誦モ、唯無意味ノ音讀ハ、靈驗無キヲ以テ、予ハ叮嚀ニ訓讀ヲ勸メ、能ク意味ヲ了解セシメント欲シ、茲ニ音訓兩讀ヲ揭ク、本ト神佛ハ至誠ヲ納受シ玉フモノニテ、形式ヲ貴ハザル故ニ、急讀ノ如キモ亦無功ニ歸スルヲ恐ル、最モ徹音ニ靜肅ニ留意シ讀經ヲ勸ル所以ハ、是即チ其所願ヲ圓滿ニ成就セシメント欲スル徹裏ナルヲ知了スベシ、

附言 經文中ニ某甲○○等ト錄ス處ハ各姓名ヲ唱ヘ、官位有者ハ官位姓名ヲ唱フヘシ、

# 佛說安宅神呪經

如是我聞一時佛住舍衛國祇樹給孤獨園與千二百五十比丘皆阿羅漢諸漏已盡身心澄靜六通無礙其名曰大智舍利弗摩訶目揵連摩訶迦葉摩訶迦旃延須菩提等復有菩薩摩訶薩八千人俱文殊師利菩薩導師菩薩虛空藏菩薩觀世音菩薩救脫菩薩如是等菩薩摩訶薩威德自在復有比丘比丘尼優婆塞優婆夷天龍夜叉八部鬼神共相圍繞說微妙法時有離車長者子五十人俱身坌塵土懷憂慼猶如有人生失父母所愛妻子來至佛所頭面作禮却住一面





爾時世尊知而故問諸長者子以何因緣而有惱色憂愁不樂失於常容時諸長者子同聲俱白佛言世尊未審人居世間一一有家宅吉凶以不佛即答言如是諸事皆由衆生心行夢想所造不得都無諸離車等白佛言世尊弟子等蒙宿緣一毫之福得覩如來慈化無遺開甘露門潤以法雨復有何罪生此五濁極惡之世懷憂抱苦怖懼萬端不捨須臾所以言者自唯弟子德淺福薄所居舍宅災禍頻疊惡魔日夜競共侵陵坐臥不安如懷湯火自頃已來失去善心無所恃怙唯願世尊受弟子請臨降所居賜爲安宅勅語守宅諸神及四時禁忌常來營衛使日夜安吉災禍消滅佛言善哉善哉當

如汝說吾自知時。

爾時世尊。明旦勅諸弟子。可各整衣服。當入聚落。各持應器。往至長者子舍。飯食既畢。敷轉輪座。爲諸長者說微妙法。令離怖畏身心悅樂。時諸離車各生歡喜。猶如比丘入第三禪。

爾時世尊即呼守宅諸神。來到佛所而告之言。自今已後。是諸神鬼不得安作恐動。令某甲等不安。恆懷憂怖。吾當使大力鬼神碎滅汝身。令如微塵。

爾時世尊復告大衆。諸善男子。善女人等。吾涅槃後。五百歲中。衆生垢重。邪見轉熾。魔道競興。妖魅妄作。鬪人門戶。各伺人便。覓人長短。爲作不祥。種種留難。當爾之



時。是諸弟子。應當一心念佛念法念比丘僧。齋戒清淨。奉持三歸五戒十善。八關齋戒。日夕六時。禮拜懺悔。勤心精進。請清淨僧。設安宅齋。燒衆名香。然燈續明。露出中庭。讀是經典。某甲等安居立宅已來。建立南庠北堂。東西之廂。碓磨倉庫。井竈門牆。園林池沼。六畜之欄。或復移房動土。穿鑿非時。或犯觸伏龍騰蛇。青龍白虎。朱雀玄武。六甲禁忌。十二時神。門庭戶伯。井竈精靈。堂上戶中。溷邊之神。我今持諸佛神力。菩薩威光。般若波羅密力。勅宅前宅後。宅左右。宅中守宅神。子神母。伏龍騰蛇。六甲禁忌。十二時神。飛屍邪忤。魍魎鬼神。因託形聲。寄名附着。自今已後。不得妄嬈我弟子等。神子神母。宅

中諸神邪魅蠱道各安所在不得安相侵陵爲作衰惱
令某甲等驚動怖畏當如我教若不順我語令汝等頭
破作七分如多羅樹枝
爾時世尊而說呪曰
南無佛陀四野南無達摩四野南無僧伽四野今爲弟
子某甲承佛威力而說神呪
一足衆生莫惱我
二足衆生莫惱我
三足衆生莫惱我
四足衆生莫惱我
我有一切大慈大悲愍念一切衆生汝等惡魔各還所
屬不得橫忤擾亂我弟子等復說呪曰
白黑龍王善子龍王溫鉢羅龍王阿耨大龍王
結界呪文　伽婆致伽婆致悉婆訶
東方大神龍王七里結界金剛宅
南方大神龍王七里結界金剛宅
西方大神龍王七里結界金剛宅
北方大神龍王七里結界金剛宅
如是三說
東方婆鳩深山婆羅伽收汝百鬼頸著枷
南方婆鳩深山婆羅伽收汝百鬼頸著枷
西方婆鳩深山婆羅伽收汝百鬼頸著枷

北方婆旬深山婆羅伽收汝百鬼頸著枷如是三說
主疾病者主頭痛者主人舍宅門戸者當斂諸毒不得
擾我諸弟子若不順我呪頭破作七分
爾時世尊而說偈言
造宅立堂宇　安育諸群生
園林並池沼　門牆及與圊
起心興舍室　動靜應聖靈
稽首歸命佛　衆魔莫能傾
明燈照無極　五眼因之生
法王大呪力　動破魔億千
如來慈普潤　威光徹無邊





我等咸歸命　衆邪各自遷
佛告日月五星二十八宿天神龍鬼皆來受教明聽
佛告言不得前却某甲之家或作東廂西廂南序北堂
勅日遊月殺土府將軍青龍白虎朱雀玄武歲月劫殺
六甲禁忌土府伏龍莫妄東西若有動靜燒香啓聞某甲宅舍是佛金剛之地面二百步佛有約言諸疫鬼神
不得妄忤者頭破作七分身不得全不得水漿去離本
宮宅舍已成富貴吉遷田作大得所願光榮行來在軍
仕官宜官門戸昌盛百子千孫父慈子孝男女忠貞兄
良弟順崇義仁賢所願如意十方證明行如菩薩得道
如佛

佛告阿難若欲安宅露出中庭然四十九燈掃灑燒香一心懺悔禮十方諸佛阿難又白佛言當何名斯經佛語阿難此經名如來大悲不可思議神力亦名愍念衆生安宅破魔神呪佛說經竟大衆歡喜作禮奉行

# 佛說安宅神呪經



# 佛說安宅神呪經 訓讀

是ノ如ク我聞ク、一時佛舍衛國、祇樹給孤獨園ニ住テ、千二百五十ノ比丘ト與ナリキ、皆阿羅漢ナリ、諸漏已ニ盡テ身心澄靜ニシテ、六通ニ無礙ナシ、其名ヲ大智舍利弗摩訶目犍連摩訶迦葉摩訶迦旃延須菩提等ト曰フ、復菩薩摩訶薩八千人有テ俱ナリキ、文珠師利菩薩導師菩薩虛空藏菩薩觀世音菩薩救脫菩薩是ノ如キ等ノ菩薩摩訶薩ハ威德自在ナリ、復比丘比丘尼優婆塞優婆夷天龍夜叉八部鬼神有テ、共ニ相圍繞セリ、微妙ノ法ヲ說玉フ、時ニ離車

長者子五十人有リ、俱ニ身ハ塗塵土ニテ、憂ヲ懷ヒ愁慼スルコト、猶人生ノ父母所愛ノ妻子ヲ失フコト有ルガ如シ、佛所ニ來至シテ頭面ニ禮ヲ作シ、却テ一面ニ住マル、

爾時ニ世尊知テ而モ故サラニ、諸長者子ニ問玉ハク、何ノ因緣ヲ以テ、而モ惱色有テ、憂愁シ樂シマズシテ、常容ヲ失フヤ、時ニ諸長者子カ、同聲ニ俱ニ佛ニ白シテ言サク、世尊未審ハ人カ世間ニ居テ、家宅ノ吉凶有ルベカラサルヤ以不、佛即チ答テ言ハク、是ノ如キ諸事ハ、皆衆生ノ心行夢想ノ所造ニ由ル、都テ無コトヲ得ス、諸離車等、佛ニ白シテ言サク、世尊弟子等ハ宿緣一毫ノ福ヲ蒙リ、如來ヲ覩上ツルコトヲ得テ、慈化遺スコト無ク、甘露ノ門ヲ開テ潤スニ法雨ヲ以テシ玉フ、復何ノ罪有テカ、此五濁極惡ノ世ニ生レテ、憂ヲ懷ヒ苦ヲ抱テ、怖懼萬端ニシテ、須臾モ捨ス言所以ノ者ハ、自ラ唯ニ弟子ハ德淺ク福薄ク、所居ノ舍宅ニ災禍頻ニ疊リ、惡魔日夜ニ競テ共ニ侵陵シテ、坐臥安カラザルコト、湯火ヲ懷カ如シ、自頃ヨリ已來ハ善心ヲ失去シ、恃怙ム所無シ、唯願クハ、世尊、弟子ノ請ヲ受テ所居ニ臨降シ玉ヒテ、安宅ノ爲ニ勅語ヲ賜ヘ、守宅ノ諸神及ヒ四時ノ禁忌、常ニ來テ營衛シ、日夜安吉ニシテ、災禍消滅

セシメ玉ヘ、佛言ハク善哉善哉、當ニ汝カ說ノ如クスヘシ、吾自ラ時ナルコトヲ知ル、

爾時ニ世尊、明且諸弟子ニ勅シ玉ハク、各衣服ヲ整スヘシ、當ニ聚落ニ入ルニ各應器ヲ持シテ、長者子カ舍ニ往至シ、飯食既ニ畢テ轉輪座ヲ敷テ、諸長者ノ爲ニ微妙ノ法ヲ說玉フニ、怖畏ヲ離テ身心悅樂セシム、諸離車ハ各歡喜ヲ生シテ、猶比丘ノ第三禪ニ入ルカ如シ、

爾時ニ世尊ハ、即チ守宅ノ諸神ヲ呼テ、佛所ニ來到セシメテ、之ニ告テ言ハク、今ヨリ已後ハ、是諸神鬼カ安ニ恐動ヲ作スコトヲ得ザレ、某甲等（姓名ヲ唱フ）ヲシテ不安恆ニ憂怖ヲ懷カシムレハ、吾當ニ大力ノ鬼神ヲシテ、汝カ身ヲ碎滅セシメテ、微塵ノ如クニナサシムベシ、

爾時世尊ハ復大衆ニ告玉ハク、諸ノ善男子善女人等、吾カ涅槃ノ後五百歲ノ中、衆生ノ垢重ク邪見ハ轉タ熾ニシテ、魔道競ヒ興リ妖魅妄ニ作リ、人ノ門戶ヲ闚ヒ、各人ノ便ヲ伺ヒ、人ノ長短ヲ覓テ、不祥種種ノ留難ヲ爲作サン、爾ノ時ニ當テ是諸弟子ハ應ニ當ニ一心ニ佛ヲ念シ、法ヲ念シ、比丘僧ヲ念シ、齋戒清淨ニシテ、三歸五戒十善八關齋戒ヲ奉持シテ、日夕六時ニ禮拜懺悔シ、勤心精進シテ清淨ノ僧ヲ

請シ、安宅齋ヲ設ケ、衆ノ名香ヲ燒テ燈火ヲ然シ、明ヲ續テ露ニ中庭ニ出テ、是經典ヲ讀ヘシ、某甲等安居ヲ立宅ヨリ已來、南庠北堂ヤ東西ノ廂ヤ碓磨ヤ倉庫、井竈ニ門牆ニ園林池沼ニ、六畜ノ欄ヲ建立シ、或ハ復房ヲ移シ、土ヲ動シ、非時ニ穿鑿シ、或ハ伏龍騰蛇カ、青龍白虎カ、朱雀玄武カ、六甲禁忌カ十二時神カ、門庭ノ戸伯カ井竈ノ精靈カ、堂上戸中カ溷邊ノ神ヲ犯シ觸ルモ、我今諸佛ノ神力、菩薩ノ威光ト、般若波羅密ノ力ヲ持テ、勅スラク宅前ニ宅後ニ、宅左ニ宅右ニ宅中守宅ノ神、神子神母ニ伏龍騰蛇ニ、六甲禁忌ニ十二時神ニ、飛屍邪忤ニ魍魎鬼神ノ



形聲ニ因託シ、名ニ寄テ附着スルモノ、今ヨリ已後ハ、妄ニ我弟子等ヲ嬈スコトヲ得ザレ、神子神母ノ宅中ノ諸神、邪魅蠱道ハ各所在ニ安ンジテ、妄ニ相侵陵シ衰惱ヲ爲シ作シ、某甲等ヲシテ、驚動怖畏セシムルコトヲ得ザレ、當ニ我教ノ如クスヘシ、若シ我語ニ順ハスンハ、汝等カ頭ヲ破テ七分ト作シ、多羅樹枝ノ如クナラシメン、

爾時世尊ハ而モ呪ヲ說テ曰ク、

南無佛陀四野、南無達摩四野、南無僧伽四野、〇今弟子某甲ノ爲ニ佛ノ威力ヲ承テ神呪ヲ說シム、

一ニ衆生ヲ惱スコト莫レハ我足ル、

二ニ衆生ヲ惱スコト莫レ我足ル、
三ニ衆生ヲ惱スコト莫レ我足ル、
四ニ衆生ヲ惱スコト莫レ我足ル、
我一切大慈大悲有テ、一切衆生ヲ愍念ス、汝等惡魔
ハ各所屬ニ還リ、我弟子等ヲ橫忤シ、擾亂スルコト
ヲ得ザレ、復呪ヲ說テ曰ク、
白黑龍王、善子龍王、漚鉢羅龍王、阿耨大龍王、
結界呪文、伽婆致、伽婆致、悉波訶、
東方大神龍王、七里結界、金剛宅、
南方大神龍王、七里結界、金剛宅、
西方大神龍王、七里結界、金剛宅、





北方大神龍王、七里結界、金剛宅、
是ノ如ク三說スヘシ、
東方婆鳩深山ノ婆羅伽、汝ヲ收テ百鬼ノ頸ニ枷ヲ
着ク、
南方婆鳩深山ノ婆羅伽、汝ヲ收テ百鬼ノ頸ニ枷ヲ
着ク、
西方婆鳩深山ノ婆羅伽、汝ヲ收テ百鬼ノ頸ニ枷ヲ
着ク、
北方婆鳩深山ノ婆羅伽、汝ヲ收テ百鬼ノ頸ニ枷ヲ
着ク、
是ノ如ク三說スヘシ、

疾病ヲ主ル者、頭痛ヲ主ル者、人舍宅門戸ヲ主ル者、當ニ諸毒ヲ欲テ、我諸弟子ヲ擾スコトヲ得サルヘシ、若シ我呪ニ順ハサレハ、頭ヲ破テ七分ト作サン、爾時世尊而モ偈ヲ說テ曰ク、

宅ヲ造リ堂宇ヲ立テ、諸ノ群生ヲ安育スルニ、園林並ニ池沼ヤ、門牆及ヒ圊ト起心ニ舍室ヲ興シテ、動靜聖靈ニ應ジ、稽首シテ、佛ニ歸命スレハ、衆魔ハ能ク傾ルコト莫シ、明燈ノ照スコト極リ無シ、五眼ハ之ニ因テ生ス、法王ノ大呪力ハ魔ノ億千ヲ動破セン、如來ノ慈ハ普ク潤ヒ、威光ハ無邊ニ徹セン、我等咸歸命ス、衆邪ハ各自ラ遷ラン、



佛告玉ハク、日月五星ニ二十八宿ニ、天神龍鬼モ皆來テ教ヲ受ケ、明ニ聽ケ、佛告テ言ハク、某甲ノ家ヲ前却スルコトヲ得ザレ、東ノ廂西ノ廂ヤ南庁ニ北堂ヲ作ルコトアラン、勅スラク日遊月殺、土府將軍、青龍白虎、朱雀玄武、歲月ノ劫殺、六甲ノ禁忌、土府ニ伏龍ハ妄ニ東西スルコト莫レ、若シ動靜スルコト有ラハ、燒香シテ啓聞セヨ、某甲ノ宅舍ハ是佛ノ金剛ノ地ナリ、面二百步ハ佛ノ約言有リ、諸疫鬼神ハ妄ニ忤コトヲ得サレ、忤者ハ頭ヲ破テ七分ト作シ、身全キコトヲ得ス、水漿ヲ得ザレ、本宮ヲ去離スヘシ、舍宅已ニ成ラハ富貴吉ニ遷リ、田作大ニ得テ、所

願ヲ光榮シ、行來ノ軍ニ、在ル仕官ハ官ニ宜ク、門戸ハ昌盛ニ百子千孫ノ父ハ慈ニ子ハ孝ニ、男女ハ忠貞ニ兄ハ良ニ弟ハ順ニ、崇義ニ仁賢ニシテ、所願ハ意ノ如クナラン、十方證明シテ行ハ菩薩ノ如ク、道ヲ得ルコト佛ノ如クナラン、

佛阿難ニ告玉ハク、若シ安宅ヲ欲セハ、露ニ中庭ニ出テヽ、四十九燈ヲ然シ、掃灑シ燒香シテ、一心ニ懺悔シ、十方ノ諸佛ヲ禮スヘシ、阿難又佛ニ白シテ言サク、當ニ何ント斯經ヲ名ク、佛阿難ニ語玉ハク、此經ヲ如來大悲不可思議神力ト名ク、亦愍念衆生安宅破魔神呪ト名ク、佛經ヲ說竟リ玉フニ、大衆歡喜



シ禮ヲ作シ奉行シキヌ、

# 佛說安宅神呪經

終

# 妙法蓮華經觀世音菩薩普門品第二十五

爾時無盡意菩薩即從座起偏袒右肩合掌向佛而作是言世尊觀世音菩薩以何因緣名觀世音佛告無盡意菩薩善男子若有無量百千萬億衆生受諸苦惱聞是觀世音菩薩一心稱名觀世音菩薩即時觀其音聲皆得解脫

若有持是觀世音菩薩名者設入大火火不能燒由是菩薩威神力故

若爲大水所漂稱其名號即得淺處



若有百千萬億衆生爲求金銀瑠璃硨磲碼碯珊瑚琥珀眞珠等寶入於大海假使黑風吹其船舫飄墮羅刹鬼國其中若有乃至一人稱觀世音菩薩名者是諸人等皆得解脫羅刹之難以是因緣名觀世音

若復有人臨當被害稱觀世音菩薩名者彼所執刀杖尋段段壞而得解脫

若三千大千國土滿中夜叉羅刹欲來惱人聞其稱觀世音菩薩名者是諸惡鬼尚不能以惡眼視之況復加害

設復有人若有罪若無罪杻械枷鎖檢繫其身稱觀世音菩薩名者皆悉斷壞即得解脫若三千大千國土滿

中怨賊有一商主將諸商人齎持重寶經過險路其中一人作是唱言諸善男子勿得恐怖汝等應當一心稱觀世音菩薩名號是菩薩能以無畏施於衆生汝等若稱名者於此怨賊當得解脫衆商人聞俱發聲言南無觀世音菩薩稱其名故即得解脫

無盡意觀世音菩薩摩訶薩威神之力巍巍如是若有衆生多於婬欲常念恭敬觀世音菩薩便得離欲若多瞋恚常念恭敬觀世音菩薩便得離瞋若多愚痴常念恭敬觀世音菩薩便得離癡無盡意觀世音菩薩有如是等大威神力多所饒益是故衆生常應心念若有女人設欲求男禮拜供養觀世音菩薩便生福德



智慧之男設欲求女便生端正有相之女宿植德本衆人愛敬無盡意觀世音菩薩有如是力若有衆生恭敬禮拜觀世音菩薩福不唐捐

是故衆生皆應受持觀世音菩薩名號無盡意若有人受持六十二億恆河沙菩薩名字復盡形供養飲食衣服臥具醫藥於汝意云何是善男子善女人功德多不無盡意言甚多世尊佛言若復有人受持觀世音菩薩名號乃至一時禮拜供養是二人福正等無異於百千萬億劫不可窮盡無盡意受持觀世音菩薩名號得如是無量無邊福德之利

無盡意菩薩白佛言世尊觀世音菩薩云何遊此娑婆

世界云何而爲衆生說法方便之力其事云何佛告無
盡意菩薩善男子若有國土衆生應以佛身得度者觀
世音菩薩即現佛身而爲說法應以辟支佛身得度者
即現辟支佛身而爲說法應以聲聞身得度者即現聲
聞身而爲說法應以梵王身得度者即現梵王身而爲
說法應以帝釋身得度者即現帝釋身而爲說法應以
自在天身得度者即現自在天身而爲說法應以大自
在天身得度者即現大自在天身而爲說法應以天大
將軍身得度者即現天大將軍身而爲說法應以毗沙
門身得度者即現毗沙門身而爲說法應以小王身得
度者即現小王身而爲說法應以長者身得度者即現



長者身而爲說法應以居士身得度者即現居士身而
爲說法應以宰官身得度者即現宰官身而爲說法應
以婆羅門身得度者即現婆羅門身而爲說法應以比
丘比丘尼優婆塞優婆夷身得度者即現比丘比丘尼
優婆塞優婆夷身而爲說法應以長者居士宰官婆羅
門婦女身得度者即現婦女身而爲說法應以童男童
女身得度者即現童男童女身而爲說法應以天龍夜
叉乾闥婆阿脩羅迦樓羅緊那羅摩睺羅伽人非人等
身得度者即皆現之而爲說法應以執金剛神得度者
即現執金剛神而爲說法無盡意是觀世音菩薩成就
如是功德以種種形遊諸國土度脫衆生是故汝等應

當一心供養觀世音菩薩是觀世音菩薩摩訶薩於怖畏急難之中能施無畏是故此娑婆世界皆號之爲施無畏者無盡意菩薩白佛言世尊我今當供養觀世音菩薩即解頸衆寶珠瓔珞價直百千兩金而以與之作是言仁者受此法施珍寶瓔珞時觀世音菩薩不肯受之無盡意復白觀世音菩薩言仁者愍我等故受此瓔珞

爾時佛告觀世音菩薩當愍此無盡意菩薩及四衆天龍夜叉乾闥婆阿脩羅迦樓羅緊那羅摩睺羅伽人非人等故受是瓔珞即時觀世音菩薩愍諸四衆及於天龍人非人等受其瓔珞分作二分一分奉釋迦牟尼佛一分奉多寶佛塔無盡意觀世音菩薩有如是自在神力遊於娑婆世界爾時無盡意菩薩以偈問曰

世尊妙相具　我今重問彼　佛子何因緣　名爲觀世音
具足妙相尊　偈答無盡意　汝聽觀音行　善應諸方所
弘誓深如海　歷劫不思議　侍多千億佛　發大清淨願
我爲汝略說　聞名及見身　心念不空過　能滅諸有苦
假使興害意　推落大火坑　念彼觀音力　或漂流巨海
火坑變成池　龍魚諸鬼難　念彼觀音力　波浪不能沒
或在須彌峯　爲人所推墮　念彼觀音力

如日虛空住。或被惡人逐。墮落金剛山。
念彼觀音力。不能損一毛。或值怨賊遶。
各執刀加害。念彼觀音力。咸即起慈心。
或遭王難苦。臨刑欲壽終。念彼觀音力。
刀尋段段壞。或囚禁枷鎖。手足被杻械。
念彼觀音力。釋然得解脫。呪詛諸毒藥。
所欲害身者。念彼觀音力。還著於本人。
或遇惡羅刹。毒龍諸鬼等。念彼觀音力。
時悉不敢害。若惡獸圍繞。利牙爪可怖。
念彼觀音力。疾走無邊方。蚖蛇及蝮蠍。
氣毒煙火然。念彼觀音力。尋聲自回去。

雲雷鼓掣電。降雹澍大雨。念彼觀音力。
應時得消散。衆生被困厄。無量苦逼身。
觀音妙智力。能救世間苦。具足神通力。
廣修智方便。十方諸國土。無刹不現身。
種種諸惡趣。地獄鬼畜生。生老病死苦。
以漸悉令滅。眞觀清淨觀。廣大智慧觀。
悲觀及慈觀。常願常瞻仰。無垢清淨光。
慧日破諸闇。能伏災風火。普明照世間。
悲體戒雷震。慈意妙大雲。澍甘露法雨。
滅除煩惱燄。諍訟經官處。怖畏軍陣中。
念彼觀音力。衆怨悉退散。妙音觀世音。

梵音海潮音。勝彼世間音。是故須常念。
念念勿生疑。觀世音淨聖。於苦惱死厄。
能爲作依怙。具一切功德。慈眼視衆生。
福聚海無量。是故應頂禮。
爾時持地菩薩即從座起。前白佛言。世尊若有衆生聞是觀世音菩薩品。自在之業。普門示現神通力者。當知是人功德不少。佛說是普門品時。衆中八萬四千衆生。皆發無等等阿耨多羅三藐三菩提心。

# 普門品第二十五



# 妙法蓮華經觀世音菩薩普門品第二十五

爾時無盡意菩薩即從座起偏袒右肩合掌向佛而作是言世尊觀世音菩薩以何因緣名觀世音佛告無盡意菩薩善男子若有無量百千萬億衆生受諸苦惱聞是觀世音菩薩一心稱名觀世音菩薩即時皆得解脫若有持是觀世音菩薩名者假使入於大

火ニ入トモ、火モ燒コト能ハス、是菩薩ノ威神力ニ由ルカ故ニ、若シ大水ノ爲ニ漂ハサルモ、其名號ヲ稱セハ、即チ淺處ヲ得ン、

若シ百千萬億ノ衆生有テ、金銀瑠璃、琥珀、眞珠等ノ寶ヲ求ンカ爲ニ、大海ニ入ランニ、假令黑風カ其船舫ヲ吹テ、羅刹鬼國ニ飄ヒ墮ニモ、其中モシ乃至一人モ、觀世音菩薩ノ名ヲ稱スル者有ラハ、是諸人等皆羅刹ノ難ヲ解脫スル事ヲ得ン、是因緣ヲ以テ觀世音ト名ツク、若シ復人有テ當ニ害セラルベキニ臨テ、觀世音菩薩ノ名ヲ稱セハ、彼ノ執ル所ノ刀杖、尋テ段段ニ壞ヲレテ、解脫スルコトヲ



得ン、

若シ三千大千國土ノ中ニ滿ル、夜叉羅刹來リテ、人ヲ惱マサント欲センニ、其觀世音菩薩ノ名ヲ稱スル者ヲ聞ハ、是諸ノ惡鬼ナホ惡眼ヲ以テ、之ヲ視ルコト能ハシ、況ヤ復害ヲ加ヘムヲヤ、

設ヒ復人有リ、若クハ罪有リ、若クハ罪無キモ、杻械枷鎖其身ヲ檢繫センニ、觀世音菩薩ノ名ヲ稱セハ、皆悉ク斷壞シテ、即チ解脫スルコトヲ得ン、

若シ三千大千國土ノ中ニ滿ル、怨賊一ノ商人ノ主有リテ、諸ノ商人ヲヒキ卄テ、重寶ヲ齎持テ險路ヲ經過ンニ、其中一人是唱言ヲ作ク、諸ノ善男子恐怖

ルコトヲ得ルコト勿レ、汝等マサニ一心ニ、觀世音菩薩ノ名號ヲ稱スヘシ、此菩薩ハ能ク無畏ヲ以テ、衆生ニ施シ玉フ、汝等若シ名ヲ稱セハ、此怨賊ニ於テ、マサニ解脫スルコトヲ得ヘシ、衆ノ商人聞テ倶ニ聲ヲ發シテ言サク、南無觀世音菩薩ト、其名ヲ稱スルカ故ニ、即チ解脫スルコトヲ得ン、

無盡意菩薩、摩訶薩ハ、威神ノ力巍々タルコト是ノ如シ、

若シ衆生有テ婬欲多カラムニ、常ニ念シテ觀世音菩薩ヲ恭敬セハ、即チ欲ヲ離ルコトヲ得ン、若シ瞋恚多カラムニ、常ニ念シテ觀世音菩薩ヲ恭敬セハ、



即チ瞋ヲ離ルコトヲ得ン、若シ愚癡多カラムニ、常ニ念シテ觀世音菩薩ヲ恭敬セハ、即チ癡ヲ離ルコトヲ得ン、無盡意、觀世音菩薩ハ、是ノ如キ等ノ大威神力有テ、饒益スル所多シ、是故ニ常ニ心ニ念スヘシ、

若シ女人有テ設ヒ男ヲ求ント欲シテ、觀世音菩薩ヲ禮拜供養セハ、即チ福德智慧ノ男ヲ生ン、設ヒ女ヲ求ント欲セハ、即チ端正有相ノ女ヲ生ン、ムカシ德本ヲ植テ、衆人ニ愛敬セラル、無盡意、觀世音菩薩ハ、是ノ如キノ力有リ、

若シ衆生有テ、觀世音菩薩ヲ恭敬禮拜セハ、福唐捐

セス、是故ニ衆生皆、觀世音菩薩ノ名號ヲ受持スヘシ、無盡意若シ人有テ、六十二億恆河沙ノ菩薩ノ名字ヲ受持シ、復形ヲ盡スマテ、飲食。衣服。臥具。醫藥ヲ供養センニ、汝カ心ニ於テ何ン、是善男子、善女人ノ功德多キヤ不ナヤ、無盡意ノ曰ク甚多シ、世尊佛ノ言ハク、若シ復人有テ、觀世音菩薩ノ名號ヲ受持シ、乃至一時モ禮拜供養センニ、是二人ノ福ハ正ニ等シテ異ルコト無シ、百千萬億劫ニ於テモ、窮テ盡スヘカラス、無盡意觀世音菩薩ノ名號ヲ受持セハ、是ノ如ク無量無邊ノ福德ノ利ヲ得ン、

無盡意菩薩、佛ニ白シテ言サク、世尊觀世音菩薩ハ、



イカ、シテ此娑婆世界ニ遊玉ヒ、イカンシテカ衆生ノ爲ニ說法シ玉フ、方便ノ力其事イカン、佛無盡意菩薩ニ告テノタマハク、善男子若シ國土ノ衆生有テ、佛身ヲ以テ得度スヘキ者ニハ、觀世音菩薩、即チ佛身ヲ現シテ、爲ニ說法シ、辟支佛身ヲ以テ得度スヘキ者ニハ、即チ辟支佛身ヲ現シテ、爲ニ說法シ、聲門身ヲ以テ得度スヘキ者ニハ、即チ聲聞身ヲ現シテ、爲ニ說法シ、梵王身ヲ以テ得度スヘキ者ニハ、即チ梵王身ヲ現シテ爲ニ說法シ、帝釋身ヲ以テ得度スヘキ者ニハ、即チ帝釋身ヲ現シテ爲ニ說法シ、自在天身ヲ以テ得度スヘキ者ニハ、即チ自在天身

ヲ現シテ、爲ニ說法シ、大自在天身ヲ以テ得度スヘキ者ニハ、即チ大自在天身ヲ現シテ爲ニ說法シ、天大將軍身ヲ以テ得度スヘキ者ニハ、即チ天大將軍身ヲ現シテ爲ニ說法シ、毘沙門身ヲ以テ得度スヘキ者ニハ、即チ毘沙門身ヲ現シテ、爲ニ說法シ、小王身ヲ以テ得度スヘキ者ニハ、即チ小王身ヲ現シテ爲ニ說法シ、長者身ヲ以テ得度スヘキ者ニハ、即チ長者身ヲ現シテ爲ニ說法シ、居士身ヲ以テ得度スヘキ者ニハ、即チ居士身ヲ現シテ爲ニ說法シ、宰官身ヲ現シテ爲ニ說法シ、婆羅門身ヲ以テ得度スヘキ者ニハ、即



チ婆羅門身ヲ現シテ爲ニ說法シ、比丘、比丘尼、優婆塞、優婆夷身ヲ以テ、得度スヘキ者ニハ、即チ比丘、比丘尼、優婆塞、優婆夷身ヲ現シテ爲ニ說法シ、長者、居士、宰官、婆羅門ノ婦女身ヲ以テ、得度スヘキ者ニハ、即チ婦女身ヲ現シテ爲ニ說法シ、童男、童女身ヲ以テ得度スヘキ者ニハ、即チ童男、童女身ヲ現シテ爲ニ說法シ、天龍夜叉、乾闥婆、阿脩羅、迦樓羅、緊那羅、摩睺羅伽、人非人等身ヲ以テ得度スヘキ者ニハ、即チ皆之ヲ現シテ爲ニ說法シ、執金剛神ヲ以テ得度スヘキ者ニハ、即チ執金剛神ヲ現シテ爲ニ說法ス、無盡意、是觀世音菩薩ハ、是ノ如キノ功德ヲ成就シテ、

種種ノ形ヲ以テ、諸ノ國土ニ遊ヒ衆生ヲ度脫シ玉フ、是故ニ汝等マサニ、一心ニ觀世音菩薩ヲ供養シ奉ツルヘシ、是觀世音菩薩摩訶薩ハ、怖畏急難ノ中ニ於テ、能ク無畏ヲ施シ玉フ、是故ニ此娑婆世界皆之ヲ號シテ、施無畏者ト爲ス、無盡意菩薩佛ニ白シテ言サク、世尊我今マサニ、觀世音菩薩ヲ供養シ奉ツルヘシ、即チ頸ノ諸ノ寶珠ノ瓔珞ノ價直、百千兩金ナルヲトヒテ以テ、之ヲ與テ是言ヲ作ク、仁者此法施ノ珍寶瓔珞ヲ受玉ヘ、時ニ觀世音菩薩、肯テ之ヲ受玉ハス、無盡意、復觀世音菩薩ニ白シテ言サク、仁者我等ヲ愍カ故ニ、此瓔珞ヲ受玉ヘ、爾時ニ佛、觀世音菩薩ニ告テノタマハク、當ニ此無盡意菩薩、及ヒ四衆天龍夜叉、乾闥婆、阿脩羅、迦樓羅、緊那羅、摩睺羅伽、人非人等ヲ愍カ故ニ、是瓔珞ヲ受クヘシ、即時ニ觀世音菩薩、諸ノ四衆及ヒ天龍、人非人等ヲ愍テ、其瓔珞ヲ受テ分テ二分ト作シテ、一分ハ釋迦牟尼佛ニ上ツリ、一分ハ多寶佛塔ニ上ツル、無盡意觀世音菩薩ハ、是ノ如キ自在神力有テ、娑婆世界ニ遊ヒ玉フ、爾時ニ無盡意菩薩、偈ヲ以テ問テ曰ク、

世尊妙相ヲ具シ玉フ、我今重テ彼ヲ問上ツル、佛子何ノ因緣ヲ以テカ、名ケテ觀世音ト爲ス、具足妙相尊偈ヲ以テ、無盡意ニ答テタマハク、汝聽ケ觀音ノ

行ハ、能ク諸ノ方所ニ應シテ、弘誓ノ深キコト海ノ如シ、歷劫ニモ思議セラレス、多ノ千億ノ佛ニ侍テ大清淨ノ願ヲ發セリ、我汝カ爲ニ略說ン、名ヲ聞及ヒ身ヲ見、心ニ念シテ空シク過ズンハ、能ク諸有ノ苦ヲ滅シ玉フ、假使害意ヲ興シテ、大火坑ニ堆落サルヽモ、彼觀音ノ力ヲ念ズレバ、火坑變ジテ池ト成ラン、或ハ巨海ニ漂ヒ流テ、龍魚諸ノ鬼難アランニモ、彼觀音ノ力ヲ念スレハ、波浪モ沒ルコト能ハス、或ハ須彌ノ峯ニ有テ、人ノ爲ニ推墮サレンニモ、彼觀音ノ力ヲ念ズレハ、日ノ如クニシテ虛空ニ住セム、或ハ惡人ニ遂レテ、金剛山ヨリ墮落ニモ、彼觀音



ノ力ヲ念スレハ、一毛モ損スルコト能ハス、或ハ怨賊ノ繞テ各刀ヲ執テ、害ヲ加ルニ遇トモ、彼觀音ノ力ヲ念ズレハ、咸ク即チ慈心ヲ起サン、或ハ王難ノ苦ニ遇ヒ、刑ニ臨テ壽ヲ終ラント欲スルモ、彼觀音ノ力ヲ念スレバ、刀尋テ段段ニ壞ン、或ハ囚ラレテ枷鎖ニ禁セラレ、手足ニ杻械セラレンニ、彼觀音ノ力ヲ念スレハ、釋然トシテ解脫スルコトヲエン、呪咀諸ノ毒藥身ヲ害セント欲スル所ノ者、彼觀音ノ力ヲ念スレハ、還テ本人ニ著ン、或ハ惡羅刹毒龍、諸ノ鬼等ニ遇ンニ、彼觀音ノ力ヲ念スレハ、時ニ悉ク敢テ害セス、若シ惡獸ニ圍繞セラレ、利牙爪怖ルヘ

キモ、彼觀音ノ力ヲ念スレハ、疾無邊ノ方ニ走ラン、虺蛇及ヒ蝮蝎、氣毒烟火ノ如クニ然ルモ、彼觀音ノ力ヲ念スレハ、聲ニ尋テ自ラ回去ン、雲雷鳴リ掣電シ雹ヲ降シ大雨ヲ澍モ、彼觀音ノ力ヲ念スレハ、時ニ應ジテ消散コトヲ得ン、衆生困厄セラレ無量ノ苦ミ身ニ逼ルトモ、觀音ノ妙智力ハ能ク世間ノ苦ヲ救ヒ玉フ、神通力ヲ具足シ、廣ク智方便ヲ脩シテ十方諸ノ國土刹トシテ、身ヲ現ゼズト云コト無シ、種種モロ〳〵ノ惡趣○地獄○鬼畜生、生老病死ノ苦以テ、漸ク悉ク滅セシム、眞觀清淨觀、廣大智慧觀、悲觀及ヒ慈觀、常ニ願ヒ常ニ瞻仰スヘシ、無垢清淨ノ光有テ、慧日諸ノ闇ヲ破リ、能ク災ノ風火ヲ伏シテ、普ク明カニ世間ヲ照シ玉フ、悲體戒雷ノ如クニ震ヒ、慈意妙ニ大ナル雲ノ如シ、甘露ノ法雨ヲ澍テ煩惱ノ焔ヲ滅除ス、諍ヒ訟テ官處ヲ經、怖畏ナル軍陣ノ中ニモ、彼觀音ノ力ヲ念スレハ、諸〳〵ノ怨悉ク退散セム、妙音觀世音、梵音海潮音、彼世間ノコエニ勝レリ、是故ニ須ラク常ニ念ズヘシ、念念疑ヒヲ生スルコト勿レ、觀世音ハ淨聖ニシテ、苦惱死厄ニ於テ、能ク爲ニ依怙トナリ玉フ、一切ノ功德ヲ具シ、慈眼ヲ以テ衆生ヲ視玉ヒ、福聚ノ海無量ナリ、是故ニ頂禮シ上ツルヘシ、

爾時ニ持地菩薩、即チ座ヨリ起テ前テ、佛ニ白シテ言サク、世尊若シ衆生有テ、是觀世音菩薩品、自在ノ業普門示現神道ノ力ヲ聞者ハ、當ニ知ルヘシ、是人ハ功德少ナカラズ、佛是普門品ヲ說玉ヒシ時ニ、衆中八萬四千ノ衆生、皆無等等阿耨多羅三藐三菩提心ヲ發シキ、

## 普門品第二十五了



## 佛說摩訶般若波羅密多心經。

觀自在菩薩行深般若波羅密多時照見五蘊皆空度一切苦厄舍利子色不異空空不異色色即是空空即是色受想行識亦復如是舍利子是諸法空相不生不滅不垢不淨不增不減是故空中無色無受想行識無眼耳鼻舌身意無色聲香味觸法無眼界乃至無意識界無無明亦無無明盡乃至無老死亦無老死盡無苦集滅道無智亦無得以無所得故菩提薩埵依般若波羅密多故心無罣礙無罣礙故無有恐怖遠離一切顚倒夢想究竟涅槃三世諸佛依般若波羅密多故得阿

耨多羅三藐三菩提。故知般若波羅密多是大神呪。是大明呪。是無上呪。是無等等呪。能除一切苦。眞實不虛。故說般若波羅密多呪。即說呪曰。羯諦羯諦。波羅羯諦。波羅僧羯諦。菩提薩婆訶。

# 般若心經。

佛說摩訶般若波羅密多心經。

觀自在菩薩。深ク般若波羅密多ヲ行ジ玉フ、時ニ五蘊皆空ヲ照見シ。一切ノ苦厄ヲ度ス。舍利子色ハ空ニ異ナラス。空ハ色ニ異ナラス。色ハ即チ是レ空。空ハ即チ是レ色ナリ、受想行識モ。亦復是ノ如シ。舍利子是諸法ハ空相ニテ。不生、不滅、不垢、不淨、不增、不減ナリ。是故ニ空中ニ色モ無ク。受想行識モ無ク。眼、耳、鼻、舌、身、意モ無シ。色、聲、香、味、觸、法モ無ク。眼界モ無シ。乃至意識界モ無シ。無明モ無シ。亦無明盡モ無ク。乃至老死モ無シ。亦老死盡モ無シ。苦集滅道モ無シ。智

モ無シ。亦得モ無シ得ル所無ヲ以テノ故ニ菩提薩埵ハ。般若波羅密多ニ依ルカ故ニ。心ニ罣礙無シ。罣礙無キカ故ニ。恐怖ルコト有ル無シ。一切ノ顚倒夢想ヲ遠離シ。究竟涅槃ヲ三世諸佛ハ。般若波羅密多ニ依ルカ故ニ。阿耨多羅三藐三菩提ヲ得玉フ故ニ知ル般若波羅密多ハ。是レ大神呪ナリ。是レ大明呪ナリ。是レ無上ノ呪ナリ。是レ無等等呪ナリ。能ク一切ノ苦ヲ除ヒテ。眞實ニシテ。虛ナラス。故ニ般若波羅密多ノ呪ヲ說ク。則チ呪ヲ說テ曰ク。羯諦羯諦。波羅羯諦。波羅僧羯諦。菩提薩婆訶。

心經了

# 鎭宅靈符神

終





# 附錄

## 運命梗要

凡ソ人間ノ運命ニ貴賤貧富ノ差有リ。是衆人カ已ニ腦裡ニ感シ居ルカ、本ト運ハ天ニ稟享ルコト卷首ニ說明ノ如シ。既ニ生時ニ定ル處有ルユヘ。敢ニ由ラサル者ハ天命ニ因テ榮枯凋落スル當然ナリ。素ヨリ人ハ欲望ヲ具備スル故貧者ハ必ス富者ヲ羨ミ貴上ノ歡樂ヲ擬セントシ其地位ヲ得ント欲フ。是即チ一般ノ人情ナリ。此人情ヲ以テ根本ト爲ス。現代ノ文明ナレハ學技藝ヲ勸テ榮達スルヲ敎ユ。是ニ由テ敎育ノ必要ヲ感シテ衆人ハ一致ノ氣運ニ進タリ。其者カ悉ク地位ヲ得ルニアラス。亦其望ハ容易ク達シ難ク。人生ノ期圖ヲ達スルハ別ニ道有リ。其道トハ靈符ノ法。是ナリ。偖已ニ天命ヲ享ルヲ知ル者ハ。先ツ已カ運命ノ吉凶ヲ知ルヘシ。其法ハ四柱推命ト稱シ。生年月日時ヲ以テ推セハ精確ニ測ル法在リ。之ヲ多年研磨シ漸ク蘊奧ノ法ヲ得テ。世人ノ運命ヲ見ルニ好運ハ甚

タ勘ク凶運ハ大多數者ニ屬ス其者カ皆志望ヲ抱テ滿足ニ成功セント欲セハ、此靈法ヲ信念スルカ捷徑ナルヲ知ルヘシ、

夫レ人ハ天稟ノ德ニ多少ノ差有リ、其德トハ何ソヤ、父祖ノ遺産ヲ繼襲ノ類是ナリ、其遺産ヲ巧ニ維持シテ、生涯何ノ勞苦モ無ク、優遊生活スル在リ、是所謂好運者トス、而ルニ均シク遺產ヲ享ル者、若シ父祖無德ニテ、只財產ノミヲ巨額ニ遺セハ、繼襲者カ無盡藏ノ如ク思ヒ、濫費シテ槿花ノ榮ニ準シク、俄然大厦高樓カ變化シテ、陋巷蝸居ニ入リ艱苦ヲ嘗ル在リ、或ハ生時ヨリ貧家ニ成長スルモ發達者在リ、是即チ父祖ノ餘德ニ起因ス、時俗ハ已カ智能ニ因ル如ク欲フカ敢テ然ラス、其徵ハ豐臣氏以下榮達ノ者ハ皆起因在リ、若シ父祖カ無德ノ者ハ一生齷齪トシテ、晝夜ニ怠慢無ク家穡ヲ勵行者モ、漸ク妻子ヲ養フニ過ギザル有リ、其ハ教育ニ缺点有ルニ因ルト謂フモ敢テ然ラス、或ハ教育ノ功ニ由テ好地位ニ居ルト、均シク螢雪ノ功有ルモ薄給ニ苦シム者勘カラス、學藝ハ常人カ卒業スルモ、社會ノ活舞臺ニ出ルニ、一步疾キヲ以テ地位ヲ得、或ハ遲クシテ困ル者、或ハ緣故無キ等ヲ以テ愚痴ヲ謂フカ、畢竟德ヲ解セス、又運命ノ天稟ヲ忘却シ、已カ學ヒタル智能ヲ以テ、百方工風ヲ凝スニ成ラス、遂ニ人力ヲ以テ何トモ爲ス能ハストシテ、彼ノ人世ヲ不可解ト爲ス者ハ、古ヨリ立派ナ名教ノ有ルヲ不學ノ徒カ膠見耳、凡ソ好運ト悲運トハ懸隔甚タシク、之ヲ單純ニ學藝ノ素養ニ歸スルカ、學技ノ教育薄キ實業界ヲ視ルニ、時ノ不況ヲ歎テ憂苦ニ沈淪者多キ際ニ、何ノ感シモ無ク生活者モ勘ナカラス、假ヒ好況ノ時ニ成金黨ノ跋扈ノ際モ、貧者カ根絕爲ズニア

ラス、其逢處ノ歡樂苦痛ハ、其人ニ有テ皆滿足スル時ハアラサルヘシ、現時物價ノ暴騰ノ起因ハ、本文ニ錄シタル卑見ナルカ、兎ニ角モ艱苦ヲ嘗ル薄德者ガ多ク、其多數ノ憂患在ル勿論ナルカ、此ノ時機ヲ利用シテ、窃ニ喜悅者モ有ルカ如シ、是ニ由テ學技ノ多少ノミヲ以テ、一律ノ下ニ歡苦ハ論斷爲シ難ク、亦無學ノ商家カ巨萬ノ富ヲ有シ、財運ノ強者ハ、學士博士ヲ顧使スル有リ、故ニ財運ハ別問題ナリ、然ルニ識者ノ說ヲ眞面目ニ信シ、家資ヲ傾テ競テ學技ヲ得シ者カ、今ヤ薄給ニ困苦シ、生活難ヲ鳴ラスハ無理モ無ク、學資ト俸給ト對照シテ收支償ハサルヲ悵然セリ、此時ニ方テ學技ハ人格ヲ作ル者、或ハ中毒ニ罹ル等ノ放言ハ、我敎義ヨリ視レハ無定見ノ感有ルガ畢竟人ハ運命ノ支配スル處ト、德ニ因ルヲ知ラザル者カ、愚痴ヲ囂々爲ス



ニ過ス、古今共ニ學術ノミヲ以テ財運ヲ論シ難ク、其徵ハ名敎ノ盛時ニ於テ、陶朱ノ富ヲ爲ス有ルカ、韓退之等ノ絕世ノ文豪モ、三尸ト貧乏神ヲ罵ルカ如シ、現代ノ多數ノ博士ノ稱有ル者モ、財運無キハ貧ヲ免レス、故ニ職業ニ關セス皆然リ、敎育ノ必要ハ勿論ナルカ、運命ノ好非ハ、生涯ノ歡樂ト、苦痛ノ分ル處ナリ、是ニ由テ勅語ニ垂敎ノ如ク、德カ緊要ニシテ缺クヘカラサルコトヲ警醒シ、疾ク歐化ニ泥酔ノ夢ヲ醒シテ自覺ヲ要スト思フ、予ハ天命ヲ精確ニ測ル法ヲ究メ、實驗シテ好命ノ尠キハ斷言ス、然ルニ皆自己ノ命ヲ不知者ハ、先ツ其命ヲ知ルヘシ、凶命者カ何ニ心膽ヲ碎クモ、貧ハ免レサル數ナリ、其凶命ヲ知ル耳ニテハ益薄シ、之ニ由テ已カ不德ヲ知ラハ、我唱ル靈符ヲ信念セハ、凶命モ悲觀ニ及ハス、其志望ヲ達スルコト容易ナリ、此

法ハ職ヲ撰ハス、業ヲ嫌フコト無ク、啻ニ精神堅固ニシテ至誠ヲ以テ信念スレハ、憂患ヲ免レ、其思想カ一轉スル故、職業ハ何ニ從事スルモ、正理ノ心願ハ成就セザルコト無シ、誰モ厭フ百難ノ災厄ヲ悉ク免ルノミナラス、家政ノ艱苦ヲ脫ル等、功益ハ算フルニ遑アラス、其美德カ國家ニ影響ヲ及スニ至レハ、天時モ序ヲ忒スシテ豊饒カ歲歲連續ハ、物價ハ自然ニ低落シテ、一般ノ生活モ易キコトハ、已ニ叙述ノ如シ、之ニ由テ人生ハ德カ必要ナルヲ以テ、聖訓ニ德ヲ修ルコトヲ垂教シ玉フト、予ハ解釋スル所ナリ、

偖運命ニ差有ルヲ以テ緻密ニ測ルコトハ、彼ノ推命寶鑑ニ讓リ、今茲ニ簡易ニ測ル、九星術ノ奥義ヲ以テ示シ、本書ノ靈驗ヲ迅速ニ享ル者ト、或ハ遲者トヲ區別シテ、概要ヲ摘錄セハ左ノ





如シ、

注意茲ニ揭ル歲歲ニ各人ノ運命ハ、大正元年ヨリ十二年ニ終ルト思フヘカラス、此九星ハ十年目ニ又元ニ還リ年干ハ十一年目ニ元ニ還リ、十二支ハ十三年目ニ元ニ還ルモ、一周シテハ又循環シテ休ムコト無ク、恰モ環ノ端無キカ如ククル〳〵廻ルモノ故之ヲ未來ニ用ヒルニ、何ン十何百何千年異ルコト無シ所謂萬世運命表ト謂フモ過言ニアラス、之ヲ將來ニ應用スルニ自身ノ九星ト生年ノ干支ヲ知レハ何人ノ運命モ斯ノ如シ、

○大正元年ハ壬子ニ在ル、七赤中宮年ニ當ル、七赤命ノ者ハ多事ナリ、

好命ノ運ハ二黑、八白ノ兩命ト、三碧命ハ吉ト爲シ、凶命ノ運ハ五黃、九紫ノ者ハ尤モ凶、次ニ一白、四綠ト爲シ、其次ニ六白命ナリ、

又生年ノ干ト支ニ由テ、九星ニ關セス凶ハ、丙ト午ト子年生

ノ者ハ百事ニ警戒チ要ス、卯年生ノ者モ又凶ニ近シトス、

○大正二年ハ癸丑ニ在ル、六白中宮年ニ當ル、六白命ノ者ハ多事ナリ、

好命ノ運ハ八白、四綠ノ両命ナルカ、充分滿足ノ吉事無シ、凶命ノ運ハ二黑、五黃、一白、三碧ノ者ト爲シ、次ニ九紫、七赤ノ者ハ凶ニ近シ、

生年ノ干ト支ニ由テ、己ト未年生ノ者ハ、百事ニ警戒チ要ス、戌年生ノ者モ凶ニ近シト爲ス、

○大正三年ハ甲寅ニ在ル、五黃中宮年ニ當ル、五黃命ノ者ハ多事ナリ、

此年ハ好運ト爲ス者無シ、只月々ノ循環ニ由テ、五行互ニ相生シテ吉事チ享ク、





何命カ好運凶運ト定メ難シ、精密ニ調査シ好運期ニ在ル者カ優ル處在リ、

殊ニ凶命ト爲スハ、生年ノ庚干ト申支ノ者、警戒チ要ス、己年生モ凶ニ近シ、

○大正四年ハ乙卯ニ在ル、四綠中宮年ニ當ル、四綠命ノ者多事ニ凶多シ、

好命ノ運ハ八白、五黃命ノ者、次ニ七赤、六白命ノ者ハ吉トシ、三碧之ニ亞クベシ、

凶命ノ運ハ九紫、二黑、一白ノ者ト爲ス、

生年ノ干支ノ辛ト酉年生ノ者ハ、九星ノ吉凶ニ關セス警戒チ要ス、子年生モ亦凶ニ近シト爲ス、

○大正五年ハ丙辰ニ在ル、三碧中宮年ニ當ル、三碧命ノ者多事

凶多シ、

好命ノ運ハ五黄ノ者、六白ノ者之ニ次ク、其次ハ九紫ノ者一白ノ、者ハ不如意ナリ、

凶命ノ者ハ八白、七赤、四綠ノ者、次ニ二黒ノ者ナリ、

生年ノ干支ノ戊ト、戊年生ノ者ハ、九星ノ吉凶ニ關セス殊ニ警戒ヲ要ズ、辰年生ノ者又凶ニ近シ、

○大正六年丁巳ニ在ル、二黒中宮年ニ當ル、二黒ノ者多事ナリ、

好命ノ者ハ九紫ノ者、次ハ七赤ノ者、一白ノ者ハ無事、五黄八白ノ者不如意ナリ、

凶命ノ者ハ三碧、四綠、其次ニ六白ノ者ナリ、

生年ノ干支ノ癸ト亥年生ノ者ハ、殊ニ警戒ヲ要ズ、寅年生ノ





者凶ニ近シ、

○大正七年戊午ニ在ル、一白中宮年ニ當ル、一白ノ者多事凶多シ、

好命ノ者ハ五黄、二黒、九紫ノ者之ニ次ク七赤ノ者ナリ、

凶命ノ者ハ四綠、三碧、八白ノ者ト爲シ、六白ノ者ハ不如意ト爲ス、

生年ノ干支壬ト子年生ノ者ハ、殊ニ警戒ヲ要ス、午年生ノ者凶ニ近シ、

○大正八年己未ニ在ル、九紫中宮年ニ當ル、九紫ノ者多事ナリ、

好命ノ者ハ一白、二黒ノ者之ニ次ク六白ノ者、四綠ノ者吉事薄シ、

凶命ノ者ハ五黄、三碧、七赤ノ者、其次凶ヲ八白ノ者ト爲シ、生年ノ干支ノ己ト丑年生ノ者ハ、殊ニ警戒ヲ要ス、未年ノ者ハ凶ニ近シ、但シ九星ノ吉凶ニ關セス、丑年ノ者ハ注意シ愼ムヘシ、

○大正九年庚申ニ在ル、八白中宮ニ當ル、八白命ノ者ハ多事ナリ、

好命ノ者ハ四綠ノ者、一白ノ者、之ニ次ク、三碧ノ者、二黑五黄ノ者不如意ナリ、

凶命ノ者ハ六白、九紫ノ者、次ニ七赤ノ者ト爲シ、

生年ノ干支ノ甲ト寅年生ノ者ハ、九星ノ吉凶ニ關セス、殊ニ警戒ヲ要ス、己年生ノ者モ又凶ニ近シ、

○大正十年辛酉ニ在ル、七赤中宮ニ當ル、七赤命ノ者多事ナ





リ、

運命ノ好凶ノ解ハ、前ノ七赤中宮年ノ際ニ準シ、

生年ノ干支乙ト卯年生ノ者ハ、九星ノ吉凶ニ關セス殊ニ警戒ヲ要ス、又酉年ノ者、ハ凶ニ近シ、

○大正十一年壬戌ニ在ル、六白中宮ニ當ル、六白命ノ者ハ多事ナリ、

運者ノ好凶ノ解ハ前ノ六白年中宮ニ準シ、

生年ノ干支ノ戊ト辰年生ノ者ハ、九星ノ吉凶ニ關セス、殊ニ警戒ヲ要ス、又丑年生ノ者モ凶ニ近シ、

○大正十二年癸亥ニ在ル、五黄中宮ニ當ル、五黄命ノ者ハ多事ナリ、

運命ノ好凶ノ解ハ、前五黄年中宮ニ準シ、

生年ノ干支ノ丁ト巳年生ノ者ハ、九星ノ吉凶ニ關セス、殊ニ警戒ヲ要ス、亥年生ノ者ハ凶ニ近シ、

以上配當スル九星ノ年々ノ吉凶ヲ見テ訪問ニ流布スル書籍ノ吉凶ト差有リ其ハ實際ニ適中セザル、初段ノ法ト差在ルハ勿論ナリ、是卽チ九星ノ蘊奧ヲ記シ、實地ニ的中ヲ以テ主ト爲ス故濫ニ思議スヘカラス實地ノ禍福ニ就テ本卷ト相對照シテ自然ノ理ヲ知了スヘシ、

右運命ノ好凶ヲ區分シテ、禍福ノ年年ニ循環シ來ル梗要ヲ知リ、靈符ヲ信念シテ、感應ヲ疾ク享易キ者ヲ好命トシ、遲キ者ヲ凶命ト爲ス、然ルニ斯ノ如ク運命ハ循環スルト雖モ、信念ノ至誠カ貫徹者ハ、其凶運カ一轉爲ス故、障難ヲ消禳ヒ吉命ニ善化者ハ此限ニアラス、若シ信念無キ者ハ、凶年ト錄スル際ニ方テ重キハ死亡、輕キモ病難損財等ノ諸難ニ遇ハ、必然ノ數ナリ、凡ソ人事ヲ處スルニ、職務ノ何タルヲ問ハス、若シ苦衷ヲ無視



者ハ、凶命ト指示ノ年ニ何ニ心膽ヲ碎モ、意志ノ計畫ノ達スル理ハ毫モ無シ、天命ヲ不知者ハ已カ智能ノ作用ニテ、發達スル如ク思ヒ神佛ヲ無視者モ、之ニ由テ天ノ擁護ヲ知ラハ、一日モ等閑ニ附スコト無ク、熟慮シテ信仰力ヲ興起シ、天寶ヲ享受以テ家族圓滿ニ、子孫繁殖ヲ謀テ、名ヲ轟スル至レハ、予カ本懷之ニ過ザル矣、

# 鎭宅靈符神

## 附錄了

# 謹告

聖賢天眼之研究

星文館主山岸乾齋講述　菊判形　全二一冊
門人松本蘭齋筆記　並製　金壹圓八拾錢
但シ全國中遞送無料

本書ノ原ハ大聖黃帝カ、臣岐伯ト問答シ、天文ト人ノ疾苦ヲ救濟ノ法ヲ叙述シ、素問運氣論ト題スル書ナリ、是則チ周易已前ノ古典ナルヲ以テ、天地ノ宗師ノ稱在リ、現代ニ之ヲ繙テ時事ニ對照スルニ、二十世紀ノ歳々ノ天時ト實地ニ符合ス、聖賢ノ遺敎ハ萬世ヲ達觀セラルモノ故、予ハ之ヲ天眼○ト感歎シテ研究シ、斯ノ如ク題スル所以ナリ、原ト漢文ナレハ謹譯シ、實地ニ應用法ヲ注解シ、研究ニ便ナラシム、偖天文學ハ觀測法ト曆象トニ分ツ、本卷ハ其曆象ノ根基ト、歳々實現スル平易（無事）年ト、暴風雨旱害等ノ災異起ル年トヲ、前知スルカ是特色ナリ、

一人躰ハ天地ト其氣ヲ準シクスル故、其理ヲ推測シ疾病ノ病症及ヒ、起因ト治療法ヨリ衛生法等ヲ示シタルモノ故、專門家ハ勿論ナルカ、素人モ簡易ニ病災幷ニ治療ノ要ヲ知リ、現代ニ獨逸醫カ發明ト謂フ、精神療養法等ハ已ニ本書ニ見ル、已ニ四千年前ニ聖賢ハ垂敎セラル、實ニ達觀ノ徹ト爲スニ足ルヘシ、之ニ由テ人生ノ何タル知ラント欲フ者ハ、何人モ之ヲ研究スル要在リト思フ、

一聖人ノ天文學ハ、十干十二支ヲ以テ五行ノ相生相尅ニ因テ、歳々ノ事ヲ測ルモノ故頗ル簡易ナリ、其干支ノ作用性質等ヨリ、猶變化スル所以ヲ研究ノ方法ヲ詳述ス、【靈符神ノ天眞坤元靈符ノ條項ト對照スレハ明カナリ】猶參等ニ四柱推命法ノ病斷ノ部ヲ提出シテ、各人ノ疾病病源、病症、治癒生死ノ時期ヲ知ル法ヲ例證ヲ擧テ附記シタリ、【以上上卷ノ摘要ナリ】

一病斷ノ秘訣ハ周易ト九星術トヲ以テ、是亦疾病ノ輕重ニ係ル、一切ノ豫知法ヲ揭載シ、簡易ニ判斷法ヲ示シ、一一ニ其例徵ヲ種々擧アリ、

一周易ニ筮射法ト稱シテ、所謂物質ト名稱等ヲ中テモノ法ヲ示シ、是亦其例證ヲ示シ、先年一時流行セシ千里眼ニ優ル法ハ、是則チ周易ノ占法中ニ備ル、故ニ周易ノ神聖ナル所以ノ私見ヲ錄シ、人生ニ缺ヘカラサルコトヲ知ラシム、

一九星術ノ奥義活用法ヲ以テ、人事ノ禍福ヲ透視法ニ關ル諸種ノ件ヲ揭ケ、猶人ノ行爲ニ係ル事項ヲ叙述シ、又病難ノ實驗談ヲ擧テ批評ヲ加ヘ、且又醫弄ノコト及ヒ神佛ノ祈念等ニ就テ卑見ヲ詳述シタリ、凡ソ聖人ノ天文學、人事ニ關聯スルコトハ斯ノ如シ、將亦天時ニ人事ニ總テ未發ニ知ルカ特色ナリ、試ニ思ヘ人生ノ貴重ノ性命ヲ論スルニ、死後ニ及テ何ニ詳論ス

ルモ益スル處無キカ如シ、天災モ亦然リ、蓋シ根元ヲ知ラシテ末ヲ學者ハ非ナリ、故ニ人生虧クヘカラサル寶典ナレハ、梗要ヲ摘錄シテ研學者ニ告ク、

# 新著廣告

古今未發

## 九星神機奧傳

星文館主山岸乾齋講述　菊判形
門人松本蘭齋筆記　全二冊
近刻

諸葛亮遺法

### 八門遁甲之部（上卷）

夫レ八門遁甲法ハ世人皆其名ヲ知ル處ナルモ、操格ノ繁雜ナルヲ以テ流布ノ書ニ由テ學ヒ難シ、故ニ本卷ハ其操格ヲ懇切ニ說明シテ、師無ク秘訣ヲ知ルコト得、之ニ由テ諸災厄ヲ免ルヘシ、此法ノ特色ハ諸吉神ヲ撰テ以テ、凶方ヲ制伏ノ時ヲ知リ之ニ由テ、家屋建築及ヒ修造等ヨリ、人事百般ニ應用スレハ、天祐ノ福壽ヲ全フ享受ルヲ得ル故、日常ニ缺クヘカラサル書ト言新ラシク喋々ノ辨ヲ要セス、方道ヲ研究者ハ勿論、猶九星方犯ノ輕重吉凶ヨリ、新式占斷法ノ奧義ヲ揭載シタル書ナレハ、實ニ坐右ヲ離スヘカラサル緊要ノ寶籍ナリ、

### 九星神機運命獨斷之部（下卷）

一本書ハ九星ノ運用秘法ヲ首トシ、各人ノ性情ヨリ一代中ノ運命盛衰等、幷ニ百般ノ吉凶禍福ニ關ル事故等ヲ載タリ、例ハ一白水星命者カ一白年ニ生ルモ、同一ノ運命ニアラス、素ヨリ六十年間種々ノ差在リ、是レ其年ノ干ト支ニ差在ルヲ區別シテ、其吉凶ノ差ヲ斷定セシム、且又貧富貴賤ニ由テ差在ル等ヲ、明細ニ辨明シアリ、其他ノ者皆然リ、將亦男女ノ差在ル等ヨリ禍福ノ實現ヲ示シ在レハ是即チ眞ニ神秘ノ奧義ニシテ、六千萬ノ同胞ヲ十把一束ニ論シタル、普通ノ書ト異ル要点ナリ、最モ之カ起因スル相性相尅ハ勿論、疾病事故モ各人異ルコトヲ示シ、或ハ運命ヲ上中下ノ三段ニ分チ、賢愚等モ其差在ル所以ヲ詳述セラレタリ、更ニ四柱九星術ノ新式法ヲ啓發シ、初運中運晩運ノ三期ニ測ル法ヲ知ラシメ、猶周易ノ斷法ニ一代ヲ六十年間ト爲シ、前三十年ト後三十年間ノ盛衰ヲ測リ、其禍福ヲ豫知セシメ、將亦覆射法ノ占例數種ヲ揭ケ、生死事故ノ成敗ヲ知悉スル等、總テ坊間ニ流布スル、初段ノ實地ニ符合セサル書ト同視スル勿レ、眞ニ古今未發ノ神機奧纊ノ書是ナリ、已ニ發行近キ以ヲ豫告シ、發行ノ上ハ御愛讀ノ光榮ヲ給ラン事ヲ祈ル、

發行者敬白

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271
58

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